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AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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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 gladden be,
Instead of thorns and briars 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 ransomed 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,
Loving and loved, forever blest.

J. S. THORP.

General Articles.

THE SOUL'S IMMORTALITY.

The Belief of Various Nations Concerning It.

BY ELDER D. M. CANRIGHT.

AFRICAN RACES.

THE Damaras, one author says, "have no expectation of a future state."¹ 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."² 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."³ The East Africans have "no notion of a soul, or spirit."⁴

"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 Matimba 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 otherwise be troubled."⁶ "The Wanikas of East Africa have neither god, nor devil, nor heaven, nor hell, nor soul, nor idol."⁷

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."⁸

TRIBES OF THE WESTERN CONTINENT.

As we have seen, the Chibchas of Central America expect a future life through a resurrection.⁹ The Peruvians hold the same doctrine.¹⁰ "With respect to the soul, the barbarous 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 Nicaragua 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."¹³ A few just and brave warriors are exceptions, as they ascend, to live somewhere else.

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 Timneh that I have conversed with who have not been taught by the English 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

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."¹⁴

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 immortal, 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 non-believers 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. Wherever 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.

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 obtained 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

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 annihilation 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.

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

BY ELDER 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 me. The Son of man goeth as it is written 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. Then Judas, 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 supper.

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

¹ Galton, p. 189.

² Anderson's Ngami, p. 222.

³ Spencer's Descriptive Sociology, No. 4, p. 29.

⁴ Ibid., table 22.

⁵ Winterbottom, vol. 1, p. 226.

⁶ Bastian Mensch, vol. iii, p. 378.

⁷ Descriptive Sociol., No. 4, p. 30.

⁸ History of Madagascar, by Rev. Wm. Ellis, vol. 1, chap. xiv, pp. 392, 393.

⁹ Descriptive Sociology, No. 2, table.

¹⁰ Ibid., p. 45.

¹¹ Hist. of Mexico, by Clavigero, book vi, chap. 1.

¹² The Myths of the New World, by D. G. Brinton, p. 246.

¹³ Nicaragua, by E. G. Squire, vol. ii, pp. 357-8.

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

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 twelve. And as they sat and did eat, Jesus 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 betrayer.

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 that—take 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 chapter of John, being the fullest of any furnished by the evangelists, and giving, as it evidently 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 *feet-washing*; since "*feet-washing*" is, in the same table, numbered two.

Having now, as we believe, removed all the difficulties 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 above 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 proof-texts from which he could make any argument worthy of the name, while those texts referring to the "kingdom of glory" he could not meet. 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 up 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 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

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 divided 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 several kingdoms existing contemporaneously, 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 Pentecost.

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 during 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 contemporaneously, *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 himself to the four kingdoms.

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 contemporaneous 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.

11. If the stone means the church, it would

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 contemporaneously. 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.

GEO. I. BUTLER.

THE POWER OF THE ENEMY.

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 caught in his web, the fly struggles hard and long to free itself. The spider watches him

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JANUARY 16, 1879.

JAMES WHITE, } Corresponding Editors.
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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 flimsy backbones of some of the senators and representatives may need a little stiffening to secure 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.

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 secret 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 two-horned beast existed before this. Then this beast is not a symbol of the United States; and

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 despair. 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:—

"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 interpositions 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.

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 would-be 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.

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.

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

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 eyes 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 eye 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 I said: 'Yes; there was one instance. The Son of God came down from

Heaven; laid himself down beside me, his great heart by my heart; watched me with perpetual care; infused into me his own life; and waited 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 over. 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.

IN the REVIEW of Jan. 2, Bro. White recommends that every family of Seventh-day Adventists begin this month to spend an hour or so each evening reading aloud, each reading in turn 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 very 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 it 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 approach 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

receipts for the past year were only \$165. Out of this he has paid the tithe, the one-third, donations 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. Who shall live when God shall do this? My brother, my sister, we may share in this triumph.

R. F. COTTELL.

ADDING TO AND TAKING FROM THE BOOK OF REVELATION.

THERE are fearful denunciations pronounced against 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 relate 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 hosts, 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 enforce Bible teachings; they lead to the Bible.

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.

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 Sabbath-school 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 treasurer, the State T. and M. secretary and treasurer, 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, I 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 TRIDENTE.

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 us.

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. COTTELL.

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.

