

### "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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#### THE EARTH MADE NEW.

BACK to this weary, weary world Jesus will come again, With love's fair banner wide unfurled, King of his saints to reign : His presence will dispel earth's gloom, And deserts will rejoice and bloom.

The wilderness and lonely place, Shall for them gladdened be, Instead of thorns and briers then Shall grow the myrtle tree; And thirsty land and parched ground In springs of water shall abound.

Ye who are of a timid heart, Be strong and do not fear; With vengeance and a recompense Your God will soon appear; Then ears long deaf unstopped shall be, And the blind eyes be made to see.

Then shall the lame leap as an hart, And the dumb tongue shall sing, And waters in the wilderness And desert, forth shall spring;

And death, and pain, and tears, and woe, The earth redeemed shall never know.

Then shall the rangomed of the Lord Gladness and joy obtain; And unto Zion's holy mount Return, with Christ to reign And 'neath Immanuel's peaceful sway Mourning and grief shall flee away,

There New Jerusalem appears, With walls and mansions grand ;---The home of saints through endless years,

Within the promised land; Blessed are they whose ransomed feet Tread its transparent golden street.

Within its walls the tree of life

In vernal beauty grows, And forth from underneath the throne Life's deep, clear river flows; And flowers of tint and perfume rare

With sweetest fragrance fill the air. There, fairer than the fairest spot

This world has ever known. The flower-decked fields of paradise Outspread before the throne; And earth to its remotest bound In living verdure shall be crowned.

Then let us to our trust be true, Still watching with the wise.

Keeping our Lord's return in view And pressing toward the prize; For soon with Jesus we shall rest, For soon with Jesus we were blest. Loving and loved, forever blest. J. S. THORP.

General Articles.

"The Bulloms and Timmanus have no fixed opinion respecting a future state; for, though they speak of future rewards and punishments, their ideas on this head are vague and fluctuating. They do not believe that the spirits of their deceased friends return to visit their former abodes, nor have they any word in their language to express a spirit, or apparition." 5

The faith of the inland negroes is shown by the following :-

"The negresses of Matiamba throw the corpses of their husbands into the water, in order that along with the body they may drown the soul, by which they would other-wise be troubled." 6 "The Wanikas of East Africa 'have neither god, nor devil, nor heaven, nor hell, nor soul, nor idol.""

Of the people of Madagascar, Mr. Ellis says :----

"Still more vague and indefinite are the ideas they entertain respecting the human soul and its future existence. They have no knowledge of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea. They speak of the saina, but mean by this the intellectual powers. They speak also of the *fanaky*, the nearest term found to express spirit, but it seems in their use of it to imply principally the moral qualities or dispositions. . . . . The next question is. What becomes of the saina, or mind, when a person dies? To which the Malagasy replies, It is a part of the body. But does it return to dust with the body in the grave? No; the body returns to dust and the saina becomes levona, i. e., vanished, invisible. And the aina, or life, becomes rivota,-air, or wind, not retaining its individuality; but absorbed and lost in mere, aura-a mere breeze-a breath in the general mass of air floating around." <sup>s</sup>

### TRIBES OF THE WESTERN CONTINENT.

As we have seen, the Chibchas of Central America expect a future life through a resurrection.<sup>9</sup> The Peruvians hold the same doctrine.<sup>10</sup> "With respect to the soul, the barbarons Otomies, as they tell us, believed that it died together with the body." 11

The inhabitants of Guatemala "were persuaded that to die by any other than a natural death was to forfeit all hope of life hereafter; and therefore left the bodies of the slain to the beasts and vultures." 12 They had no idea of the immortality of the soul; for they believed that some utterly perish, and that those who do obtain a future life gain it by a resurrection of the body.

The people of Nicaraugua being asked what about the future state replied, 'We only know that infants who die before they have tasted maize, or are weaned, will be raised again, and return to their father's house; and their fathers will recognize and provide for them. Old people who die will not return nor be raised again." Being asked where Indians go when they die, they replied that they go beneath the earth, where "they are buried; and all is over."<sup>13</sup> A few just and brave warriors are exceptions, as they ascend, to live somewhere else.

punishment, of any Supreme Deity or power, of good and evil in a moral sense, or of anything which can be called a religion. Assertions to the contrary proceed from the ignorance or poetic license of the author, or from intercourse with the tribes that have derived their ideas from the missionaries." 1

Yes; many of the assertions so confidently made concerning the faith of different barbarous tribes and nations in the immortality of the soul, proceed, as Mr. Dall remarks, from the ignorance or poetic license of the author, or from intercourse with those who have been taught by missionaries. No such doctrine was held among them when first found. Thus upon a little inquiry, we find that there are scores of barbarous tribes who have never dreamed that the soul is immortal.

#### THE INDIANS.

I know it is often asserted that the different Indian tribes of America all believe the soul immortal; but I have looked in vain for the proof. They have some vague ideas of a future life, but their ideas are all very gross and material indeed. They expect to be in the next world much as they are here,to take their dog, and knife, and arrows with them, and use them there the same as here. This is far from indicating a belief in an im-mortal, immaterial soul. The least hint that they have any idea of a hereafter has been taken as positive proof that they believe the soul immortal. But this is an unwarranted assumption. There are no facts to sustain it.

### CHRISTIANS.

From the days of the apostles to the present time, there have been more or less Christians who have rejected the dogma of the natural immortality of man. Of late their numbers are rapidly increasing. They are found in large numbers both in Europe and America. With a very few exceptions, the whole body of Adventists are of this faith; so also are thousands in other churches. They believe the Bible implicitly, and believe in future rewards and punishments, and eternal life for the saints; but they do not believe in the immortality of the soul nor in the conscious state of the dead. They hope for a future life through the resurrection.

Another class must be counted out, as nonbelievers in man's immortality. We have traveled from the Atlantic to the Pacific, from Minnesota to Alabama, and preached the doctrine of the mortality of man. Wher-ever we go, we find a large class of persons who say that they were never satisfied about the immortality of the soul, and never could really believe it. We find these persons both in the churches and out of them; yet they are commonly counted as believers in that dogma. Again, there are many thousands of intelligent skeptics who do not believe the soul immortal.

### SUMMARY.

who professed to believe it held it only on the principle of emanation and re-absorption. which virtually annihilates all individuality; that none of the ancients could possibly believe it, as they all held to a great periodical destruction of all things; that the Arabs were ignorant of the doctrine; that the Jews did not believe it; that the Hindoos and Buddhists, comprising fully one-third of the human race, implicitly hold to the anni-hilation of all men; that the Chinese do not believe it; that many of the Mohammedans believe in the sleep of the dead; that many of the natives of Asia, of Polynesia, of Africa, and of the Western Continent have no such doctrine among them; that it is not proved that the native Indians believe it; that there are many Christians who deny it; and that, finally, there are thousands of others who have no faith in this doctrine. These facts show that but a small portion of the race have ever believed in the immortality of soul.

### 2 THE ORDER TO BE PURSUED IN THE ADMINISTRATION OF THE ORDINANCES.

### BY ELD. W. H. LITTLEJOHN.

### (Concluded.)

LET us advance now to an examination of what Matthew has said concerning the matter which is passing in review. It will be found in the twenty-sixth chapter of his Gospel, and reads as follows :---

"Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray The Son of man goeth as it is written me. of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. ThenJudas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives." Matt. 26:20-30. The reader will observe that Matthew

makes mention of four of the events spoken of by John, and one in addition, of which John does not take notice, i. e., the Lord's

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### THE SOUL'S IMMORTALITY.

The Belief of Various Nations Concerning It.

#### BY ELD. D. M. CANRIGHT.

### AFRICAN RACES.

THE Damaras, one author says, "have no expectation of a future state."<sup>1</sup> Another author says, "Though the Damaras do not profess absolutely to believe in a life hereafter. they have a confused notion of a future state."<sup>2</sup> The reader will see that there is no countenance for the immortal soul doctrine here.

Mr. Moffat, speaking of the Bechuanas, says, "Man's immortality was never heard of among that people." The East Africans have "no notion of a soul, or spirit.""

l Galton, p. 189. <sup>2</sup> Anderson's Ngami, p. 222. <sup>8</sup> Spencer's Descriptive Sociology, No. 4, p. 29. <sup>4</sup> Ihid., table 23.

### THE ESQUIMAUX OF ALASKA.

Some important facts with regard to these tribes are stated in the following quotation. Mr. Dall has traveled among them extensively, and hence is well prepared to state their belief. He says : "Many Indians, in fact all the Tinneh that I have conversed with who have not been taught by the Eaglish or Russian missionaries, do not believe in the immortality of man. Of those who have a dim notion of the kind, none have any idea whatever of a future reward and

<sup>6</sup> Winterbottom, vol. i. p. 226.
<sup>6</sup> Bastian Mensch, vol. iii. p. 378.
<sup>7</sup> Descriptive Sociel., No. 4, p. 30.
<sup>8</sup> History of Madagascar, by Rev. Wm. Ellis, vol. i. chap. xiv. p. 392. 393. p. 392, 393,
p. 392, 393,
p. 392, 393,
p. 45,
11 list, of Mexico, by Clavigero, book vi. chap. i.
14 The Myths of the New World, by D. G. Brinton, p. 246,
13 Nicaraugua, by E. G. Squire, vol. it. pp. 357-8.

We confidently believe that the facts we have presented fully explode the oft-repeated argument that the immortality of the soul has been universally believed. Facts are against it. But if it had been generally believed, so have other monstrous errors. The oldest idea of a future life was, that it is ob-

tained through a resurrection. This view was held by the Egyptians, Persians, Arabians, Mohammedans, Jews, Christians, Peruvians, and even some barbarous tribes of all countries.

We have shown that the doctrine of the immortality of the soul was first taught by the Egyptians; that there is no trace of it in the early history of ancient nations; that it was denied by most men in the time of Socrates; that the masses did not believe it in the time of Polybius; that the contrary of the soul's immortality was the prevailing opinion in the time of Cicero; that this disbelief was full as extensive in the first century; that nearly all the great schools of philosophy openly denied it; that even those

<sup>14</sup> Alaska and its Resources, by Wm. H. Dall, Director of the Scientific Corps of the Late W. U. Telegraph Expedition.

#### supper.

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He will also discover the fact that there is nothing that Matthew says which will enable us to locate the "breaking of bread" definitely with reference to the relation which it sustains in point of time to the "washing of feet." Matthew simply remarks that the bread and the wine of the eucharist were partaken of while they were eating, without particularizing further. His statement must be taken as one that was not designed to be given in chronological order; else his account would disagree with that of Luke; since, if it is given in chronological order, Matthew places the "breaking of bread" after the identification of Judas as the traitor; whereas Luke locates it before that event in the most unqualified manner. Matthew evidently carries his history forward through the passover supper, the washing of feet, the sitting down again of Christ at the table, and the pointing out of Judas as the traitor, and then-in accordance with a custom often followed by the sacred writers-he falls back in his narrative once more in order to bring up the matter of breaking of bread (which he had previously

omitted), in the use of the words, "And as they were eating, Jesus took bread," etc. We are now ready for the parallel passages

in Mark, which we give verbatim herewith :

"And in the evening he cometh with the And as they sat and did eat, Jesus twelve. said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said. Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them. This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the Mount of Olives." Mark 14:17-26.

What has been remarked of Matthew is equally true of Mark.

He also omits the Lord's supper in his general account, and then falls back in order to mention it in the use of a similar expression to that which Matthew employs; i. e., "And as they did eat, Jesus took bread," etc.

As already remarked, any other interpretation would inevitably lead to inextricable confusion; for, as suggested above, it would leave Matthew and Mark in conflict with Luke; since Luke certainly represents the breaking of bread as having transpired before Christ pointed out Judas as the betraver.

The only objection which could with any show of reason be raised to the interpretation which we have offered, will be found in the suggestion that Matthew and Mark speak of the breaking of bread as having occurred "as they sat and did eat." This objection, however, we do not regard as valid. It may be met in one of two ways. 1. It is not impossible that the idea which the evangelists meant to convey was simply that the breaking of bread took place while yet they were at the table of the passover supper. 2. It is not incredible, or even improbable, that after the Lord arose and washed the feet of the apostles and sat down a second time to the table, they might have resumed their eating which had been prematurely broken off by the mysterious action of Christ in the washing of their feet.

Either of these hypotheses is preferable to a view which would make Matthew and Mark flatly contradict Luke, and at the same time put them out of harmony with John.

Should any person still insist that we have erred in reasoning that the accounts of Matthew and Mark do not give in consecutive order the events to which they make reference, then we reply: Should we grant the objector's desire and concede that they speak of the transactions just as they occurred, and that their account should be taken instead of that of Luke, such a concession would not alter the conclusion reached materially; for by reading what they say with the understanding that it is connected history, they will be made to teach that the Lord's supper followed what the Lord said to Judas about betraying him; this being so, then it must also have followed the *feet-washing*; since John shows that the washing of feet occurred before they sat down to the table the second time, that event being numbered two in his table, while the declaration of Christ to Judas, in the same table, is numbered four. Thus it has been made to appear thattake whichever horn of the dilemma may please him-the objector will be compelled to admit that feet washing must have preceded the breaking of bread on the memorable evening on which our Lord partook of his last passover supper. Reconstructing, now, our table of the order of events based upon the account of John, and inserting therein in its proper place-as determined by the record of Luke-the celebration of the Lord's supper, the reader will be enabled to obtain a consecutive view of the principal occurrences of the evening: 1. Passover supper; 2. feet-washing; 3. Sat down the second time to the table; 4. Lord's supper (Luke 22:19-21); designated the one who should betray him; 5. Said to Judas, "That thou doest, do quickly;" 6. Judas went out to betray him; 7. Discourse to his disciples ; 8. Went out to the Mount of Olives. A brief summary of some of the principal points which have been made in the present article would run as follows :-1. The supper mentioned in the thirteenth chapter of John was the passover supper.

2. The account given in the thirteenth hapter of John, being the fullest of any furashed by the evangelists, and giving, as it evdently does, the events which it enumerates in consecutive order as it regards each other, furnishes a basis for a table with which to compare the statements found in the other gospels.

3. In such a table it is manifest that the 'washing of feet" preceded the pointing out of the traitor.

4. Luke mentions the Lord's supper, while John omits that supper, and connects it with the pointing out of the traitor; which event is numbered four in the table of John.

5. Matthew's account is not given in consecutive order, and therefore does not affect the question.

6. Mark's account also is not given in consecutive order; and, therefore, it does not affect the question.

7. We are left, consequently, to the accounts of John and Luke for the settlement of the whole matter; and as Luke connects the Lord's supper with the designation of Judas as the traitor, it must be joined with that event, i. e., the one numbered four in the table of John.

8. Uniting the Lord's supper with No. 4 as found in John's table, we ascertain that the Lord's supper must have followed the feetwashing; since "feet-washing" is, in the same table, numbered two.

Having now, as we believe, removed all the lifficulties which lie in the way of our theory that the feet-washing preceded the Lord's supper, and having established that theory by a line of argument which is both natural and easy, and which cannot be successfully controverted, we leave the subject with the reader, trusting that what has been said will commend itself to his judgment.

### DO THE TEN TOES OF THE IMAGE (DAN. 2:42-44) SYMBOLIZE THE TEN KINGDOMS?

In my recent debate with Eld. Padget at Half Rock, Mo., I saw the importance of the bove query as I had never before realized it. I had always held the view usually accepted among our people, that the ten toes represent the same fact that is symbolized by the ten horns of chapter seven. This seemed to me most reasonable, and more harmonious with other texts than any other view. But I did not realize that it was so vital a point till after the debate.

Among others we debated this proposition : Do the Holy Scriptures teach that the kingdom of God, mentioned in Dan. 2:44 and parallel texts, was set up on the day of Pentecost or during the lifetime of the apostles?" He affirmed, I denied. I had never heard this question debated; hence the ground was somewhat new to me; but, if possible, he failed more completely on this proposition than on any other. Our position on the "kingdom of grace" spoiled all the prooftexts from which he could make any argument worthy of the name, while those texts referring to the "kingdom of glory" he could not neet. He most strenuously contended that the term "these kings" in the expression "in the days of these kings shall the God of Heaven set up a kingdom," must refer to the four kings or kingdoms; viz., Babylon, Medo-Persia, Grecia, and Rome; that no other kings" are mentioned in the chapter, and hence as Rome has long since passed away this kingdom of God is already set up and so cannot be future; that it was positively set ip as late as the time of Rome's supremacy. He made the strongest effort on this point that he made in the course of the whole debate, even contending that the ten kingdoms

in the days of Rome, or during the lifetime of the apostles.

It becomes, then, a very vital matter to show that the kingdom set up "in the days of these kings" could not have been established in the time of Rome's supremacy; that the term "these kings" refers to the ten kingdoms, and not to the "four;" and that the ten toes are designed to symbolize precisely the same as the "ten horns" of Dan. 7.

It will be readily seen in an examination of the great image of Dan. 2, that there are five symbolic substances brought to view,-gold, silver, brass, iron, and clay; and five divisions of earthly empire are represented by them, the last being represented by a mixture of iron and clay. It must be admitted that Rome in her supremacy is represented by the legs of iron with no clay ingredient whatever. If so, then the feet of iron and clay, before the development of the toes, would naturally represent Rome after she had become weak, and when she was upon the point of being di vided into the ten kingdoms represented by the toes. That such a state of weakness existed, history plainly attests. The iron and clay-iron periods are certainly distinct from each other, and so that which is represented by them must be distinct, as much as the gold, silver, brass, and iron states are distinct one from another. In each enumeration of these substances, the clay element is mentioned as distinct. See verses 35, 41, 42 and 45. If the legs represent Rome in her supremacy, then the clay iron period must represent something else, viz., that which succeeded the Roman Empire, a state of division. Verse 41. The legs of iron alone represent a kingdom which is a unit. The clay-iron toes represent sev eral kingdoms existing cotemporaneously, hence a divided state. Such a state did not exist till hundreds of years after Christ, and this state or condition of the Roman empire is symbolized by the ten horns of chap. 7, and by the ten toes of chap. 2.

I introduced substantially the following conclusions, as positively settling this matter of the time of the setting up of the kingdom of God :-

1. The stone smote the image on the feet of iron and clay, and not on the legs of iron. As the legs of iron represent Rome in her supremacy, God's kingdom could not have been set up during this supremacy, which would bring us hundreds of years this side of Pente cost.

2. The stone broke the feet in pieces. This could not have been done before they existed.

3. The mixed or clay-iron state did not exist for four or five hundred years after Christ, hence the Roman power at this stage of its history could not have been destroyed by the stone during the lifetime of the apostles.

4. No such result has been seen as that which the prophet states will occur when the stone smites the image; viz., the breaking and utter disintegration of the whole substance of the image. Hence the smiting of the image cannot be in the past.

5. The smiting of the image by the stone, preparatory to the setting up of the kingdom. is a violent process utterly inconsistent with the peaceful establishment of Christ's church and kingdom of grace.

6. "In the days of these kings" cannot mean Babylon, Medo Persia, Grecia, and Rome; for the kingdom was not set up dur ing the time of Babylon, nor of Medo Persia, nor of Grecia. Hence it should read, to sustain that theory : "In the days of one of these kings." The language plainly implies by the use of the term "these kings," those ruling cotemporaneously, viz, the ten kings.

7. The term "the kingdom shall be divided" clearly shows that the prophet spoke of the divided state of the Roman empire in the clay-iron period, and did not confine him self to the four kingdoms.

be far more proper to say that the image smote the stone than that the stone smote the image; for these persecuting powers have constantly smitten and slain the church, and the true church has never smitten these powers. They have put fifty-six millions of the church to death.

12. In smiting the image, the stone was to do a work of destruction which God's church never has done and never could do. To war against earthly governments has never been in harmony with the principles of Christ's church. We are to pray for kings and those in authority, pay taxes, and support governments. Hence, in that application, there is nothing answering to the destruction caused by the stone smiting the image

13. The process of smiting is evidently a sudden and rapid one, for the stone utterly subverts and demolishes all earthly kingdoms; hence, in nothing does it resemble the establishment of Christ's church. How could the church utterly destroy Babylon, Medo-Persia, Grecia, and Rome? It, would be contrary to the whole genius of the Christian church.

14. This kingdom was not to be left to other people;" but the church is left to generation after generation, as they come alternately upon the stage of action. Hence this kingdom cannot be the church, and hence it could not have been set up in the time of the apostles.

15. This kingdom could not have been fully set up while those other kingdoms existed; for in the process of its being set up, it was to destroy them and succeed them. As Medo-Persia succeeded Babylon, Grecia succeeded Medo-Persia, and Rome succeeded Grecia, so this kingdom of God destroys them all and reigns in their stead. But the church exists during the very time that these kingdoms exist : hence the church could not be the kingdom in question.

16. That the ten toes of the image represent the ten kingdoms, seems evident from analogy. There are five symbolic representations which commentators generally agree represent Rome and the ten kingdoms arising from the division of the Roman empire, unless this in Dan. 2 is an exception. These are the fourth beast of Dan. 7. the great red dragon of Rev. 12, the leopard beast of Rev. 13, the scarlet beast of Rev. 17, and the fourth division of the great image. In four of these there is no question but that the ten horns refer to the ten kingdoms; for the facts do not exist which would make it possible to fully apply these symbols till the ten kingdoms are developed, and there is nothing else for them to symbolize. In Dan. 7, the "little horn" rises among the ten, and they exist cotemporaneously. The dragon of Rev. 12, has the same ten horns, and it does its work of persecution several hundreds of years after the day of Pentecost. The leopard beast, with its ten horns, exists and persecutes during the forty-two prophetic months. The scarlet beast of Rev. 17 carries the church, the symbolic woman, who persecutes by means of the civil power. All these exist and persecute the people of God long after Christ's ascension. How unreasonable and contrary to all analogy to suppose the ten toes of the fourth division of the image of Dan. 2, which division all must admit refers to the same Roman power, symbolize nothing.

Four symbols of Rome have ten horns to represent the ten kingdoms which rose out of Rome. Another symbol representing the same power has the same tenfold division, but these mean nothing! Who cannot see that to deny a truth so obvious is a desperate attempt to save a sinking theory? The ten toes of the image are a mere excrescence, and mean nothing, represent nothing, unless it be the ten kingdoms. Yet the prophecy represents the kingdom as being divided at the very time the ten kingdoms are developed. They are placed at the very same point in this prophecy that the ten horns of chapter 7 stand. If the horns represent the ten kingdoms, the ten toes clearly must, and thus the prophecy is perfectly harmonious with the facts, with itself, and with other prophecies covering the same ground.

were not mentioned in this chapter, while he admitted that they were mentioned in the seventh chapter.

He quoted Dan. 7:13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they

brought him near before him. And there was given him dominion, and glory, and a kingdom." He then quoted Acts 1:9, where it is said that at Christ's ascension a "cloud received him out of their sight, and claimed that thus our Saviour was borne into the presence of his Father at his ascension, and received the kingdom. He contended that in Mark 8:1, where it is stated that some there present should not taste of death till they should "see the kingdom of God come with power," the setting up of the kingdom of God was indicated. But on no point did he labor so hard as on Dan. 2:44: "In the days of these kings shall the God of Heaven set up a kingdom." This he was sure must mean the four kings, for no ten kings, or kingdoms, were mentioned there; and hence the prophet predicted that Christ's kingdom should be set up

8. He speaks of this divided state as "the toes of the feet," which were "part of iron and part of clay," showing that some of these kingdoms would be strong and some weak.

9. And he says these should "mingle themselves with the seed of men," and should not "cleave one to another," showing that there

would be changes among them, and unions would be formed which would not be lasting. Such a state of things requires several cotemporaneous kingdoms, and could not exist if there were but one kingdom. This state precedes the setting up of God's kingdom.

10. The prophet then says, "In the days of these kings [or as the literal Chaldaic marginal reading puts it, in their days, ] shall the God of Heaven set up a kingdom." This must positively refer to the ten toes, or the kings represented by them, and it fixes the time of the setting up of God's everlasting kingdom to the time of the ten kingdoms, and not to that of the four.

GEO. I. BUTLER.



OUR Lord bids us watch and pray, lest we enter into temptation. How essential that we heed these words. We cannot lay our armor by and think there is no more danger; for Satan is watching to see if there is not some unguarded spot where he can enter. Let us remember with what a wily foe we have to contend.

Have you not in watching the spider seen how he overcomes his prey? When first nd not to that of the four. 11. If the stone means the church, it would long to free itself. The spider watches him

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with great anxiety. Soon, seemingly exhausted, the fly ceases his efforts. Had he struggled but a moment longer, he would have been free. Unlucky moment! for now his enemy darts toward him, and throws his web around him. The efforts of the victim seem to be more feeble, but still he struggles on for a little time. Again he stops, and again the web is drawn around him. At last the spider has him in his power, and he binds him stronger and stronger until there is no hope.

Does not Satan work in a similar manner? He does not bind his cords around us all at once, but works so artfully that before we are aware we are in his power. Like the spider, he eagerly watches for a favorable moment, that he may bind about us, one by one, the cords of sin. He is well pleased with his success, and smilingly notes the effect on his victim. And so time after time he throws around us his web of deceit, till at last, like the poor fly, we cease to struggle. Satan has triumphed. Ah, how sad to contemplate! Had we struggled on a little longer, we might have come off conqueror; but now nothing but the infinite mercy of God will enable us to burst the bands that bind us.

Let us buckle on the armor of faith more firmly, and heed the voice of our Great Commander.

We cannot stop by the way, for there is danger. We may be sorely tempted and tried; but let us remember the trials of Christ,—that he was tempted in all points as we are,—and his grace will be sufficient for us. He says, "Lo, I am with you alway, even unto the end of the world." Let us struggle on a little longer. Soon we shall hear the voice of our Redeemer, and the victory will be won. C. N. STUTTLE.

### THE "HALF-WAY COVENANT," OR UNCONVERTED CHURCH MEMBERS.

THE curse of the church in all ages has been unconverted members. The "mixed multitude among the Israelites soon began to murmur and then to rebel. These halfhearted and worldly members have been a hindrance and a weight to the church's power and progress. In our anxiety for numbers we have not been sufficiently guarded as to quality, and the church is full of unregenerated persons, who have more affinity for worldliness than for Christ, and whose religious duties are a bondage. Every revival of religion reveals this fact. When the church is alive and holy, then souls are saved. And the great work of reform must always begin in the church. Such members are hard to manage. They demand Sunday entertainments, lose a relish for Bible truths, absent themselves from the house of God, oppose spiritual Christianity, and, like dead branches on a tree, hinder the vitality and growth of the whole body.

Joseph Cook, in one of his Monday lectures, ascribed the origin and wide prevalence of loose religious opinions in New England to this fact of the admission of unconverted persons to membership in the churches. He gives the following description of the trials of Jonathan Edwards in his endeavor to establish the rule that evidence of conversion should be an indispensable pre-requisite to church membership :--

"I know where, in Massachusetts, I can put my hand on little, irregular scraps of brown paper, stitched together as notebooks, and closely covered all over with Jonathan Edwards' handwriting. Why did he use such coarse material in his studies? Why was he within sight of starvation ? Because he had opposed the half-way covenant. Why did that man need to accept from Scotland funds with which to maintain his family? Because he opposed the half-way covenant. Why did his wife and daughters make fans and sell them to buy bread? Because he opposed the half-way covenant. Because he defended with vigor, as Whitefield did, the idea that a man should not be a minister unless converted, or a church member unless converted, and so set himself against the whole trend of this huge, turbid, hungry, haughty wave of secularization that had been rising since 1631, Of course, he was abandoned by the fashionable. Of course, his life was in some sense a martyrdom. His note books were made from the refuse of brown paper left from the fans. There is nothing Massachusetts so little likes to be fanned with as those fans Jonathan Edwards' wife and daughters made and sold for bread. Yes, you starved him; but Scotland fed him, thank God. When Edwards was dismissed, it was proposed that there be a council of ten pastors, and he, of course, claimed the right of choosing five; but he was obliged to go beyond the broad bounds of old Hampshire county in order to find five who agreed with him in opposing the halfway covenant."-Selected.

And the second se
Lo! the dawn is nearing,
Morning bright ;
See the signs appearing,
Cheering sight.
Long dark night
Almost gone ;
This is now the Christian's song.
Hark ! the cry is sounding
O'er the land,
Jesus soon is coming;
Near at hand,
The angel band.
Home, Heaven,
Blessed rest, will then be given.
ELIZA H. MORTON.
Allen's Corner, Me.
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THE MORNING.

PREJUDICE.

THIS term is usually used to express a settled dislike to certain persons, objects, or opinions, which, from impressions that have influenced us and given a previous bias to our minds, we hold as unworthy of our support and confidence. Prejudice, then, is a mirror in which we see reflected early education, and all that is calculated to influence the mind against that which is good, or against those who are worthy. A well-balanced and properly educated mind will not fall in with prejudice, however common, wide-spread, and popular it may become; but will wait for authentic and reliable evidence before, coming to a definite conclusion on any subject which may present itself to the mind.

There is a vast field spread out before the candid inquirer after truth; and after a lifetime of study, careful research, and deep thought, many subjects will come before the mind, concerning which an impartial conclusion cannot be reached without waiting for additional evidence. There is no moral law or principle which can urge any intelligent person to form a conclusion in the absence of evidence. This is the virtue and privilege of superior and intelligent minds, to wait for evidence before making decisions; while weak and ignorant minds often rush to a decision without regard to evidence or right reason.

When an opinion is formed from proper evidence, in accordance with sound reason, we do not say that this is the result of prejudice; but it is the result of investigation, thought, and enlightened judgment. Persons who are intelligent, industrious, studious, and candid in their investigations and deliberate in their conclusions, are not liable to mistakes, misfortunes, and losses in the affairs of this life or those of the next; but their path is approved of God, who orders the steps of the righteous.

It is true that evils may befall good men. Even the man Job, who was a perfect and upright man, suffered misfortunes, yet his path soon led into bright and calm light. His misfortunes were not the result of his sins; but were to prove that man may not rashly judge his fellow when the chastening hand of God is upon him, and to prove to Satan that good men are not, like the fallen on goals achieved to perform the phase arise

angels, subject to passion when troubles arise. Prejudice has its strongest hold on the minds of the ignorant and wayward, who decide without the labor of patient study, or the calm process of impartial judgment. Such people often unite great authority of manner and a wide range of opinion; and you cannot offend them more than to doubt their decisions, upset their theories, or correct their modes of reasoning. They are teachers, and as such they are determined to be recarded.

But prejudice exists in various forms and degrees in many minds where we would not expect to find it. Sometimes it happens that those who are well-informed and candid on subjects in general are bigoted on religious matters. Even wise men, who would give a just decision in the courts, and in all worldly affairs would not think of deciding until they could get at the facts in the case, seem to lose all patience and candor when religious matters are discussed, and are prepared to decide without the least regard to evidence such as they would consider necessary in cases of a scientific, commercial, or legal nature. It was prejudice which caused the opposition to Galileo, when he asserted that the earth revolves around the sun. It was prejudice which caused Copernicus to be despised and ridiculed for asserting the true position of the sun amid the lesser lights. Modern teachers admit the discoveries of Copernicus and Galileo; but the same obtuseness of the human mind may yet sway the modern schools, and the gravest errors may be indorsed and upheld by those who in most respects are candid and well-informed. In this connection we would ask the reader if there is not a sin, a great sin against God, which is covered up by the popular theology of the day, and a the-

ory advanced to cover up this sin far more absurd than the theories advanced by the enemies of Copernicus and Galileo.

JOSEPH CLARKE.

### THE MODERN LIE.

THE modern lie, says Prof. David Swing in the Alliance, glides from the tongue with the lightness and gracefulness of a joke. It is said that an eminent clergyman, having taken refuge in bankruptcy, and having in a few months been seen again with his former carriage and span, explained that he indeed went through bankruptcy, but that his wife drove the carriage around. The falsehood of to-day is so sugar-coated with laughter that even a presbytery or a council cannot do otherwise than hear the dear brother and then take a laugh all around. The Quakers exclude a Christian who would deceive a creditor, but this comes from the fact that the Quakers have never cultivated laughter. and hence they are unable to see the humorous side of such things as the Myers bank or the State savings institution; but we know of no other sect or society which treats what is called falsehood with such undue solemnity. It is well known that there is a society in New York in whose sessions no member is permitted to tell the truth, but on the contrary each member must tell one large unfact or non-fact or anti-fact at each meeting. If such a society has been formed, they may just as well consider all other societies in the land and all corporations as branch associations. The body need not solicit members the living generations were born into it.

### AUGUSTUS SCHULTZ'S FAITH.

A PASTOR named Augustus Schultz, residing near Berlin, had a small salary. But when occasion offered to give to the poor, he gave liberally, and seemed to be rich. Some said that he was extravagant in his charities. Perhaps there was some foundation for this reproach; but if he gave too much, he acted from love to God, and God did not forsake him. It happened one day—and this was not the first time—that there was not a morsel of bread in the house, nor money to buy any. Schultz asked his wife to set the table as usual.

"But, my dear," said his wife to him, "you forget that we have nothing to eat." "Be easy," answered the faithful servant of God, "the Lord is able to give us what we need." The table was then set out, and the cloth spread, but there was nothing upon it. The pastor and his wife prayed. During the prayer a loaded wagon stopped before the door of their house. It was filled with bread and other food which some Christian friends had sent the good pastor, whose beneficence they knew. The servants of Christ then realized that the Lord never forgets those who really trust in his goodness.

# Notes of News.

--THERE is a prospect of war between France and Tunis.

-THE Presbyterian Board of Relief for Disabled Ministers has distributed during the last 26 years over \$1,000,000.

-Ar Jonesborough, Ark., Professor Henry Dierk, in attempting a halloon-ascension recently, fell a distance of 1000 feet.

-IN New York City there are 1,739 rum holes less than there were a year ago. This speaks well for the excise laws of that city.

 -R. W. MCCALL, who has done so much in establishing evangelical missions for the workingmen of Paris, has commenced similar efforts in Lyons. His opening meeting, on Nov. 17, was crowded. Lyons, with its 350,000 inhabitants, is not only the headquarters of ultra-Romanism, but is as well a hotbed of skepticism and atheism.

--THE plague has appeared among the Cossacks of Astrakhan, Russia. During three days from Jan. 1-8, 148 persons died out of 195 attacked by it. The plague has now increased to a panic in Astrakhan and Saratow. The people die like flies and lie unburied in the street. General anxiety prevails throughout Russia.

--THE regular annual sale of pews took place in Beecher's church, Jan. 7. H. B. Olaflin, as usual, bid in the first choice pew for \$620. The total premiums amounted to \$27,978, which, added to the fixed rentals of \$12,743, makes the total of the sales \$40,721, an excess of \$3,817 over the sales of last year.

-THE Chicago and Northwestern Railroad is negotiating with the Chief of the Signal Service at Washing ton for a supply of the midnight weather indications, or predictions. These will be reproduced in manifold, and sent along the line to the various stations, though in advance of this the news will be telegraphed.

-The war between England and Afghanistan is probably over. England has the situation completely in her hands. General Roberts has formally announced to the Afghans that the authority of the Ameer has forever passed away, and that they are henceforth to be subjects of the Empress of India. The Ameer has fied.

-LOUISVILLE, Ky., is to have a library. The city concluded to raise the necessary funds by lottery. The enterprise was widely advertised and extensively patronized, and resulted in the receipt of 6,250,000,—no mean sum. But half of this money is to be distributed in prizes, 424,896 is to be appropriated to the library, and the question to be settled is, Who has the remainder?

--PROFESSOR NORDENSEJOLO, an adventurous Swede, has succeeded in making a voyage from Hammerfest, near the North Cape of Europe, through the Kara Sea around the North Cape of Asia to the Lena River, a feat never accomplished before, although daring explorers have attempted it from the early days of extended voyages. This establishes the fact of a northern passage between the Atlantic and the Pacific.

-A RELIGIOUS drama—nay, more, a strictly biblical one—has been played in Music Hall, Boston. "The title of the play is 'Saul,' and the subject is that portion of the Hebrew king's life following his first interview with David." We agree with the *Christian Union*'s Boston correspondent that "it is certainly a sign of the times that such a play should be presented at all;" but we are not hopeful of "the reformation of the stage from within."

--THE Supreme Court of the United States has decided that polygamy is a crime against the laws of the United States; and that the law prohibiting bigamy, or polygamy, is Constitutional. Mr. Cannon, Mormon' delegate from Utah, thinks his people will accept this decision as final; but he hopes that those who had contracted polygamous marriages before this decision was given will be allowed to continue these relations undisturbed, as to hreak up these marriages would destroy homes and leave women and children helpless and without protection.

--THE interior of Greenland is an unknown territory. Three Danish scientific gentlemen who were exploring the coast, undertook, the past summer, to penetrate the mystery, and to ascend a mountain 45 miles from the coast. They started July 14 on their toilsome journey of twenty-three days over the ice, encountering fogs and snowstorms on the way. The weather cleared July 31, when they ascended the mountain, which was 5,000 feet high. As far as the eye could reach, only ice-sheets and glaciers could be seen, and not the smallest speck of land free of ice.

--DURING the first week in January, a heavy fall of snow obstructed trains in some of the Middle and Western States. Business on all trains centering at Buffalo was completely suspended. The weather was intensely cold, in some places the coldest known for 14 years. Some were frozen. There was almost contemporaneously a similar snow-fall in Europe. In Scotland the trains were generally stopped; in some places the drifts are reported to have been 12 ft. deep. In Switzerland and parts of France and Germany the storm was almost equally severe; the heaviest snowfall for 30 years.

-HERZEGOVINA and Bosnia having been given over iously to the Vatican. The inhabitants are of course generally of the Greek Church; hut all Greeks; are pagans to the Vatican, which is accordingly arranging a Catholic hierarchy for the religious edification of those countries. Curiously, its interests make it at the same time in Italy an advocate of universal suffrage. The recent cabinet crisis in Italy depended on the question whether the suffrage should be given to every citizen who can read and write. So far as we can judge, the present cabinet is a temporary one, without policy on this issue, therefore certain to be without permanent existence. --A FRENCH engineer has made a report on the project of a railroad across the Desert of Sahara. The projected line would run from Algiers to Timbuctoo, a distance of some 1,300 miles, and would rest mainly on layers of sand, and toward the end on primitive voleanic rock, granite, etc. No mountainous obstruc-tions would have to be encountered, and the average heat does not exceed 75° Fahrenheit. The proposed tunnel between Spain and Africa is still before the public. This tunnel, according to the plan at present contemplated, is to extend from within a short dis-tance of Algreiras, on the Spanish side, to between Tangier and Ceuta, on the African side. The length of the submarine tunnel will be nine miles, with an inclination of one foot per hundred. The greatest depth of the sea is 3,000 feet; and as it is intended to have a thickness of some 300 feet of rock left be-tween the roof of the tunnel and the sea bottom, the greatest depth of the tunnel will thus he 3,800 feet be-low the level of the sea. — *Christian Union*. distance of some 1.300 miles, and would rest mainly

rible storm in the second week of Decemher.

--THE Duke of Edinburgh has been nominated by the Czar to the princedom of Bulgaria. The object is the peaceful solution of the Eastern Question.

--THE recent storms have seriously affected France. The Seine is rising and several towns are partially flooded. The Loire is also rising, and great alarm is felt along its hanks.

--JAN. 8 and 9 mail matter delayed by the recent storm arrived at the Chicago post-office in a perfect rush,--7 carloads Wednesday and 2 on Thursday. The bulk weighed not less than 80 tons.

--TRE South-western Advocate says that "500 Catholic ecclesiastical teachers and 2000 sisters of charity are at work among the colored people of the South, visiting from cahin to cabin."

 $-I_N$  Brazil the ravages of small-pox are terrible. It is said that in Ceara it is impossible to make coffins to supply the demand, and the people dig ditches and tumhle into them the unshrouded corpses, 8 or 10 at a time. As many as 500 or 600 die daily in the city of Ceara alone.

# THE REVIEW AND HERALD.

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# THE RELIGIOUS AMENDMENT.

IT appears from the Christian Statesman of Jan. 2, 1879, that the Religious Amendment movement has made substantial progress the past year. Ten Methodist Conferences have unanimously and heartily indorsed this movement within the period specified.

One powerful agency which has contributed to this result has been the distribution of copies of the Statesman for one month, to five thousand two hundred clergymen. They propose, accordingly, to send this paper for one month, and other documents expressly prepared for the purpose, to twelve thousand clergymen of different denominations the coming year. A special fund of \$1500.00 is called for for this purpose, nearly \$300 of which is already raised.

The corresponding secretary reports that in no previous year has so much been done in the way of disseminating printed matter issued by the National Reform Association, and advocating their cause.

Another item showing the spirit of this work is the suggestion of a State Convention of the friends of Sunday in Harrisburg while the legislature is in session in that city, and the bill for a more stringent Sunday law is pending.

The friends of the Sunday have prepared a bill to be presented to the legislature in behalf of that day, which has doubtless before this been presented. The first section is a supplement to existing Sunday laws, giving them a wider application. The second affixes a penalty of not less than twenty-five nor more than one thousand dollars, with or without imprisonment for twenty days, at the discretion of the court, together with forfeiture of license, and of the charter of any incorporated body so offending. It then extends the penalties of this act to all existing Sunday laws, and empowers the courts to enforce its provisions by injunction.

"If this law can be passed and maintained." says the Statesman, "it will place the Sabbath [Sunday] on a secure legal basis in Pennsylvania." But it is probably thought that the filmsy backbones of some of the senators and representatives may need a little stiffening to se cure the passage of the act. Hence the State Convention in behalf of Sunday during the pendency of this measure, is suggested.

What the Sunday would be in Pennsylvania, if placed on this basis, Bro. Waldo, the S. D. Baptist, full well knows, and any one may without difficulty understand. Such they would have it become throughout the length and breadth of the Union.

# THE IMAGE OF THE BEAST. $\mathscr{V}$

A BROTHER sends us a long communication on this subject, designed to refute the idea that Free Masonry is the image of the beast spoken of in Rev. 13. The occasion of his writing, he says, is the fact that some of our brethren have taken up this idea from some publication advocating that view, and are laboring with people from house to house, to induce others to receive it.

We do not publish the communication, as it does not seem to be necessary. It is simply astonishing that any one who professes to be a believer in the third angel's message as held by S. D. Adventists, should be deluded into such views concerning the image. We can account for it only on the ground that some people do not seem to be capable of comprehending the relation which some subjects bear to other subjects, or which the different parts of a subject bear to one another. Look a moment at a few points : The image appears among the last acts of the two-horned beast, who himself appears after the leopard beast of Rev. 13:1 has received its deadly wound, or has been led into captivity. Verse 10. The third angel's message appears as a warning before the image is made and its worship enforced. But when did Masonry become a powerful set cret organization ? Masons claim that the system dates as far back as the building of Solomon's temple. It can certainly be traced back into the Dark Ages. Now if this is the image which the two horned beast makes, the twohorned beast existed before this. Then this

the leopard beast of Rev. 13:1-10 is not the papacy; and the dragon of chapter 12 is not Rome pagan; and the third angel's message was given ages ago; and the claim that we are giving this message now is a fallacy and a fraud.

Thus should we be left, knowing not what anything means nor having any indications of where we are. The system of present truth is complete in itself, harmonious, inseparable, invulnerable. People can claim that Masonry is the image of the beast if they choose; but let them understand that if they do, they must surrender the third angel's message and all its associated truths, in toto. For this, to the praise of God's providence be it spoken, cannot be linked to any other creed, and will not mix nor mingle with any other system.

### CRIME IN THE CHURCH.

THE Boston Herald of Dec. 16, 1878, publishes a discourse by one of Boston's ministers, Henry Morgan, giving an exposure of the terrible iniquity of Boston in the line of gambling. Five acres of gambling hells, it seems, are spreading their ruin and devouring their victims in that city. In graphic language he pictures the victims of the gaming table driven to delirium, theft, murder, suicide; breaking the hearts and blasting the prospects of parents, companions, children and friends; and turning happy homes into haunts of darkness and desnair. Then in scathing language he charges upon the professed church the sin of abetting and fostering this terrible iniquity. "It is sad," he says, "to see men throwing dice for the garments of the Son of God, but not sadder than to see under the altars of Christ's sanctuary church lotteries and raffling. Is money wanted for a church? Fancy articles are set up for shares, raffles, risks, and lotteries, from a bed-quilt to a minister's surplice and slippers. To sell them, interesting damsels, book in hand, greet you at every step : Take a share, sir? Good cause, sir; for the church, orphan children, and the sewing circle.' Like 'Beauty and the Beast,' the beast is caught by the beauty."

He adds : "Let the church be pure. Let gambling be done away with."

This sin on the part of the church has in Wisconsin been taken in hand by the law of the State, and has been denounced from the platform and by both the religious and the secular press. But what has been the effect? When was there ever more of this thing than to day? And what must be the condition of a church which, under these circumstances, will not renounce and restrain a practice over which so many are stumbling to ruin. Verily, those prophecies which shadow forth a great religious declension in the last days are only too accurately fulfilled.

THE OUTLOOK.

UNDER this heading, the Illustrated Christian Weekly presents the following gloomy picture of the state of religion in this country at the present time :---

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"In one view of the case the outlook is discouraging. The year that is past was not marked, as its predecessors, by any considerable ingathering. As a rule, the reports of our several denominations on the state of religion, have not revealed any aggressive movement of marked success, while benevolence has fallen off, and many of our great mission societies and agencies are struggling with curtailment and debt.

"On the other hand, wickedness abounds. It is a time of depressed moral standards, of abounding public iniquity, of widespread doubt and worldliness. There is a well-nigh universal lack of confidence in and even distrust of our fellows. The revelations of defalcations and breaches of sacred trusts show a deplorable state of public honesty. Even in our churches there seems to be a chafing in the harness of creeds and confessions, a disposition to ignore or to question the ancient verities, and a strong inclination to waste the precious time and strength of the church, which is needed for the evangelization of the world, in debating questions which can only disturb the peace and harmony of believers." But it claims that there is one view which is not so discouraging, and sets to work to array before us the redeeming features of the prospect. And what are they? Simply these : that "God has power" to bless the church; that "serious moral defection and great wickedness" such as we now see need not hinder it; that "Omnipotence finds no barrier in anything which it makes the objects of its power." Yes : but does not God suspend his internosibeast is not a symbol of the United States; and | tions in behalf of men upon conditions? and are

the churches complying, and will they comply, with these conditions? Then what is there to hope for? It seems to us that the Christian Weekly presents but a sorry showing in its efforts to balance the discouraging side with the hopeful. On the one hand, we have spiritual death and wickedness, accomplished realities, appalling facts. On the other we have nothing that is, but something that may be, if -

The truth is, the ignorance of Christendom God has long winked at ; but now he commands all men, church and world alike, to repent of their sin of Sabbath-breaking; of ignoring his institution, in deference to one which the hands of men have endeavored to erect in the temple of his truth. He has waited from generation to generation for men to read the simplest declarations of his word aright. But they still interpret that word in the light of the Dark Ages. (Pardon the contradiction.) Now he calls upon them to take their feet off from his ancient and holy Sabbath, to restore the seal to his law, to lift up the fallen claims of his immutable commandments, and to let the demands of that law, laid upon the naked conscience, convict a man of sin before he claims to be converted. He calls upon all in thunder tones, by the fulfillments of his word and by the messengers he is sending to the world, thus to prepare for the soon-coming of his Son from Heaven. This is God's message to the world to-day ; and we are firmly persuaded that outside of this message no permanent religious reform can be effected.

### THE UNSEEN DANGER.

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THE Berlin correspondent of the Christian Union gives in the issue of that paper dated Jan. 1, 1879, a significant article entitled, "Berlin in Joy and in Fear." It is a description of the celebration in honor of the recovery of the Emperor from the wounds inflicted by a wouldbe assassin some months ago, and of his return to resume the duties of his office as the head of the nation.

But just as this season of joy was at its height, Berlin was startled by the proclamation that the city was in a state of siege, a martial measure to guard against impending danger. Under this measure all persons not included in certain specified classes are forbidden to carry arms, and any person deemed dangerous to the public safety may be summarily ejected from the district thus put under control, or fined and imprisoned. The gay capital is thus put at the mercy of the demon of suspicion; for if the police for any cause suspect any one, it dooms him to imprisonment or exile without redress.

The reason for this is that the government has found traces of secret societies which are conspiring against the State. This writer says : "There is in Europe a widespread secret conspiracy, and all governments and peoples are alike interested in putting it down. Here, in Germany, every day witnesses the suppression of journals, pamphlets, meetings for the advancement of socialism, and the arrest of individuals obnoxious to the penalties of the new laws."

The efficacy of this method of suppression is doubted by many. It is having one effect at least,-that of scattering some of these firebrands over our own country; and they will be no better here than there; for it is the opinion of this careful observer of socialism in its native haunts, that "no measure of liberty satisfies these wretches, and no measure of repression can restrain them." "It is now believed," he adds, "that secret clubs like those of the Nihilists of Russia are spreading like a network over the whole country."

Thus with all the people of the world there lurks danger in every shadow, intangible, undefined, and hence all the more fear-inspiring. Men look for the assassin's dagger, the torch of midnight arson, the upheaval of the social fabric by communism, they know not when, nor how, nor where.

point. It is an extract from Bishop Simpson's "Yale Lectures on Preaching," published in the N. Y. Independent of Jan. 9, 1879 :---

"For some cause, literary men do not always draw the masses. Their language is too learned, or their sympathy is not apparent. It not unfrequently happens that some man of the common people, some day-laborer, perhaps, will gather around him an audience of attentive listeners where a scholarly orator will utterly fail. The reason is that his audience understand him. His language is the language of their lives; he knows their habits of thought; he seems to sympathize with them, and draw their souls to him.

"I call your attention to this, though I may have occasion to refer to it again, because the times require that true ministers should not only be in sympathy with the masses, but that the masses should feel that sympathy. We cannot shut our eves to the fact that the wall of partition is rising higher and higher between the educated and the uneducated, between the capitalist and the laborer; and there are no men who can stand in the tract, none who can serve as agents of union, but the ministers of the gospel, and on them in this country, now and for years to come, rests and will rest a fearful responsibility. No other class, I repeat, can stand between the rich and the poor, the learned and the ignorant, the virtuous and the vicious. They must follow the example of the Lord Jesus and stoop to the lowest depths of degradation, and yet keep themselves unspotted from the world. The minister must ever give a helping hand to his brothers, and, while he looks with affection upon the wretched outcast, he also looks heavenward, whither he draws his erring brother; and while he struggles to save him from destruction, the Saviour's hand holds him and draws him nearer to himself. It is safe to reach with one hand to rescue the fallen sinner from the verge of hell if with the other he can grasp the hand of omnipotent and boundless love. The office of the true minister is to stand between God and sinful man; to listen to the whispers of divine love and repeat them in the ears of the erring, holding the cords of love and letting them fall deeper and deeper and deeper, to reach the vilest outcast of earth, while he himself is bound by the cords of adoption to the Father's throne. How deep he may go, who can tell? He may go so low that the astonished angels shall exclaim : 'Oh ! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out !'

"I shall never forget a certain exhibition I once attended. Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned to this country and commenced a similar institution. He advertised for the most idiotic and helpless children that could be found. Among those brought him was a little boy five years of age, who had never made an intentional act, had never spoken a word, and had never given any look of recognition to a friend. He lay on the floor, a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher made effort after effort to get the slightest recognition from his eve or to produce the slightest voluntary movement; but in vain. Unwilling, however, to yield, he had the boy brought to his room, and he lay down beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time, he read aloud from some author. One day, at the end of six months of unavailing effort, he was unusually weary and did not read. He soon discovered that the child was uneasy and was trying to move itself a little. The thought flashed across his mind : 'It misses the sound of my voice.' He brought his mouth near the child's hands, and, after repeated efforts, the little one succeeded in placing his fingers on the teacher's lips, as if to say : 'Make that sound again.' The teacher felt that from that moment his success was assured, and, by careful manipulation of his muscles, he soon taught the child to walk ; and when I saw him, at the end of five years, he stood on the platform, recited the names of the presidents of the United States, and answered a number of questions correctly. I looked on with astonishment, and said to myself: 'Was there ever such patience and such devotion? How strong should be the love of that little boy for his teacher ! Was there ever an instance of one stooping so low and waiting so long?' Then 1 said : 'Yes ; there was one

The people of God have occasion to pray that these threatening winds of strife may be restrained, that peace and quiet may continue, till they have finished the work which is given them to do.

### THE SECRET OF SUCCESS.

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THE success we here speak of is success in reaching the hearts of those to whom we would do good, and winning men to Christ. One of the great secrets of success in this work is to come near to your hearers, put yourself in sympathy with them, make them feel that you have interests in common with them, and that you are laboring unselfishly for their good. Our readers will thank us for giving them the following profoundly impressive article on this instance. The Son of God came down from

Heaven; laid himself down beside me, his great | receipts for the past year were only \$165. Out for nearly twenty years before I reached my finger to his lips and said : "Speak, Lord, for thy servant heareth."' What condescension! What love to fallen man ! Christ stooping so low authorizes us to stoop and wait on and wait ever. Some of these wretched ones around us have been suffering for more than eight and thirty years; have been lying at the edge of the pool, waiting for us to come and help them into the troubled waters."

### FAMILY READING.

14

In the REVIEW of Jan. 2, Bro. White rec ommends that every family of Seventh-day Adventists begin this month to spend an hour or so each evening reading aloud, each reading inturn while all listen. This is an excellent plan. Its results will be of priceless value to all who will adopt it.

1. This is the best way to become a good reader. 2. It will secure to the family a great amount of information that they would otherwise never get. 3. It will be a cheerful and pleasant way to spend the evening, and will furnish subjects upon which all can converse; understandingly afterward.

Many among our people, not only the older persons, but young men and women, are poor readers. A large number of them have little opportunity to learn to read by going to school, I have learned from observation that the verv best and shortest way to become a good reader is to read aloud a great deal. I know of several persons who have thus become fine readers without the aid of a teacher. They have done if simply by constant reading. Where there are several in the family, those who are listening can aid the reader by correcting him when they know that he does not read accurately.

As I am constantly traveling among our brethren, I observe that a vast amount of time. is utterly thrown away by most families in idle conversation. Hours, long evenings, and sometimes whole days, are allowed to run to waste. Now, if Bro. White's suggestion could only be carried out, the families of our brethren might become intelligent in all points of present truth.

Brethren and sisters, let us take hold of this and commence immediately. The volumes suggested are excellent to begin with, not only for the reason mentioned by Bro. White, but also from another fact, namely, that the words and style are simple and easy.

## D. M. CANRIGHT. A REVIVAL NECESSARY.

As a people, we need a revival; and we must have it; and the truly faithful, those who are so consecrated to the cause and work of God as to make it the first object of their lives, will soon share in a revival, a refreshing from the presence of the Lord. The fulfillment of prophecy in our progress and present position in this work, indicates that the Lord is about to pour us out a blessing that there will not be room enough to receive it.

It may be asked, What sign indicates the ap proach of this promised blessing? It is the bringing in of all the tithes and offerings. The true system of tithes and offerings has been reached; and the true-hearted will respond to it; and when all do this, the promise will be fulfilled.

There has been backsliding with us in many respects. Selfishness is the chief cause. Covetousness is the greatest danger to the church. Self-caring, self-gratification, is the natural fruit of depraved human nature. It is the great object of the gospel to overcome and extirpate this selfish covetousness, and to form a character like that of Him who sought not his own, but "gave himself for us." Nothing can help us in this work more than to render God his own, that which he has reserved to himself, and no longer rob him in tithes and offerings. Nothing can more recommend us to the favor of Heaven than driving out selfishness by labor for the salvation of souls for whom Christ died. The faithful and true will now bring in their tithes and offerings, and the blessing will follow. When the door is opened, the faithful and true Witness will come in and sup with us, and we with him. Let all prepare for the refreshing, having our vessels ready to receive the blessing. Let each individual consecrate himself to God with all that he has, giving to God not only the means which have been selfishly kept back, but his energies, his whole being, and the promise will be fulfilled. Those who have faith in God and the present truth will act. I know a minister whose total force Bible teachings; they lead to the Bible.

heart by my heart ; watched me with perpetual of this he has paid the tithe, the one third, docare; infused into me his own life; and waited nations to State and General T. M. Society, and for clubs of SIGNS and COLLEGE RECORD, amounting in all to \$63.56.

It is not necessary that all should give a like proportion of their income; but it is better to make some free-will offerings besides, than to fall short of the tenth. The work of God in saving men is closing. No one will regret that he had a part, a liberal part, in this work. The time of reward is coming. It is right to covet a full share in that reward. Now the just shall live by faith. It is time to have faith and prove it by works. Those who have faith in God and the truth will not fear the consequence of venturing upon God's promises. He says, "Prove me now herewith." It is his will to give us a large blessing and an abundant entrance into his kingdom. And in closing up the great controversy, he will have an example set before the world such as has not been seen since the apostasy from the zeal and purity of the primitive church. Then, when all can see that the war of the wicked is against truth, righteousness, and unfeigned love, God will deliver his people and cut off his enemies. shall live when God shall do this? My brother, my sister, we may share in this triumph.

R. F. COTTRELL.

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### ADDING TO AND TAKING FROM THE BOOK OF REVELATION.

THERE are fearful denunciations pronounced gainst those who add to or take from the words of this book. God shall add unto them the plagues that are written in the Revelation, and shall take away their part out of the book of life, and out of the holy city, and from all the things that are here written for the encouragement of the children of God. Rev. 22:18, 19. It is therefore a matter of no minor importance to know what is meant by adding to and taking from the book of Revelation and the Bible in general; for what applies to one book of the Bible in this respect, applies equally to the whole Bible. That is to say, if God will punish those who add to or take from one part of the Bible, he will punish those who add to or take

from other parts of the Bible. As the fearful denunciations in question reate directly to the book of Revelation, all must readily see the importance that God attaches to that book. Indeed, it is "the Revelation of Jesus Christ, which God gave unto him," and which was sent to our earth by one of the heavenly host, so that if we respect Jesus Christ, God, and the angels, we shall, for their sakes, respect this book. But if we treat this book with disrespect, as though it were of secondary importance, it is the same as though we despised the eternal Father, Christ, and the heavenly host.

It must be evident to all that the denunciations of Rev. 22:18, 19, were designed to guard the purity of the book of Revelation, and that they are a solemn warning against any attempt of copyists and translators to add words to, or suppress any part of, that sacred book, and make it teach sentiments and doctrines that it does not teach.

These denunciations were not simply designed as a caution to copyists and translators; they were also to serve as a warning to those who would be inclined to teach orally, or through their writings, that the Bible says thus and so when it does not; that the Lord has spoken when he has not spoken. Such virtually add to or take from the word of God. The denunciations in question are also a terrible warning to those who would make light of, and repudiate as trivial or dangerous, important duties enjoined by the Scriptures. Such take from the Bible, as also do those who teach that the prophecies are not for us; that they cannot be understood, etc. If the prophecies are not to be understood, they have no place among those Scriptures which are profitable,-among those things which God has revealed, and which belong to us and to our children forever. Deut. 29:29; 2 Tim. 3:16. Rev. 22:18, 19 cannot mean that God would give no further instructions to his people after communicating to John the book of Revelation : for it is a well-known fact that the Gospel of John was written by inspiration at a later date than the book of Revelation. The Gospel of John was not an addition to Revelation in the sense of Rev. 22:18, 19; nor are the testimonies to us through the gift of prophecy an addition to the Bible in the sense of that scripture. They do not contradict the Bible, but en-

If the warning in Rev. 22:18, 19 means that in carrying forward the cause of God we are to use only Bible language (and this must be the meaning of that warning, if our opponents are correct), then there is no room for preaching nor for writing works on Bible subjects, and we cannot appeal to history, to geography, nor to any science whatever, in support of the truths of the Bible; for in doing this we would have to add to the Bible in the sense that our opponents attach to Rev. 22:18, 19. This theory would repudiate all the important discoveries that are being made by the British Exploration Society in Palestine, and in other eastern countries, relative to and in confirmation of Bible facts and scenes.

The fact is, the Bible clearly teaches that the gifts of the Holy Spirit were to remain till "that which is perfect is come"; and the book of Revelation, that contains the very warning which is the subject of this article, teaches that the remnant of God's people will have the testimony of Jesus, or the spirit of prophecy. Rev. 12:7; 19:10. And those who have the spirit of prophecy will have the gift of prophecy in exercise among them.

Is there not with some a tendency to be so fearful in regard to adding to the Scriptures. that they will overlook what the Scriptures teach, repudiate the very work predicted and approved by them, and thereby become guilty of taking away from the word of God?

Rev. 22:18, 19 is preceded by, "Behold, I come quickly. . . . Blessed are they that do his commandments" (verses 12, 14), and is immediately followed by the words, "He which testifieth these things [and he had just been warning against adding to and taking from] saith, "Surely, I come quickly." Verse 20. Does not this imply that there would be especial danger of adding to and taking from the book of Revelation just before Christ's second coming, when great light was to shine from this book? Some may do this in all honesty, but is it not best to be prudent? "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:38, 39.

D. T. BOURDEAU.

### BOWLING GREEN, OHIO.

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AFTER an absence of seven weeks, I returned to Bowling Green Jan. 2, where I have spent one week. I am very much encouraged by the condition in which I now find things here. With one exception, all who made a start at our previous meetings are doing well. Prayer meetings, the Sabbath-school, and all the meetings, have been much more largely attended and have greater interest than before. The Sabbathschool has adopted the penny contribution upon the Sabbath, and hence already has on hand funds for various purposes. The school will now be supplied with maps, blank books, bell, and other conveniences.

The tract society has done good work. A large number of reports were, brought in, showing much accomplished the last quarter; and with only one or two exceptions each report showed a donation of from five cents to one dollar. This is as it should be. Over three hundred dollars s. B. has been paid in during the last quarter, which is considerably more than was received during the whole of the previous year. The brethren and sisters here are all adopting the tithing system. It is doing them good, and bringing into the treasury far more than we previously had.

In this church we have the Conference treas urer, the State T. and M. secretary and treas urer, the district secretary, church clerk, church librarian, s. B. treasurer, Sabbath-school secretary, and some other officers. I have spent a large share of my time in trying to straighten out their records, and get them started in good shape. All are now provided with blank books properly arranged, and I feel pleased to know that the books are in pretty good shape. Not a word nor a figure has been made in any of these books which I have not gone over personally several times. With this instruction, 1 hope the records will be better kept than they have been before. Best of all, the brethren seem to be in good courage and are in harmony with one another. We had an excellent meeting on the fast day. About seventy-five responded to their names with cheering testimonies. Then we celebrated the ordinances. Four were disfellowshipped. These are cases of long standing, which we have not been able to help. If there is not a reformation on the part of several others by the time of the next quarterly meeting, they will also be

disfellowshipped. We mean to have a clean record and a working church, and by the help of the Lord and the co-operation of all the brethren it will be done. D. M. CANRIGHT.

### NORWAY AND DENMARK.

THE truth is working on many minds, and souls are led to seek the Lord and prepare for his coming. The law and the Sabbath have not been presented yet, but the mark of the beast and the seal of God have been mentioned and explained in the lectures on the prophecies.

Last Sabbath forenoon we held our first Sabbath meeting. Forty-five persons were present. More than thirty expressed their determination to keep the Sabbath. Several of these have been Baptists. The leading man among the Baptists is in full union with us.

I am now to commence on the life and death question. There is no lack of opposition from many quarters,-bitter and unreasonable opposition,-but the interest to hear has not diminished. About seven hundred listened last night with marked attention to a discourse on the signs of the times. We have sold books for more than 60 Kroner the last three weeks, and obtained a great many subscribers for the TI-DENDE.

The Lord is good. He is giving us a large field here, and we know that he will be mindful of us, and that our brethren also will remember

Bro. K. Brorsen is working diligently in Jylland, Denmark. He has obtained some subscribers for the paper, and is trying to keep up the interest in many places.

JOHN G. MATTESON. Osterhausgaden 12, Christiana, Norway, Dec. 16.

### A FAITH THAT WORKS.

WHAT is demanded at the present time is a faith that works. As a people we are not doing what we ought to do. Our publications are the most efficient agents to spread the truth everywhere. Hence all may be efficient laborers in the cause. All things have been made ready, in the providence of God, so that all may be laborers that will. All can do something in the work of spreading the truth and saving men. Do you realize it? Or do you think it of no use to try? Are you discouraged because your past efforts are fruitless? Are your friends and neighbors callous to all your endeavors to do them good ? Extend your efforts to a wider circle. In due time you shall reap, if you faint not.

The SIGNS OF THE TIMES should be sent in every direction. All can share in this work. Some can help pay for them that cannot do much more. Others can take the labor of scattering them, and finding interested readers, such as may be benefited. And frequently the bow that is drawn at a venture will hit the mark, though it may not be the mark that we aimed at. Well-directed efforts will not fail to accomplish good. Our labor is not in vain in the Lord.

Then let us press on and know no halting till the work is done, till the last sheaf is gathered in. Then what joy to the faithful worker when angels join with men in the shout of the "harvest home."

Shall we not consecrate ourselves to the blessed work of saving souls? Let no one be contented to let these precious opportunities pass unimproved. Think, O think, that in a little while it will be too late,-the harvest past, redemption's work all done, and the fiat gone forth, "He that is filthy, let him be filthy still. And, behold, I come quickly, to give to every man according as his work shall be."

R. F. COTTRELL.

FASHIONABLE milliner: "You'll have the flower on the left side of the bonnet, of course, madam?" Fashionable lady : "Well-er-no! The fact is, there's a pillar on the left side of my pew in church, so that only the right side of my head is seen by the congregation. Of course I could change my pew." Fashionable lady's husband : "Ya-as. Or even the church, you know, if necessary." Fashionable milliner considers the point.

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not hold his tongue; no man can safely govern that would not cheerfully become a subject; no man can safely command that has not learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.

BEAUTY is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

# THE REVIEW AND HERALD.

### THE SHEPHERD'S VOICE.

" COME unto me," with loving voice at morn I heard the Shepherd call; But narrow seemed the fold, and fair the fields Beyond the frowning wall.

Again, at mid-day, came the gentle voice; But far my feet had strayed, And, weary with the heat, I only longed To find the forest shade.

Once more it came, but cool the shadows lay

Across the grassy wold, And resting there, content with present ease, I scorned the sheltering fold.

Soon fell the night, with neither silver star Nor song of happy bird. And through the gloom no more, with pleadings

The Shepherd's voice I heard.

Affrighted then I turned, and blindly sought To cross the pathless lea, Till faint with fear, in sorest need, I cried,

" O Shepherd, come to me!"

No answering voice the sullen silence cleft, But lo, beside me stood

One who with sorrowing brow had followed close, Unseen, through wold and wood;

Then all the night grew light, and soft and sweet The stars shone overhead,

While homeward by the Shepherd's tender hand The wandering sheep was led. -Miss M. B. Sleight.

# Progress of the Cause.

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

MINNESOTA.

### Mansfield, Jan. 8.

I CAME to Mansfield Dec. 9. Two weeks afterward I was joined by Bro. Ells, whose timely help for a few days was appreciated by all. A few here were trying to live out the truth ; now eighteen good souls have covenanted to obey God. I am now laboring in a school-house about six miles from Mansfield. A. H. VANKIRK.

### MICHIGAN.

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WE closed our labors at Douglas, Dec. 17. These brethren are of good courage. Less than three years ago, the church was organ. ized with eleven members ; they now number thirty-five. Through the labors of Brn. Jones and Daniels the past summer, quite a number have united with them ; these new friends are zealous for the truth. All readily promised to pay the tithe and to help carry forward the missionary work. One was received into the church at this meeting.

H. M. KENYON. Dec. 31.

# M. S. BURNHAM.

OHIO.

Newark.---We have just closed a three weeks' meeting at Newark. The brethren had completed a meeting-house, 28x46, eighteenfoot posts. As they are few and mostly poor, it required a great effort; however, they have a good little meeting house. There was a debt on it of about \$600; subscriptions were raised to the amount of about \$500. Our wealthy brethren near this church should help them some upon it.

The outside interest was not what we had hoped it would be. Only a few attended our meetings; however, five or six embraced the Sabbath. Several of the children made a start in the Christian life. Seven adult persons united with the church. We obtained quite a number of subscribers for our periodicals, and sold some books.

The church paid me \$4.00 for a set of Sister White's books, which will now be put Jan. 4, then return the 7th to follow up the into their library.

a number had already paid in something on this plan. In the evening I preached in Woodruff's hall on the end of the wicked. After the sermon, I spent some time talking to the brethren and sisters about their duty to God, to each other, and to the work.

They raised \$4.00 for a set of Sister White's works, which will be placed in this young church. This is just what should be done in every new church. Four have embraced the Sabbath since we were here a month ago, and new ones have been added to the Sabbath-school. Nearly every family has the REVIEW now, and they have a club of twenty-four subscribers for the weekly In-STRUCTOR, to be used for the Sabbath-school. They have established the penny contribution every Sabbath.

Bro. Rupert has an appointment here every four weeks. We think it is very important that young churches should be looked after and nourished, until they become strong and are settled in the truth. Such labor is very profitable, even though it does not bring in an additional soul. One person thoroughly converted to God, and established in all points of the faith, is worth a dozen half converted. Brethren, let us follow up our work, and do it better.

D. M. CANRIGHT.

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East Norwalk. Up to the present we have spoken twelve times in East Norwalk. The extreme cold weather has broken up our meeting twice, as our house is poor and could not be made comfortable. Bro. Wm. Beebe had held six meetings here before I came, with a fair inter-He assists me much by way of opening est. meetings, visiting, etc. Three worthy persons have decided to obey the truth. hope for others who are already convinced. We look to the Lord, who only can send conviction and give the increase.

H. A. St. John. Norwalk, Jan. 8, 1879.

Appleton, Jan. 6.

Our meetings at Springfield closed favorably yesterday, after continuing nearly a week. About eleven years ago this church was raised up by Elds. Lawrence and Van Horn. As long as the elder remained it was in a healthy condition; but for about two years they have had no meetings. The elders of our churches should have the best of evidence that God has released them from their trust before they leave the flock to be scattered and to apostatize. Had the elder of this church remained, I believe there would now be a strong church here.

At these meetings all appeared to see their wrongs, and hearty confessions were made. Three took a public stand to obey the truth. They will have regular Sabbath meetings and Sabbath school. All voted to lay by the tithe for 1879. I see no reason why this is not a good place for tent-labor.

A. O. BURRILL.

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I CAME to Uniopolis the first week in December, and found four families observing the Sabbath, but needing instruction in all other parts of the message. I have given in all eighteen discourses in the Disciple church, of which they kindly gave me the use. Sold eight or ten dollars' worth of books. The attendance has been good. Twelve have signed the tithing pledge, and all subscribed for the REVIEW. They have discarded the use of pork, and erected the family altar. They have regular Sabbath meetings and Sabbath-school, and are rejoicing in the third angel's message.

I fill my regular appointment at Dunkirk G. G. RUPERT. interest.

They have labored earnestly and faithfully in a hard field to help build up the cause in our State. May Heaven's blessing rest upon them as they enter another field. A. S. HUTCHINS. Jan. 1.

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### PENNSYLVANIA.

### Russellsburg, Dec. 31.

THE brethren at Russellsburg are growing in the truth. We have been holding meetings on Quaker Hill, six miles south. The roads became so badly drifted that we were com-pelled to close. Three noble souls took their stand upon the truth; others will, we think. Places are opening all around for the truth to be preached. Last Thursday evening meetings were commenced at Fairbanks school house, where Bro. Foy now is. There is a good interest. God has been with us to help. F. PEABODY.

# NEBRASKA.

Waco.

THE last four days of the old year I spent with the church at Waco. Bro. Shultz was with me the last day. One united with the church by baptism. His attention was first arrested in meetings held at Fremont four years ago. Let the seed be sown "beside all waters," trusting God to give the increase, trusting God to give the increase, even if it be after "many days."

CHAS. L. BOYD. Seward, Jan. 8.

Albion, Boone Co., Dec. 31.

MANY in Albion are interested, and are reading. We have invitations to hold meetings in private houses within three miles. both east and west of town. These we shall accept, Bro. Nettleton filling one appointment and myself the other, thus turning our one meeting into two meetings.

Nine are now keeping the Sabbath, some of whom are already trying to win others. Have sold books and tracts to the amount of \$4.43, obtained two subscribers for the YOUTH'S INSTRUCTOR (weekly), one for the SIGNS OF THE TIMES, and eight for GOOD HEALTH. We have also received in donations a little more than enough to cover all our expenses.

GEO. B. STARR.

### Polk Co., Jan. 5.

I MET with the friends at Syracuse, Dec. 25. Union and harmony prevail. Though the brethren meet with much opposition, yet their courage is good. The churches are all closed against them, and the school-house can only be had by paying five dollars an evening. Organized s. B. to the amount of \$51.

Dec. 28, I was at Palmyra. Here, as at Syracuse, all the churches are closed against us. It seems as though Isa. 24:10 was about fulfilled. We had good meetings in private houses, and the sweet Spirit of the Master was in our midst. The brethren took a club, of twelve SIGNS. They also pledged s. B. to the amount of \$23.

New Year's I met with the church in Stromsburg. Our new meeting house is small, but will be quite comfortable when we get it fully seated. Jan. 4 Bro. G. S. Reichard spoke from Matt. 5:5, after which two were received into the church. We then celebrated the ordinances of the Lord's house. We all felt that it was good for us to be there. Blessed be the name of the Lord. May he ever help us to walk in the light.

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KANSAS.	· , 1

# Ward, Wilson Co., Dec. 30.

I HAVE held meetings in Ward nearly three weeks, and the interest is great. People gather an hour before meeting time, and by the hour for service all the standing room is filled. Last week I preached ten times and filled up the days with visiting. Thus far, this is one of the most interesting meetings I have ever held.

A Baptist brother asked me to appoint a meeting for last Sabbath. I did so, and about thirty attended, most of whom took part in our social meeting. Yesterday (Sunday) I took up the claims of God's Sabbath. After service several told me they believed every word of the sermon. To-night we investigate the claims of Sunday. We expect opposition from a Disciple minister. I am hoarse from incessant speaking, but my courage and hope are strong.

Have sold some publications. An encouraging feature here is, that hardly any one uses tobacco, and several who knew nothing of our faith are living out the health reform. Christ said to his ministers, "Lo, I am with you," and that promise has been fulfilled to L. D. SANTEE. me.

> 33 VIRGINIA.

I LEFT North Scituate, R. L., Jan. 1, and ceached Mt. Jackson, Va., at 3 P. M. on Friday. I was kindly received at the home of Bro. R. T. Fultz, and was made to realize the truthfulness of our Saviour's promise, as given in Mark 10:29, 30.

The weather was very cold here, with about two inches of snow. This prevented people from a distance attending our quarterly meeting, and there were only fourteen Sabbath-keepers present on the Sabbath. I can learn of only twenty-five or thirty active and reliable workers in the State.

They have a comfortably good house of worship here in Soliloquy. The Sabbathschool is small, as is also the company of Sabbath-keepers, but we hope soon to see addi-The tent that is here is badly damtions. aged, but perhaps we can make it last another year.

Our meetings continue here over another Sabbath and first-day. We shall then commence a series of meetings at Mt. Zion, Page county, fourteen miles south of this place, where there is an unorganized company of We hope to see thirteen Sabbath-keepers. good done and souls converted, and trust we shall have the prayers of all God's people.

My address, until further notice, will be, Mt. Jackson, Shenandoah county, Va.



MISSOURI. -1.1

### Green Ridge and Rockville.

DEC. 28, 29, we were at Green Ridge, where we held a tent-meeting last fall. One had given up the Sabbath ; the rest seemed to be growing stronger in the truth. They were encouraged by our visit. Each family takes the REVIEW, and all greatly prize its valuable instruction. The weather was so cold that some living at a distance could not attend our last meeting, so we did not instruct them on s. B., as we had intended. However, a card from there dated Jan. 1. says that they observed the fast and pledged \$27 on May the Lord bless them in well do-

on New Year's day we met at Rockville. Some made a commendable effort to attend this meeting, and we trust they were benefited by it. Others living near made no effort to attend, but we hear of them at the house of mirth and feasting. We advise all such to read and carefully consider Eccl. 7:2-4; James 4:5-10. May we all humble ourselves in the sight of the Lord, and be of one heart and one mind, J. G. WOOD. serving the Lord.

**VOL.** 53, No. 3

We found petty difficulties among several of the members. These all grew out of very small things, but they hindered our work a great deal. At our last meeting we endeavored to settle up these matters, and think we were quite successful. The last day we spent here was very encouraging indeed, and we parted with our brethren feeling much encouraged and strongly in hopes that better days are before this little church.

Springfield.-Monday evening, Dec. 30, we met the little church at Springfield in their new hall. About thirty were out. We had a very pleasant meeting, and three united with the church. All were in harmony, and we expect to see a strong church here. day we came to

Dunkirk .--- I spoke to a few in a private house in the evening. On New Year's day most of our brethren assembled, and I spoke to them on the tithing system. Every one heartily indorsed it, and all pledged them- Bro. and Sr. S. were to leave for their new selves to carry it out during the year. Quite | field of labor in Virginia.

### VERMONT.

#### Jamaica.

Uniopolis.

In company with Bro. I. Sanborn, we held meetings at this place, Dec. 20-23. Five sermons were preached, several social meetings held, and different branches of the work for the State and the more general interests of the cause were considered. Brethren and sisters and children took important advance steps, while three expressed their resolution to identify themselves with this people by henceforward hallowing the Sabbath of the Lord.

It was indeed gratifying to hear the testimonies and prayers of several brethren and sisters who have embraced the Sabbath under the labors of Bro. Sanborn. This society has been much aided by the efforts of Sr. Sanborn. Immediately following this meeting,

### Elivon.

I CLOSED up my labors at Elivon last night, just four weeks after reaching the place. A church of twenty-two members was organized, and an elder was ordained. Two others were received as candidates for baptism. Prayer and Sabbath meetings and a Sabbath-school were established, and systematic benevolence was organized, several of those who adopted the plan cheerfully pledging one-tenth of their income to the Lord.

Last Sabbath was a good day. Notwithstanding the unusually cold weather, seven were baptized by Bro. Cook. Bro. Cook remarked, "Just nine years ago yesterday occurred the first baptism in Kansas by Seventh-day Adventists." Hundreds have since been baptized in this noble field.

Bro. Enoch remains to teach some to read the Bible in French. He expects one of the new converts will soon help him in another field. Two of the French brethren purpose spending one year at our college, to prepare for the ministry. Others should follow their D. T. BOURDEAU. example. Jan. 7.

#### 32 PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.] Lemoore and Fairview, Cal.

THE recent labors of Brn. Morton and Wood with the church at Fairview were attended with the blessing of God. A few disorderly members were disfellowshipped, and to all appearance brighter days are in store for this church.

Bro. Wood visited the young church at Lemoore on the 7th of December. Though they have been left alone most of the time since the tent left last July, yet they are doing well and are in good spirits. . 2

Santa Rosa, Healdsburg, Petaluma, Cal.

On the 15th, 18th, and 21st of December, Bro. M. C. Israel visited these churches. With the assistance of Eld. Healey a V. M. society of eleven members was organized at Santa Rosa. This society subscribed for

twenty-seven copies of the SIGNS, in addition to those taken by the church. The church at Healdsburg took twenty-five copies of the SIGNS, and that at Petaluma twenty-three, in addition to those previously taken.

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### Temperance Colony, Cal.

UNDER the labors of Bro. M. J. Church, a church has been organized here, called the Temperance Colony church.

### St. Clair, Nevada.

THE church here, as reported by Bro. B. A. Stephens, has subscribed for fifty copies of the SIGNS. A tract society has been organized, also a Sabbath-school.

### NEW YEAR'S DAY IN EDEN, VT.

NEW YEAR'S day was observed by the church at Johnson and Eden as per appointment of the General Conference Committee, though several members were not present at the meeting. The sum of \$21.92 cents was pledged for the relief of the Oakland church, of which \$11.47 was paid; and \$3.70 was pledged and paid for the Dime Tabernacle. C. W. STONE.

### KENTUCKY,

THE fast was kept by the Elizabethtown church. We were much cheered by the presence and labors of Bro. R. P. Pickens, recently from Battle Creek.

I think we as a people have had much to encourage us the past year as the result of tract and missionay work. Although we do not see a great number of souls converted to the truth as the fruits of this labor, yet I have faith to believe that our efforts in this direction are paving the way for a great and good work yet to be accomplished in our Conference, if all remain faithful to duty.

BETTIE COOMBS.

Nolin, Ky.

### DISTRICT NO. 3, NEW YORK.

BRO. WM. H. BROWN, director of Dist. No. 3 New York T. and M. Society, makes an appeal to all the members of the district, which, for lack of space, we take the liberty to condense into the following synopsis:

1. Such facilities are now provided that no one has any excuse for not doing some thing.

2. Much more can be done in the district than has ever yet been done.

3. There are 93 members, and there ought to be 93 reports. Librarians should send each member a blank.

4. All should awake to the great responsibilities upon us.

### THE TITHING SYSTEM.

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I READ the plan suggested by the General Conference Committee for the support of the ministry, as given in the article entitled, "Systematic Benevolence," in Review of Dec. As I read, I indorsed it; and as I did 12.this joy filled my heart. I have told our Danish brethren that if they gave a tenth of their increase to the Lord, it was not necessary to give it all for the support of the ministry, but that it might be used in the Lord's cause as they thought best. Now, as one whom the General Conference has given the oversight of the Scandinavian churches in Iowa, Nebraska, and Dakota, I would recommend the plan of the General Conference Committee, to take effect in all our Danish

and Swedish churches from Jan. 1, 1879. Brethren, let us walk in the light, lest darkness come upon us.

edge the truth. We are glad to know that the REVIEW is read and appreciated, and hope the seed sown may bear abundant fruit.

A correspondent from Mackinaw, Ill., sends us a report of the following excellent remarks made by a sister at their meeting on New Year's day :--

" In looking over Old and New Testament history, I find that the advantages and benefits derived from the observance of fasting and prayer are not imaginary, but genuine and true. Its inmost meaning signifies a mighty calling unto God, deep and earnest contrition, and a new consecration of all we have and are to the service of God. How needful, then, for our spiritual advancement, and for the furtherance of the last testing message of truth which God designs to give to the children of men, that this day of fasting and prayer, proclaimed by those whom God has seen fit to make the heralds of his truth, be observed with the spirit and the understanding. How much at this present time we need a wonderful manifestation of the power of God; how much we need the presence of his guiding and directing hand in all the affairs of life. Then let us pray that the gifts of his Spirit may not be diminished, but increased; and while we are truly thank ful for the gift of prophecy which he has graciously bestowed upon us, let us earnestly pray that we may not be doubtful, but believing; and that we despise not prophesying, or the words of admonition which fall from the lips of those invested with this charge.

"God is unchangeable and without shadow of turning; then let us, with the confidence of Jehoshaphat king of Judah, the reliance of Ezra, the trust of Queen Esther, and the earnestness of Daniel, remember the great cause for which we are convened together. Oh, may his houses not be left desolate ! May the hearts of believers be roused from their lukewarmness, and may God in the beginning of this new year baptize us with the spirit of labor and of sacrifice, and may we as a people be blessed and prospered according to our consecration to God."

At the business meeting held the same day the sum of \$20.20 was pledged to the houses of worship at Oakland, Cal., and Battle Creek, Mich.,—\$15.20 to the Oakland house and \$5.00 to the Tabernacle at Battle Creek. Two little boys, sons of Bro. and Sr. Wordel, gave their Christmas presents, ten cents each, to the Oakland house.

A note from Bro. Jesse Dorcas states that in a debate recently held at Olin, Iowa, "Bro. Morrison handled his opponent admirably, and the word of God was ably vindicated. All the lovers of truth have reason to thank God and take courage."

Bro. J. L. Cupit, in a report which is too lengthy for publication, gives some interesting particulars of the little class at Westphalia, Mich. This company was brought into the truth by the labors of Brn. Frisbie and Lewis. They have encountered much opposition, and have fought many determined battles with the Roman Catholics on one hand and the world on the other; yet, by the grace of God, they have been enabled to "hold the fort." They recently listened to an opposition sermon by an eloquent and highly educated minister from Delta. He failed, and his failure was a great victory for this little company.

CONSECRATION.

13

I love thee, I love thee, I love thee, my Lord; I love thee, my Saviour; I love thee, my God: love thee, I love thee, and that thou dost know, But how much I love thee my actions will show."

How comprehensive and full of meaning nual meeting at Rome, N. Y., a short time ago, and they left a deep impression upon my mind. In God's word we are commanded to love the Lord our God with all our heart. God requires the heart's supreme affection, and when we give it to him unreservedly, he will accept and bless our labors. If we are the Lord's and desire to please him in all our ways, we shall at once lay aside everything that hinders our communion with the Holy Spirit, our advancement in the divine life. If self is the obstacle, we shall lay it at the foot of the cross; if we have idols, we shall lay them aside, and worship only the true and living God. If our ways or plans conflict in any way with the spirit of this work, we shall at once lay them on the altar, and retain in their place the sacrifice of God,-"A broken and a contrite spirit," which will we should stand like minute men, ready to act in the fear and counsel of God. Although the partassigned us may at times seem humble and small, yet we may fill it to divine acceptance. We should remember that it is a condescension on the part of God, and an exalted privilege to us, that we are permitted to bear any part in the work of God.

Truly I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness; and though in the past I have sometimes grieved the tender Spirit of God, and brought upon myself barrenness of soul, I can to-day truthfully say that to make a success of the great work in which we are engaged is my highest ambition. I cannot find words to express the love I feel in my heart for Jesus, our blessed Redeemer, and the truths of the third angel's message. Do we not all feel to praise the Lord for the good and timely instruction given us by his servants at out late Conference? And are we not fully determined to put in practice the things we profess to believe, and to seek to be baptized with that spirit of consecration which will enable us to walk as God shall lead the way, and to co-operate with those who are led by the Spirit of God?

Dear brethren and sisters, let us draw close to God and acquaint ourselves with him, and show to those around us by our words and acts that we are sincere in our profession of love and obedience.

MRS. WM. H. BROWN. Adams Center, N. Y.

A REPROOF.

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One of our brethren, while holding meetings lately at a place where there had just been a little church raised up, found, on visiting them at their homes, that about all they seemed to want to talk about was one another's failings. He hardly knew what to do to break up this habit, which he knew would be likely to increase, and would perhaps be the ruin of them all.

At last he hit upon a plan that he thought might perhaps help the matter ; so when they met for worship on the Sabbath, he told them that there were some persons in the church who were doing wrong, and he was going to read what the Bible said about it, and perhaps before he got through he should mention the names of the persons who had done wrong. He then took up the subject of tattling and fault-finding, and read many scriptures condemning it. While he was talking on the subject, there was the closest attention, and it seems each one was momentarily expecting to hear his name called.

After the meeting, most of the church went immediately home, instead of staying to the Sabbath-school, as usual. The brother hardly knew what to think about it; he did not know but he had destroyed the church altogether; but he thought he would visit the brethren at their homes, and see what was the matter.

He first called at the house of the leader. After a little conversation, the leader said he thought if he wanted to reprove him, he ought to have come to him alone, and not take him before a whole congregation to do it; he did not hear his name called, but then he described what he had been doing so every one knew just who was meant. After assuring the brother that he had no more special reference to him than to others, he visited another brother. This brother and his wife both thought the remarks had been meant as a personal reproof to them; and so it was at almost every place he went, they thought he had done them injustice by specifying their faults so particularly in public. But when they found that all the rest thought the reproof had been meant especially for them, they began to feel different, and we hope they have learned a good lesson. Instead of thinking and talking of our brethren and sisters' faults, let us heed the injunction of the apostle in Phil. 4:8: "If there be any virtue, and if there be any praise, think on these things." Т. Р. В.

capable of making use of him for a time, to further her own interests, only at the last to leave him in the lurch. When this state of mind had been sedulously cultivated and carefully made chronic, Great Britain changed her rules and therewith her methods, abandoned the laissez-faire policy, and coolly requested Shere Ali to give her absolute control of his foreign policy. He declined. Russia, or to speak more accurately, some Russians, were considering a scheme for threatening England's Indian border, at the time when war between Russia and England was imminent; a scheme the execution of which was certainly never attempted, and which was probably "found to be altogether beyond Russia's resources." Whereupon, by way of quieting Shere Ali's extraordinary suspicions, and convincing other Indian princes of the general justice and equity of her rule, Great Britain commenced this invasion, which even Gen. Rawlinson concedes was without justification "according to the international law of the West." Not even Mr. Gladstone's eloquent but fruitless appeal presents so strong an indictment against Great Britain's treatment of the neighbor whose only crime was her unfortunate proximity to a Christian empire as this extraordinary defense. Ahab has taken Naboth's vineyard because he imagined that Jehoshaphat across the border had an evil eye on it .- Christian Union, Jan. 1.

Dying, yet giving life; nailed to the cross, yet holding the key of death and Heaven; covered with every badge of contumely and scorn, yet crowning others with immortal diadems; robbed of all things, yet giving all his native right. No event of moral grandeur like this can ever be imagined. Truly Christ was the Wonderful, joining in his own person the strangest contrasts, the most inexplicable mysteries.

It ought to be the great care of every one of us to follow the Lord fully. We must follow him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following him fully.

# Øbituary Motices.

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

DIED in Dunkirk, Ohio, Nov. 24, 1878, in her sixtyfourth year, Sister C. Jane Hough, wife of Alfred Hough. Her disease was an affection of the lungs. We were with Sr. Hough in her last illness, and conversed with her a few hours before death. She was calm and hopeful in God, saying that she had made her preparation for death while she was well. It was through her entreaty that Brn. Rupert and Underwood, came to Dunkirk to present the truth. The godly life of herself and husband had a good influence for the truth here. She lived just long enough to see a little church raised up in answer to her prayers, and then died in peace.

At the age of sixteen she became a Christian. About seventeen years ago. in the State of Illinois, she, with her husband, embraced the present truth by reading. Bro. Hough is now left lonely, but he is consoled by the blessed hope. The funeral was attended by a large number of friends. Discourse by the writer from Rev. 14:13. A. O BORRILL.

DIED near Clarence, Iowa, Nov. 29, 1878, Robert Greenlaw, in the eighty-ninth year of his age. The deceased was born in Scotland, and emigrated to Canada nearly thirty years ago. About six years ago he came to this place, to spend his last days with a nephew. For over four years he had been a constant reader of the REVIEW, and he heartily embraced the truths it advocates. Although so far advanced in life, his perception of divine truth was clear and his love for it most ardent. On account of age and infirmities he was shut in from the world, but his prayers—who can estimate their worth? The U. P. minister chose for his text Ps. 12:1. His remarks were very appropriate and impressive

A. BOSWORTH. DIED of consumption, in Fort Scott, Kansas, Dec. 18, 1878, Bro. Amasa Edwards, in the sixty-eighth year of his age. The deceased embraced the truth two years ago at Monmouth, Crawford county, Kansas, under the labors of the writer. His health was such that he was much of his time kept away from meetings; yet he stood firmly for the truth, and rejoiced in its light. He died in the blessed hope. Funeral services by the writer. J. H. Cook.

JOHN F. HANSON.

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### WHAT THEY SAY.

THE secretary of the little company at Garden Grove, Iowa, sends a report of their meetings on each of the four Sabbaths in December. On Dec. 7, 1878, this company met for the first time for the purpose of celebrating the Sabbath of the Lord. It is pleasant to read the record of a company thus newly born into the faith. They report good meetings, and we believe the power of God is with them. They tell us that several of them take the REVIEW, and like it very much. We hope it may aid them in the divine life.

Renewing her subscription on the REVIEW, Sister Eliza Poling says: "I like the paper very much. I cannot do without it. We read it, lend it to two or three families, and then send it away to some one." She has first-day Adventist neighbors, who read the papers and like them, but will not acknowl-

e paper t. We be, "Lord, what wilt thou have me to do?" ies, and and if we are living as it is the privilege of the has every true child of God to live, we can preead the vail with him in prayer, and know his will concknowl- cerning us. And when duty is made known,

### THE ANGLO-AFGHAN WAR.

Is there any justification in morals for this Afghanistan war? In the current number of the "Nineteenth Century," Sir Henry C. Rawlinson, who very justly characterizes himself as an "old so called Russo-phobist," has an article on the war, which, next to Lord Beaconsfield's frankly cynical speech in Parliament, affords the best defense which its advocates can furnish. The story is briefly that the Ameer of Afghanistan for years endeavored to cement a friendly alliance with Great Britain; his overtures were treated sometimes with decorous refusal, more often with contemptuous neglect, which finally succeeded in convincing him that Great Britain was fully

DIED of consumption, near Ligonier, Noble county, Ind., Dec. 31, 1878, Bro. Henry May, aged 67 years. Bro. May has been a faithful member of the Ligonier church for about two years. He was ever willing to bear his testimony on the Lord's side. Words of comfort by Eld. J. S. Shrock from 1 Thess. 4: 14-18. E. D. STUTZMAN.

DIED of typhoid fever in Calhoun, Richland county, Ill., Dec. 7, 1878, Ina May Bolinger, daughter of Henny and Naomi Bolinger, aged 11 years. 4 months, and 17 days. She was a gentle and obedient child, and is the first of the family to be laid away to sleep till Jesus comes. E. J. CONNET.

DIED of croup, near Noblesville, Ind., Dec. 80, 1878, Edward A., infant son of Absalom and Mary Shafer, aged 9 months and 18 days W. W. SHARP,

# THE REVIEW AND HERALD.

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# The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 16, 1879.

mer A friend has sent us a copy of The Dia mond News, of Nov. 14, 1878, published at Kimberly, South Africa Diamond Fields. It contains a letter from "The Rev. W. Impey" to the Wesleyan Conference, declaring his renunciation of the doctrine of eternal torment, as contrary to revelation and dishonoring to the God of justice, love, and mercy. Thus the light of truth is making its way in the distant parts of the earth.

me This is rather hard on those helpless creatures who are obliged to read their sermons, but probably contains too much truth :---

"A late minister of Biggar, who was a reader in the pulpit, closed his discourse with the words, 'I add no more.' 'Because ye canna !' exclaimed an old woman from her pew."

Jos The following humorous item from Josh Billings contains a point too good to be lost. It is a man's own cultivated capabilities and noble achievements which place upon him the stamp of nobility, not the distinction which may be derived from birth or ancestry :---

"I don't insist upon pedigree for man or horse. If a horse kan trot fast the pedigree is all right : if he kant, I wouldn't give a shilling a yard for his pedigree."

### Receipts.

To save room for other matter, it has been decided not to acknowledge in the paper, hereafter, receipts for the REVIEW, nor for books sent out by mail. The change of figures on the address label will, in every case, be a sufficient acknowledgment of the receipt of money for the paper. And books sent by mail almost invariably reach their destination, and thus report for themselves, before the acknowledgment appears in the paper. Hence it is thought we can appropriate the space to better uses.

### Sabbath-School Lessons.

THESE will no longer appear in the REVIEW The weekly INSTRUCTOR and the monthly Lesson Sheets now cover all the ground. If any are taking the REVIEW solely for the lessons. we will, upon notice, send them the Lesson Sheets in addition, to the end of their present subscription.

### The Church in Her House.

In the epistles of Paul we find frequent reference to family churches. Col. 4:15: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." See also Rom. 16:5; 1 Cor. 16:19; Philem. 2. But this, it seems, is not to be confined to apostolic times. A sister writes us from Missouri :--

"My aged mother, myself, and my two children, are Seventh-day Adventists. We love the truths of the third angel's message, and are trying to live them out. We are the only S. D. Adventists in our immediate neighborhood, hence have to constitute a little church of our We have family worship, and a regular own. weekly prayer-meeting which is a precious season."

### Playing Chess for the Church.

PENNSYLVANIA seems to take the lead in de-4º Reading the Bible for 1879. vising ways that are novel and wicked for raising funds for church purposes. It was in Pitts-WHO will read the Bible through during the burg, where at a church fair last year, ladies, completely enveloped in sheets, were auctioned year 1879? I will for one; who will for anoff to the highest bidder, and then unvailed. other? If we read three chapters on each work-They were to be the partners for the rest of the ing day and five on the Sabbath, we shall read the entire Bible in fifty-two weeks. It takes evening of the ones who paid the highest price. only a few minutes to read three ordinary chap-Young fellows, it is reported, kept up a lively ters. Brethren and sisters, let us adopt this competition, and the bidding sometimes ran up to astonishing figures. This was the first inplan at once. stance of so disgraceful a proceeding to raise A great many times I have taken a vote in an ordinary congregation to ascertain how many money for the church. had read the Bible through, and, incredible as And now a report comes to us through an exit may seem, at least nine out of ten, on the change, that a game of chess was lately played average, have never read the entire Bible, and at Sewickly, Pa., the figures being actual ladies and gentlemen, and the object being to raise these, too, are church members and our own funds to buy a new carpet for the church. "The brethren at that. Now this is a shame; nay, squares were made of red and white cloth, and more, it is a sin against God. Here are the were two feet square. The figures were dressed precious, golden words of our Heavenly Father and his holy apostles and prophets, and we do in appropriate costumes, and bore spears, shields. flags, etc. The game was played by two gentlenot care enough about them to even look at them. May the Lord pity us in our indifmen on a raised platform on opposite sides of ference and laziness. the hall, each with a chess board before him, Other assistants called out the moves and saw But should not the Bible be studied by subthat they were correctly made." jects instead of by course ? It should be studied

What next? Any way to raise funds except the way which the word of God prescribes, namely, as an act of religion, a direct gift and sacrifice to the Lord. Such acts only as these last named will he accept. All else he will reiect with infinite loathing.

As iniquity practiced in the name of religion always goes hand in hand with bigotry and intolerance, it may be pertinent to add that Pennsylvania is the State where observers of the seventh-day as the Sabbath, are persecuted to fine and imprisonment for disregarding the traditional Sunday, and where the legislature is now at work trying to give to existing Sunday laws a broader application, and to affix to them all more stringent penalties.

# Baptized for the Dead.

A CORRESPONDENT asks us to explain 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Paul's subject is the resurrection of the dead; and baptism is referred to as an act by which we show our faith in the resurrection. But if the dead rise not at all, why do we perform this act? Why are we then baptized in hope of the resurrection of the dead, or to show our faith in such an event?

Dr. Clarke says on this verse : "But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

Macknight considers the passage as elliptical and reads it, "Baptized for [the resurrection of] the dead." "In Rob. Wahl the passage is thus paraphrased : If the dead do not rise, of what avail is it to expose ourselves to so many dangers in hope of a future reward."-Bagster.

Jenks says : "Thus the sense will be : 'baptized in the confidence and expectation of a resurrection from the dead.' . . . Chrysostom establishes this interpretation beyond all doubt."

Bloomfield says: "Now this [the true interpretation], if I mistake not, will apply to an interpretation most early adopted, namely, that of Chrysostom and the Greek commentators, and the generality of expositors in modern times, including some very eminent names, as Hamm., Burkitt, Wets., and Pyle, who explain : What will they be doing, i. e., what will they benefit themselves, who are baptized for the sake of, i. e., in hope of, the resurrection of the dead. They will be no better for it, either in this world or the next.'"

### 11 To Correspondents.

# Is it right to have Christmas trees and festivals? Is there any authority in the Bible for so doing? E. M. W.

ANS. We do not see any necessary connection between Christmas trees and festivals. A church festival, in its common acceptation, is an abomination. We can have a Christmas tree without that. Such trees as were provided in Battle Creek and Oakland, and we trust in many other of our churches, last Christmas, to bear our gifts to some important enterprises in the Lord's cause, we believe are all right. Is there anything in the Bible against so doing? M. B. PARRETT: Job 14:12 is explained on the ground that the heavens do pass away at the

second coming of Christ. See Rev. 6:14.

both ways. But I have observed that those who study it simply by subjects soon drop off even that, and do not read it at all. System and order are good in anything. They are good in studying the word of God.

D. M. CANRIGHT.

### Sensible.

A WRITER who anticipates great atmospherical disturbances and terrible epidemics as the result of the simultaneous perihelion of the four great planets in the near future, advises all to use all sanitary precautions in view of the danger, and to live in strict accordance with the laws of hygiene.

This is indeed sensible. Those who walk by the light of nature only, can see the propriety of this. How much more should those who have superior light, having been warned by the spirit of prophecy of the dangers that are coming in the great time of trouble which, according to the Scriptures, is just about to come, who have been truly warned of the dangers of wrong habits of physical life, see to it that they are preparing themselves, by living out the principles of health reform in general, and in every particular, according to the light given.

Those who use only worldly wisdom can see the propriety of abstaining from pork, if they would avoid disease and death; and the fact of the trichina disease has convinced some of the truth of those testimonies which have warned against its use. Well, the warnings against other articles of diet will prove equally true. The danger of disease from food from diseased animals has been pointed out. Those who heed these admonitions will know, in the sequel, that they acted the wisest part. When God speaks it is wise to hear.

When we start upon a right course, it is unwise to go back. Those who, instead of advancing, retrograde in the practice of health reform, are not wise. They will know this sometime. Our motto should be, Onward. Never go back. By the help of God, this shall be the principle upon which I act. R. F. COTTRELL.

### Passing the North Pole.

A FALSE theory, if sustained by an illustration, is always bound to lean upon a faulty one. Deacon Smith said to me that he once heard a minister say to an audience, that it did not matter so very much what people believed; that all people would finally reach Heaven, though by far different routes. This was at North Hyde-Park. There were present some people from Hyde Park, a village six miles south. To illustrate his doctrine he said, You that live at Hyde Park would just as certainly reach home by traveling in an opposite direction, though you would be longer about it, and would nearly circumnavigate the globe. Said the deacon, I thought of the well-provided fleets of Dr. Kaue and others, and of the difficulties they experienced in searching for an open polar sea, and of their failure to penetrate nearer than within about five hundred miles of the north pole ; and I thought that these Hyde-Parkers would certainly be entitled to my pity if they should set out northward expecting to reach home by passing directly through, not only the north pole, but the south pole also.

It will be found by every one who attempts to reach Heaven by any other than the narrow path of truth that impassable icebergs lie in the C. W. STONE. wav. Jan. 4, 1879.

cultivated, while the refined, the tasteful, and the critical are left, like frost-work, brilliant and beautiful, but cold and dead.

### APPOINTMENTS.

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

Ir nothing in the providence of God prevents, I will meet with the friends at Afton, Iowa, Feb. 1 to 3, and at State Center, Feb. 8 to 10. At these meetings we hope to see a general turnout of our friends S. N. HASKELL.

THE State quarterly meeting of the Iowa T. and M. society will be held in connection with the Institute at Sigourney, Jan 25, 26. Officers of the society will please send their reports to the State secretary, Lizzie Hornby, Sigourney, Keokuk county, Iowa Let there be full reports and a general at-L. McCoy. Pres. tendance.

THE Vermont State T. and M. quarterly meeting will be held at Wolcott, Jan. 25-27, 1879. As the number of brethren in this church is small, we hope all will come prepared with bedding and provision, as far as convenient, to care for themselves. And further, don't fail to come. See appointment for a State S. S. meeting in this paper. A. S. HUTCHINS, Pres.

A MEETING of the Vermont S. S. Association will be held in connection with the State quarterly meeting of the tract society at Wolcott, Jan. 25-27. Superintendents, secretaries, and singers are ur-gently invited to attend. The singers will perhaps remain over Jan. 28. H. PEEBLES, Pres.

T. AND M. meetings with the church at Holly, Mich. Jan. 18 and 19, commencing at 10:30 A. M., each day. The meetings will be held in Fenton-ville, Mich. Mr. Potter has kindly tendered us the use of the Central House for the occasion. Come, brethren and sisters, determined to do your part, and we cannot fail to have a profitable meeting. S. WOODHULL, SEN., Director.

NO PROVIDENCE preventing, I will hold meetings at Patricksburg, Owen county, Ind., Sabbath and first-day, Feb. 1, 2, 1879. Expect to hold meetings as long as the interest may demand. First-day, Feb. 2, the new meeting-house will be dedicated. Hope to see a general turnout. S. H. LANE.

MEETINGS will be held in Wisconsin as follows :---Sand Prairie, Richland county, Jan. 21-23. 25. 26. Mount Hope, Waterloo, Jan. 28 to Feb. 2. H. W. DECKER.



SISTER P. DURHAM, 63 Pleasant street, Grand Rapids, Mich., would like to find a good Seventh day Advent-ist family who will adopt a boy 12 years of age. Address as above.

GRO E. HENTON, of Valley Springs, D. T., a good blacksmith, would like to find a situation at this busi-Less among Sabbath keepers.

THE permanent P. O. address of Eld. W. H. Little. john, is Allegan, Mich. Letters directed to that point will be forwarded.

#### Books Sent by Express.

Ira J Hankins \$20.58, A E Shepherd 10 00, J F Car-man 5 20, Robert Reid 2.50, J S Green 3.00, B B Francis 4.00, G. B. Mason 2.70.

### Books Sent by Freight.

S B Whitney part of \$171.67.

### Cash Rec'd on Account.

From H M Hendee per Alex Carpenter, Instructor sub \$7 50, Mo T & M Society James M Lewis 1.00, J S Shrock 6.90, H W Woodruff 2.80, Lizzie Hornby 1.00, Wm Beebe 1.10.

#### European Mission.

Catharine Wilson \$2 00, Bro & Sr M Brown per Alex Carpenter Italian 10.00, Bro & Sr M Brown per Alex Carpenter Egypt 10.00, Sr H M Hendee Egypt 10.00, E Lamphear 1.00, Geo Leighton & wife 80.00, Rufus Baker 5.00 S J Merrill 5.00, Betsey Horr 5 00, Cornelia Chapman 5.00, K K McCune 2.00, Lillie J Mc-Cune 1.60, Mary E McCune 1.00, Lnelia Baker 25c, I E Baker 10c, Rose Chapman 25c, C H Allen Egypt 5.00. English Mission,

Bro & Sr M Brown per Alex Carpenter \$10.00, Mrs H S S Davis 2.50, John Johnson 5.00, E S Walker & wife 10.00. Swedish Mission. C J A Peterson 85c. S. D. A. E. Society. David Alexander \$5.00, Mrs D Alexander 2.50.

Lorenzo Dow's Definition of Prejudice.

O CURSED hard prejudice! what hast thou done to benight the understanding and prevent it from judging aright. It is the devil's telescope, and will magnify and deceive according as you look through it.

GENTLENESS-Oh ! beautiful, wonderful word-almost more a flower than a fruit of Christian life, in its grace and beauty adorning the rough places of the road, leading little children, lifting sad hearts, wiping away tears, and winning wayward souls. Paul, with all his great and elequent words, never melts the heart so truly as when he says, with an irresistible appeal, "I Paul beseech you by the gentleness of Christ."--Olive A. Wadsworth.

DEW falls but little upon the smooth and mich. T. & M. Society. Mich. T. & M. Society. Dist 11 per Alex Carpenter \$1.35. Dist 13 M F Mul-len 6.98. Dist 15 per L G Moore 9.88. Dist 14 per T K Henry 5.16. Dist 4 per Alex Carpenter 17.77. Dist 7 66 25. Dist 3 Convis per S Sellers added ½ 2.50, Dist 11 per C N Stutile 18.00.

Shares in S. D. A. P. Association. Francis A Shepard 10.00.

#### Mich. Conf. Fund.

Newton per A T Oxley \$5.00, Holly per S Wilson 18.67, Gowen per Niels Lars n 17.85, Dryden per M F Mullen 13.90, Armada per M F Mullen 1.28, Potterville R Sawyer 6.37, Battle Creek Church 150.00, Carson City per J E Benuett 18.99, Blendon 3.00, Dryden per M F Mullen 2.00, Vassar per E J Smith 32.00, Eaton Rapids per J Ferris 7 00, Allegan 6.75, Ravenna per John Wright 49.13, Sheridan per M M Tryon 10.00.

#### Danish Mission.

John Lorniz \$8.75.

Gen. T. & M. Society.

T & M Institute \$60.77, E Lamphear 1.00, Mrs E Fastle Thank Olfering 1.25, M A Green Thank Offering 2.60.

Gen. Conf. Fund. Byron E Tefft s B \$2.53.

#### Mich. T. & M. Society.