

Advent Review

AND SABBATH HERALD.

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

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PRAYER.

BY ELIZA H. MORTON.

In youth's fair morn the soul is light,
The world seems clothed in garments bright;
But even then, though free from care,
There's need of loving, thankful prayer.
Bow low, oh, comfort sweet!
Resting at the Saviour's feet!

Amid the bustling scenes of life,
Amid its noisy, restless strife,
A holy calm, a golden hour,
Awaits us with an unseen power.
Bow low, oh, comfort sweet!
Resting at the Saviour's feet!

When mortal flesh shrinks back with fear
As clouds of blackest hue appear,
A light gleams down the shining stair
Of earnest, heartfelt, pleading prayer.
Bow low, oh, comfort sweet!
Resting at the Saviour's feet!

When earthly treasures fade away,
And shadows mark the close of day,
Though bent the form and white the hair,
There's refuge still in humble prayer.
Bow low, oh, comfort sweet!
Resting at the Saviour's feet!

When hand of death the heart-strings chill,
And darkly flows "Siloam's rill,"
All this, aye more, the soul can bear,
If upward borne on wings of prayer.
Bow low, oh, comfort sweet!
Resting at the Saviour's feet!

Battle Creek, Mich.

Our Contributors.

THE DANGER OF RICHES.

BY MRS. E. G. WHITE.

WHEN the lawyer asked what he should do to inherit eternal life, Jesus told him that obedience to God's commandments was necessary for his salvation. But mark the answer returned: "Master, all these have I observed from my youth." Jesus looked upon this deceived young man with pity and love. He was about to show him that he had failed to keep from his heart the commandments that he confidently asserted he was obeying. Jesus said unto him, "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me."

After calling attention to his own self-denying, cross-bearing life, Jesus entreated the young man to come and imitate his example, telling him that he should thus lay up treasure in Heaven. Did the young man's heart leap with joy at the assurance? Oh, no. His earthly riches were his idol, and they eclipsed the value of the eternal inheritance. He turned from the cross and from the self-sacrificing life of the Redeemer, to this world. He had a lingering desire for the promised reward, and reluctantly turned from the prospect. It cost a struggle to

decide which he should choose; but he finally decided to continue his love for his earthly possessions.

Very few realize the strength of their love for money until the test is brought to bear upon them. Many who profess to be Christ's followers then show that they are unprepared for Heaven. Their works testify that they love wealth more than their neighbor or their God. Like the rich young man, they inquire the way of life; but when it is pointed out and the cost estimated, and they see that the sacrifice of earthly riches is demanded, they decide that Heaven costs too much. The greater the treasures laid up on the earth, the more difficult it is for the possessor to realize that they are not his own, but are lent him to be used to God's glory. Jesus here improves the opportunity to give his disciples an impressive lesson: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Here the power of wealth is seen. The influence of the love of money over the human mind is almost paralyzing. Riches infatuate, and cause many who possess them to act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with their riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for them. This class are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have lost faith in God and his promises. The faithful, trusting poor man becomes rich toward God by judiciously using the little he has in blessing others with his means. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the command of God, "Thou shalt love thy neighbor as thyself." He considers the salvation of his fellow-men of greater importance than all the gold and silver the world contains.

Christ points out the way in which those who have wealth, and yet are not rich toward God, may secure the true riches. He says: "Sell that ye have, and give alms;" and lay up treasure in Heaven. The remedy he proposes is a transfer of their affections to the eternal inheritance. By investing their means in the cause of God to aid in the salvation of souls, and by relieving the needy, they become rich in good works, and are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This will prove a safe investment. But many show by their works that they dare not trust the bank of Heaven. They choose to trust their means in the earth, rather than to send it before them to Heaven. These have a great work to do to overcome covetousness and love of the world. Rich poor men, professing to serve God, are objects of pity. While they profess to know God, in works they deny him. How great is the darkness of such! They profess faith in the truth, but their works do not correspond with their profession. The love of riches makes men selfish, exacting, and overbearing.

To obtain wealth by unjust dealing, overreaching in trade, oppressing the widow and the fatherless, or hoarding up riches and neglecting

the wants of the needy, will eventually bring the just retribution described by the inspired apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

The humblest and poorest of the true disciples of Christ who are rich in good works, are more blessed and more precious in the sight of God than the men who boast of their great riches. They are more honorable in the courts of Heaven than the most exalted kings and nobles who are not rich toward God. The admonition which the apostle Paul exhorted Timothy to give the rich is applicable to very many who profess to believe the truth for these last days. He says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Those who hoard up means, or invest largely in lands, while they deprive their families of the comforts of life, act like insane men. They do not allow their families to enjoy the things God has richly given them. Notwithstanding they have large possessions, their families are frequently compelled to labor far beyond their strength to save still more means to hoard up. Brain, bone, and muscle are taxed to the utmost to accumulate. Religion and Christian duties are neglected. Work, work, work, is the ambition, from morning until night.

Many to whom God has intrusted wealth do not consider that they are working against their own eternal interests by selfishly retaining their money. The apostle shows them that by being rich in good works, they are working for themselves. They are providing in Heaven an enduring treasure, and laying hold on eternal life. In helping the cause and relieving the wants of the needy, they are faithfully doing the work that God has assigned them; and their self-denial and generous, loving acts will be written in the book of Heaven. Every deed of righteousness will be immortalized, although the doer may not feel that he has done anything worthy of notice.

God has intrusted many with means to use in his cause, which they have employed for selfish purposes only; and when the Master comes to require an account of their stewardship, what report will they make? Have they made hearts glad by their liberalities? Have they given of their means to assist in the work of converting sinners? What fruit have they borne? If such could but stop one moment, and look back upon their past life, they would readily see how destitute it has been of good, noble, and generous actions. Opportunities for doing good have been lost, that can never be regained, while selfishness has marred the entire life-work. Against all such, "unfaithfulness" is entered in the records above.

THE LAMB OF GOD.

BY ELDER JAMES WHITE.

TEXT: Behold the Lamb of God, which taketh away the sin of the world. John 1:29.

THE circumstances which called forth these words mark an important era in the history of the ages. The world's Redeemer had appeared in humility, as predicted by the prophets, and had been baptized of John, when the heavens opened, the Spirit like a dove descended upon him, and there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1:10, 11. Two persons of note are introduced in the text; one is John the Baptist, who is the speaker, the other is Christ, of whom he speaks.

The mission of John was to prepare the way for Jesus. His baptism was the great event of his time. "Jerusalem, and all Judea, and all the region round about Jordan," went out to be baptized of him. Matt. 3:5. John was not a settled pastor; but as the herald of Christ, to prepare the way for his mission, the field of John's labors and the range of his influence were extensive. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:3.

The life and habits of John were humble and simple, yet he was a mighty man of God. The prophetic description of his mission and of the greatness of his work is given thus: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Isa. 40:3-5.

John was a plain and practical preacher. He appealed to the multitude that came to be baptized of him in these cutting words: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3:7, 8. And while he boldly and faithfully rebuked the sins of the people, he pointed them to the great remedy as expressed in the words of the text: "Behold the Lamb of God, which taketh away the sin of the world."

In the typical system the sacrificial lamb pointed to the great Sacrifice for the sins of the world. The people whom John addressed were familiar with this service. The time was at hand when the shadowy sacrifice was to be lost in the death of Christ. And as He who was soon to die for the sins of the world stood before the anxious multitudes, who were smarting under the lashes of truth by the unsparing hand of the Baptist, and were trembling on account of their sins, John raised his voice in that vast assembly, and pointing to Christ, said, "Behold the Lamb of God."

Christ is called the Lamb of God because the Father has given him as a sacrifice for the sins of a lost world, and because a lamb is an appropriate symbol of the meekness of our adorable Redeemer. The prophet speaks of him in these touching words: "He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7.

When all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence he is represented as the "Lamb slain from the foundation of the world." Rev. 13:8. In the patriarchal and Jewish ages, Christ was slain in figure. In the Christian age he is slain in fact. The Scriptures reveal but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ there has been in each dispensation an increase of light. But there is no intimation in all the Bible of three plans, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the Redeemer of sinners in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It was not possible for sinful man in the ages past to secure a fitness

for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

The gospel is the joyful message of redemption through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. Gen. 3:15. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:8-14.

And when the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood on the cross for our sins. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative states that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The apostle places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come, in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4. Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And as he set the seal to his faith in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love, and obedience, of those who revere the commandments of God and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of the gospel to the father of the faithful thus: "And

the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle here quotes from the promise of God to Abraham, where the same promise is extended to his seed: "All the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:15.

The gospel of the Son of God was proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise to Abraham, that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation for men from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." The faith of Abraham embraced Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

The gospel was preached to the children of Israel in the days of Moses as truly as in the days of the apostles of Christ. That the gospel of the Son of God has been preached since the days of John the Baptist is a settled fact in all Christian minds, while but few take in the idea that it was preached in the patriarchal and Jewish ages. But Paul, in his epistle to the Hebrews, treats the matter as settled beyond all doubt, that the gospel was preached to the Hebrews, and then states that it was preached to the Christians of his day, as well as unto them. He says: "Unto us was the gospel preached, as well as unto them," Heb. 4:2, making it appear that the gospel of the Son of God was common to the Jewish and Christian ages.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ bleeding on the cross was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ as the Lord's supper and baptism point back to his sufferings, death, burial, and resurrection.

Christ was with Moses, in the wilderness, the invisible leader of the children of Israel. This appears evident from the remarkable statements of the apostle: "Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:1-4.

Notice these points:—

1. It was important that the matter of which the apostle speaks should be understood by the church at Corinth—"Brethren, I would not that ye should be ignorant." The lesson taught is no less important to the Christian church of our time.

2. Christ is declared to be "that spiritual Rock" that followed the Hebrews. The marginal reading—"that went with them"—makes the point stronger.

3. The apostle did not regard the ministration of the visible leader of the children of Israel as void of the spiritual light and life of Christ, as popularly held in our day. He says that they "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

4. Paul exhorts: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

TITHES AND OFFERINGS.

TEXT: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

We aim to be Bible Christians, both in doctrine and in practice. Whatever the Bible clearly teaches, that we profess to believe and practice. This is true relative to the manner of supporting the gospel. The modern mode of raising means for this purpose we reject.

When a minister is hired, a subscription paper is circulated, soliciting help from all classes. Then the contribution box is passed in the congregation. Many people stay away from meeting on this account. And when more means are desired, donation parties are resorted to, and all classes are invited to contribute. Then come festivals, oyster-suppers, grab-bags, fish-ponds, ring-cakes, and a whole list of abominations, with which to catch a dime from every one.

But the gospel must be supported. The Lord's devoted ministers must have a living. If we reject this system, we must adopt a better one. In order to make this matter clear, we will notice a few of the plainest principles of the Bible bearing upon the point.

1. There is One Living God who Created all Things.

Having made all things, it is right and reasonable that God should say how they should be used; and no one has a right to use them for any other purpose.

2. God Created all Things for his Own Pleasure and Glory.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Notice the statement: "For thy pleasure they are and were created." Man, in his selfishness, has come to think that all things were created for his pleasure; that the sun shines to please him; that the earth produces to gratify him; and that he lives for his own pleasure. But the Bible declares that all these things, including man himself, were made to please and glorify God. Hence his honor must be first in everything. So Jesus says, The first and great commandment is to love the Lord with all the heart, might, mind, and strength. Matt. 22:37. The first commandment in the moral law strikes the same point: "Thou shalt have no other gods before me." Ex. 20:3. The Lord's prayer recognizes the same principle: "Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread." Matt. 6:9-11.

Jesus ever taught that our duty to God is paramount to everything else; even the dearest and most tender relations of life must give way before this. Thus he says: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. A father, a mother, a brother, sister, or even a wife or child, must not stand first in our affections and our duties. God first, everything else second. Paul sums up the matter thus: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

3. We are only Stewards of What we Possess.

Let us hear the word of the Lord upon this subject: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. 50:10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. My brother, those cattle in your field are the Lord's. Those horses in your

barn are the Lord's. Those acres of land are the Lord's. The wheat, corn, oats, and potatoes that you claim, are the Lord's. The money in your pocket, and that which you have at interest, is the Lord's. These things are intrusted to your care and stewardship for a brief period. Jesus plainly states this doctrine in Matt. 25:14, 15, 19. "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey." "After a long time the lord of those servants cometh, and reckoneth with them." The rest of the statement is familiar to everybody.

In the Judgment the Lord will require every one of us to give a strict account of what we have done with the means committed to our trust. These talents cover more than money and other property. To some the Lord has given physical strength. This is better capital than money, houses, or lands. We have no right to squander this. God requires a faithful use of our physical strength. Be careful how you idle away this great capital. Others have a large capital of mental ability. They have capacity for teaching, and filling important positions and offices. Their influence is large. The Lord will require them to give an account of this. Some of these have good financial ability. In making bargains they have good judgment. In carrying on business or prosecuting their trades they are successful. If they turn their hand to farming, they know just how to make it pay. If they engage in buying or selling, their foresight and business tact give them success.

These use their financial ability to lay up money for themselves, to build fine houses for themselves, to purchase easy carriages for themselves, to buy fine clothes for themselves, to set rich tables for themselves, and if anybody suggests any other use for their wealth, they say, "Verily, are not all these things mine? Have not I earned them? Have not I made them? Whose business is it what I do with them?" But stop, my brother. Who gave you the ability to get these things? Was it not God? So writes the apostle in 1 Cor. 4:7. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Is God a respecter of persons? Did he love you better than others, and therefore give you this ability simply to honor and please yourself? Or did he endow you with this ability in order that you might make means to help his cause?

Listen to the word of God on this point. It is very plain. "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied," "thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:12, 13, 17, 18.

We maintain that while the Lord calls one man to preach the gospel, and gives him talent for that purpose, he as truly calls another man, and gives him ability, to make money with which to support the former while preaching the gospel. Paul affirms this in Rom. 12:4-8. He names the different gifts with which the members in the church of Christ are endowed, as the gift to prophesy, to preach or teach, and to exhort, and also to give liberally. See marginal reading of verse 8.

One man is gifted and called to be a minister. He leaves every worldly occupation, and devotes all his energies to that important work. He takes no time to plant or build, to trade, or make money in any manner, while at the same time his family must be fed, clothed, and cared for. He must have books, his traveling expenses must be paid, and his family must be supported. He must have help. Here is another brother, equally talented, but in a different direction. He has no talent to teach or preach; but he has a gift to make money, and do it honestly. The Lord calls

this brother to make money, and divide it in supporting the other who gives his life to the ministry.

Because one man is endowed with ability to preach the gospel, does God call him to leave his home and family, labor day and night, summer and winter, seven days in the week, and spend his life among strangers? Yes; and many have done this, and are doing it now, and we believe they are doing only their duty. But here is the other brother, who has financial ability and advantages. Does the Lord require no sacrifice of him? Is it his privilege to use this ability simply for his own comfort and convenience, to provide himself with a pleasant home, and to heap up wealth? So some men seem to think, but they are under a terrible deception. Riches have blinded their eyes. If they give a little, now and then, they think it very hard. As to sacrificing or practicing self-denial in order to save means to help the cause of God, they never think of it. After they have supplied themselves with every comfort, and even luxury, then if they have a few hundred dollars left they think they do exceedingly well to give a part of it. Many of these men are dreaming of securing Heaven, with hundreds of plain Scripture texts directly against them. Call after call is made to them to help the cause of God, but their hearts and hands are closed.

4. A Tithe Is the Lord's.

Since the fall of man it has been necessary that there should be men devoted wholly to the service of God. It appears that from the very beginning the Lord taught his people to devote one-tenth to the support of his ministers. In the patriarchal age this was an established rule. This is evident from the conduct of Abraham toward Melchisedec. Thus we read: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all." Heb. 7:1, 2. God had blessed Abraham, not only in recovering Lot, but in taking a great booty. The very first thing Abraham did was to give the Lord's priest a tithe of everything. See Gen. 14.

Jacob acted in like manner. He solemnly vowed to give the Lord one-tenth of all he should bless him with. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

In the time of Moses, when everything was more definitely regulated by law, this system was very plainly enforced. Thus the Lord says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. All the tithe of the land, whether it grew from that which was sown, as wheat, corn, and potatoes, or that which the tree brought forth, as apples, pears, and peaches, was to be given to the Lord. So also a tithe of the herd, that is, of the cattle, and of the flock, was to be the Lord's. One-tenth of all that they raised or made in any manner was to be given for the support of the priests. If a farmer raised one hundred bushels of wheat, ten of these were the Lord's. If he raised ten sheep, one was the Lord's; or ten oxen, one was the Lord's. One-tenth of all his income from every source was required.

But was not this system abolished in the gospel dispensation? It was not. And why should it be? Does it cost less to support God's servants now than it did then? Listen to the language of the Saviour: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. The Pharisees were very particular to give one-tenth of

everything; and Jesus did not condemn them for this. But they had neglected judgment, mercy, and faith, while they were very particular about their tithing. To them Jesus said, "These ought ye to have done, and not to leave the other undone."

Paul also established this rule among all the churches. He says, "As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. Every one was to take part in this work each week. How much should they give? Just according as God had prospered them. Giving, then, was to be systematically carried out. That part they were to give had been established to be one-tenth.

One-tenth, therefore, of all our income and increase is the Lord's. Notice that the Lord does not say, You shall give me a tenth; but he says that one-tenth is the Lord's. Lev. 27:30. The Lord graciously gives us nine-tenths of all that we make. With this we are to provide for all our wants and those of our families, such as food, clothing, schooling, taxes, and other necessary expenses. But one-tenth the Lord reserves to himself. It belongs to God. Do we raise one hundred bushels of wheat? It is grown on God's land, is watered with the Lord's dew, warmed with the Lord's sun; and for all this the Lord simply claims one-tenth.

But men have always been covetous. When they have taken nine-tenths they are not satisfied. They persuade themselves that they need a part or the whole of the remaining tenth. Hence the Lord warns us to deal honestly, and to be careful upon this point. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22. And yet men have deliberately taken the Lord's share, and have used it for themselves. Concerning the conduct of such persons the Lord inquires, "Will a man rob God?"

5. First-Fruits.

The Lord not only requires one-tenth of all the increase, but this must be the first-fruits of the increase. Thus the Lord said, "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep." Ex. 22:29, 30. "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." Ex. 23:19. Again the Lord said, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest." "And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God." Lev. 23:10, 14.

Notice that they were forbidden to take their bread, or parched corn, or green ears, or anything, till they had first brought an offering to the Lord. So we read again in Prov. 3:9, 10, "Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Here we are required to honor the Lord with the first-fruits of all our increase. Paul recognizes the same principle in his instruction to the Christian churches. Thus he says, "Upon the first-day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Our God is a great God. He is jealous of his honor. Freely he bestows his blessings upon his creatures; but he must be honored for these. Therefore he requires that of everything he gives, we shall recognize his authority and his goodness by bringing an offering to him before we use any of it for ourselves. In doing this we honor God, and bring his blessing upon us. But here is just where our brethren are the most liable to let selfishness and covetousness come in and rob God of that which they should give to him. They pledge and intend to give so much during the year; but instead of giving this from the first-fruits, they

delay the matter till the very last of the year. They serve themselves first, and the Lord last, if at all. Their debts, food, and clothing first; then, after all these wants have been met, at the very last hour, they will dole out to the Lord just enough to save a guilty conscience. If they would have a free spirit, confidence toward God, and his blessing upon what they have during the year, let them honor God first, just as the Bible requires.

One of the most important principles everywhere insisted upon in the Bible is, that we shall constantly feel and recognize our dependence upon God, and that every blessing comes from him. This is one of the chief objects gained by regularly giving the Lord the first tenth of all that we receive. It is a constant reminder of our dependence upon him. It calls our attention to every little blessing we receive, many of which would otherwise pass unnoticed by us, or be entirely forgotten when we come to pay our tithes at the end of the year.

Few persons who do not keep a daily account of all that they receive are aware of how much they have had during a year. Hence where they neglect to pay their tithes till the last of the year, they are apt to forget many blessings received, feel poor, and give much less than they ought to give, and do even this grudgingly. This is very displeasing to the Lord. Hence he says, "Thou shalt not delay to offer the first of thy ripe fruits." Ex. 22:29.

6. Liberality a Proof of our Sincerity.

To his brethren, whom Paul was exhorting to give liberally, he said, You must do this "to prove the sincerity of your love." 2 Cor. 8:8. The Lord has made it our duty to give, to prove the sincerity of our love. Talk and profession are very cheap and easy; but when a man will give his money to support a cause, that is the very best proof that he loves it, hence the Lord has ever required this test of our sincerity. The importance of this idea will be seen by the following facts:—

1. The Lord is not dependent on our means to support his cause. He could easily send down means from Heaven. He could multiply gold and silver in the treasury, and thus save the purses of his people. But he does not choose to do this.

2. The little which the poor widow can give amounts to but a trifle in supporting the cause of God. It would hardly be missed from the treasury; and yet even such are encouraged to give something. Evidently the design of this is not so much to fill the treasury as it is to prove their love.

3. The Saviour himself said that the poor widow who gave only two mites gave more than the rich who cast in large sums. What she gave was valued, not according to the amount given, but by the amount of sacrifice she made in giving. Hence, those who give stingily and grudgingly are marked by the Lord. So Paul distinctly says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

In order, therefore, to attain the great object of giving, we must give cheerfully and liberally, according to our means. If we do not, it shows our lack of love for God and his cause. It proves our selfishness, and brings the frown of God upon us. Every one, therefore, should give something, even if it cost him as much as it did the poor widow.

7. The Protection of God is Forfeited by withholding that Which Is the Lord's.

When men give nothing to the Lord, they take their property into their own hands and from under the protection of God. They cannot ask God's blessing upon it; for if the Lord blesses their wheat, they keep it all for themselves; if he blesses their cattle, they keep them all for themselves; if he blesses them with health, they use it in serving themselves. God will not be a partner in such selfishness. But if we strictly honor the Lord by giving him the first-fruits of all that he bestows upon us, then we can ask in faith for his blessing upon the remainder, and receive it. No fact is more plainly stated in the Bible than this. Let us read a few passages:—

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are

not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Haggai 1:6, 9.

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

Paul states the same doctrine in the New Testament: "Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10. No doctrine is more reasonable than that the great God will bless those who fear and honor him; and that his prospering hand will be withheld from those who do not.

8. Of all People, Seventh-day Adventists Ought To Be the most Liberal.

1. Because they profess to believe and obey the Bible more strictly than any other people; and the Bible, as we have shown, is full and explicit on the point of liberality.

2. Because we enjoy greater light and greater blessings in the truth than any other people. If this be the case we should show it by our works. If others can give to support error, how much more should we give to support the truth!

3. Because we believe that the end of all things is at hand. Our farms, our houses—all our property—is soon to be burned by the fires of the last day. We are in the closing part of the last generation, and the last message to the world. Our numbers are few, and our means small; but the work is great, and the time is short.

9. How Much Ought I to Give for the Support of the Gospel?

We are told that Jacob promised the Lord a tithe of all he should give him. The law of the Jews called for a tithe of all their products.

While human probation continues, and God has a cause in the earth to be maintained by the liberalities of his people, so long the principle of the tithing system will remain. The operations of the Christian church in all the world, however, are more extensive and more expensive than those of the Jewish church in her local land, demanding more means now than then. The duty of giving is more fully and more emphatically and forcibly set forth in the New Testament than in the Old. But when we look for a definite plan to raise means, there seems to be no text in all the New Testament so much to the point as 1 Cor. 16:2:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." By close examination it will be seen that this collection, which Paul orders at regular periods, was for the benefit of those converts from the Jewish church who had claims on the churches converted from the Gentiles, for preaching the gospel to them. And no man can show reasons why this arrangement should not have been perpetuated in the Christian church for the support of those who give themselves to the ministry.

With the foregoing statement before us, we are prepared to answer the inquiry, "How much ought I to give for the support of the gospel?" After carefully viewing the subject from all points, we answer, A tithe of all our income.

This does not mean a tenth of all that comes into our hands, making no account for that which some pay out for hired help, or interest on indebtedness on farms bearing interest and secured

by mortgage or otherwise. Sums thus paid out, should be taken from the entire amount which comes in, and the remainder will show the real earnings; a tenth of which is the Lord's, to be sacredly devoted to the support of the ministry.

The words of 'Paul touching this subject—"as the Lord hath prospered him"—are in strict harmony with that system in the Old Testament which claims one-tenth of all the income of the Lord's people as his. The following we regard as a scriptural and proper pledge for all our people to make:—

We solemnly promise, before God and to each other, conscientiously to pay to the church treasurer a tithe of all our income, to be laid by when received, and paid on the first Sunday of each one of the four quarters of the year; namely, the first Sunday in January, the first Sunday in April, the first Sunday in July, and the first Sunday in October.

The Bible plan, conscientiously carried out, will raise the finances of the Seventh-day Adventists of America from fifty thousand dollars to one hundred thousand. A tithe of this is ten thousand. This will place the financial condition of the General Conference, which now has a heavy debt, where it should be. But this is not all. The Lord by his prophet makes this solemn charge against his people who live just prior to the burning day, that they have robbed him "in tithes and offerings."

Here reference is made not only to the tithe, but to offerings also. Anciently, when the people of God enjoyed tokens of the especial favor of God in deliverances and other blessings, they would make thank-offerings to the Lord. There were heave, wave, peace, and trespass offerings. The prophet, doubtless, has reference to these in setting forth the duty of the people of God in our day. The deliverance of the patriarch Noah from that disagreeable year in the ark, and the offering he made, well illustrate the subject.

When Noah and his family came forth from the ark, their hearts swelling with gratitude that they could set their feet on *terra firma* again, it was not enough that this righteous man should lift his voice in thanksgiving for his deliverance and past mercies and blessings, but he must there give more tangible evidence of his gratitude than words could express. He must make a burnt-offering of a seventh part of his valuable stock unto the Lord, as it is written: "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor." Gen. 8: 20, 21.

The sacrifices of Noah had been very great. He had been a preacher of right-doing for one hundred and twenty years. He had invested a fortune in the ark, and we venture the assertion that his boat way up on the top of Ararat was not worth, when the family of eight left it, one per cent of the capital invested. The patriarch's boundless farm was poorly stocked with useful animals, for which he had provided at great expense during the time they were shut up in the ark. And for him, under these circumstances, to burn up one-seventh part of the clean beasts and clean fowls was a sacrifice of property which hardly has a parallel. If modern religionists had been there, they would have looked upon that waste of property with horror, and would have suggested to Noah that, as he needed all his precious stock, it would do quite as well for him to take his wife and children round on the shady side of the ark, and hold a prayer and conference meeting in which they could make a thank-offering. And if at any time their meeting should become dull, Noah could urge them to pray and speak by saying to them, as is frequently done by the leaders of social meetings, "Bring in your tithes and offerings, and fill up the time."

We do not object to Christians' holding social meetings and filling up the time with prayer, singing, and bearing testimony to the goodness of God and the precious truth of his living word; but we do protest against the application of what the Lord says by his prophet Malachi of our tithes and offerings to the duties of a social meeting, without one sensible reason for such an application. When men and women are rescued from the darkness of

error, and are brought to the light of present truth, they should show their gratitude to God by making an offering of a portion of their means to take to others the light and truth which has been a great blessing to them. Are their children and friends converted to the Lord and his truth? Or are members of the family rescued from sickness and death? Here are occasions for them to give more tangible expression of gratitude than talk, by making a thank-offering unto the Lord of a portion of their property. Such offerings should be put into the treasury of our General Conference, as that has charge of all our missions at home and abroad, and from its treasury they should be supported.

FAITH AND FEAR.

SAVING faith knows nothing of fear, excepting to fear God and keep his commandments. In Christ's sermon recorded in the twelfth chapter of Luke, faith is held forth in contrast with fear. We call attention to the following points of great interest in this remarkable chapter:—

1. This practical sermon was addressed to the disciples in the presence of a vast assembly. This fact should teach us that plain, practical religion should be preached as well as theology. The chapter opens with these words: "When there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples." Verse 1.

2. However important this practical sermon may have been to Christians of each successive generation from the time it was delivered down to the present, the fact stands out very plain upon the sacred page, that the plain, cutting, practical lessons contained in it have a special application to those who are waiting for the return of the Lord at his second coming. He says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Verses 35, 36.

3. He warns us against covetousness. "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15. The circumstance which called forth this warning is recorded in the immediate connection, in these words: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" Then follows the warning against covetousness, which he illustrates by the following figure: "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Verses 16-21.

The rich man in the parable had nothing only that which he had received of the Lord. And as a faithful steward of his Lord's goods he should have given of the abundance of the products of his lands to feed the poor and to support the cause of God. The folly of this foolish rich man consisted in coveting that which was the Lord's, in pulling down barns which were large enough, and in building those that would hold all the products of the soil with which God had blessed the labor of his hands. He had abundance for many years, while the Lord's poor were suffering for daily food. He consoled himself with his wealth. He lived to eat, drink, and take his ease. His case forcibly illustrates the conduct of those who devote their lives to laying up earthly treasures, and are not rich toward God.

4. In contrast with the life and end of the covetous rich man, our Lord exalts a life of faith, and

points forward to the immortal kingdom as the reward of those who show their faith by good deeds. He points to the ravens, "which neither have store-house nor barn, and God feedeth them." If God feeds the birds that fly in the heavens without a care, will he not feed and clothe those who trust in him? "How much more are ye better than the fowls?"

He also cites the lilies of the field, or those reposing upon the bosom of the lake, clothed in garments of beauty, and states that "Solomon in all his glory was not arrayed like one of these," and adds: "If, then, God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" Verse 28. He continues, in making a practical application of the figures of the birds of the heavens and the lilies of the field, for which God cares, to give them food and their beautiful garments, in these words: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you." Verses 29-31.

The men and women of the world live for this life only. They tax brain, bone, and muscle, to lay up treasures in this world. Their minds are burdened with care and anxiety concerning what they shall eat, what they shall drink, and where-withal they shall be clothed. "All these things do the nations of the world seek after." But the trusting followers of Jesus Christ are to pursue a course directly opposite. "But rather seek ye the kingdom of God, and all these things shall be added unto you," is the utterance of faith from the lips of the divine Master.

But we seem to hear the voice of unbelief say, "I dare not risk it. I fear to venture my future welfare and that of my family, without laying up a liberal competency for age. What should I do in case of sickness or misfortune? I must 'provide against a rainy day.'"

Well, brother, the Lord knew that you would feel just so, that you would fear and tremble for want of saving faith, and he has, for your comfort and strength, added in this connection these words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32.

Men may fear wars, pestilences, earthquakes, and famines; but these are not mentioned in this sermon of our Lord. He is here impressing upon those who are waiting for his second appearing the duty of making the things of the kingdom of God of first importance, and of trusting him for this life. And in the very next verse he sets before those who have possessions, a test which will turn many away, as it did the young man in the gospel. But few will receive, and act in obedience to, the injunction, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Verses 33, 34.

Men of the world may lay up treasures here, and set their hearts upon them to the neglect of the kingdom of God, and these may be swept from them by fire or flood in an hour. The thief may steal their hoarded wealth, and their god perish from them in a single night, and they be left destitute and broken-hearted. Some in their insane madness commit suicide when their earthly treasures are taken from them.

But those who in faith send their treasures before them, and make deposits in the bank of Heaven, are doing a safe business. There are no losses there. And it is a comforting thought that such are laying up treasures for themselves. May God lead his dear waiting people, and give them of the spirit of the next life, that they may lay up their treasures for that immortal life which runs parallel with the life of God.

TRUST NOT IN RICHES, BUT IN THE LIVING GOD.

We have shown that Christ, in the sermon addressed to his disciples in the presence of a multitude of people, as recorded in the twelfth chapter

of Luke, held up before his chosen ones in widest contrast the confidence of willing faith and the fear of unbelief. We now call attention to the words of the great apostle to his son Timothy, in which is a most solemn charge to the rich:—

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. In briefly commenting upon the foregoing words of the apostle, we notice the following points:

1. The rich are charged not to be high-minded. The apostle does not here by any means warn against that elevation of soul which raises the mind and heart above a life of sin to obedience, holiness, and Heaven. But he strikes at that shallow pride and cruel power of money which frequently exalt its possessors to an imaginary height they are not qualified to maintain in society. There is power in wealth. Money will give some men influence and position who are destitute of nearly every qualification that makes the real gentleman. Wealth leads some men to despise the poor. And while poverty tends to humbleness of mind, riches will satisfy the most shallow minds, and these unfortunate persons become puffed up by the devil. Hence the rich are charged first to guard against becoming high-minded.

2. They are also warned not to trust in riches. No rich man ever thought of trusting in his riches for eternal life, hence it is that to sustain them in this life the men of this world trust in their riches. They pile up wealth, and then lean upon it as their only support.

3. Earthly riches are uncertain. The apostle warns against trusting in uncertain riches. Here the uncertainty of this world's wealth is held in contrast with the certainty of immortal wealth. Those who trust in this are liable to be taken from it by death, or it may be swept away from them. But those who have their treasure laid up on high, have the double assurance that it will be secure for them, and that they will be secure to enjoy it in the life to come.

4. The rich are charged to trust in the living God for life, health, food, and clothing, as verily as the poor. The apostle would set before us the uncertainty of earthly supports, and that all, rich and poor, must trust in God for this life, as well as for the life to come. Men and things fail us here, but God fails the obedient, trusting soul, never.

5. He is willing that his children should enjoy the good things of even this life. And only he who makes a sanctified use of them really enjoys them. And our kind Father does not give us these earthly blessings grudgingly and stintedly, but in the language of the apostle, it is he "who giveth us richly all things to enjoy."

6. The true child of God and heir of eternal life will not covetously and selfishly hoard the good things of this life, but will, in the words of the apostle, "do good" with them. God makes his people his stewards of those things with which he blesses them; and it is their duty to faithfully use of their abundance to bless the needy and to advance his cause.

7. It is their privilege to be rich here, not in the uncertain wealth of this world, but in faith that works by love to the purification of the heart. The true Christian's works are the measure of his faith. And he who fills up his life with good works, has as the mainspring of his actions the riches of saving faith.

8. He is charged to be ready and to keep himself ready to distribute of that with which the Lord has blessed him. This readiness means more than willingness. The stewards of the Lord should not suffer their Lord's money to be invested where they cannot command it when his work and cause demand a portion of it. The several branches of our growing cause demand the investment of a large amount of means, and calls have been made to those who had means at their command to loan it without interest to our Publishing Houses, our College, or our Sanitarium. These institutions

have been truly represented to be safer for the principal than the best banks on the continent. As proof of this statement, we cite the fact that for the period of a quarter of a century deposits have been received and the notes of these incorporations have been given, and no person has lost a single dollar.

Those who have had their means thus deposited have been "ready to distribute." All they had to do when duty was presented before them to give of their means for the support of some branch of the work was to order the appropriation made and the amount charged to their account where deposited. But others have thirsted for interest, or the profits that might arise from good investments, and have placed their means where changes in the times have made it impossible to collect a portion when wanted. Not only are these unready to distribute, but in consequence of having their money elsewhere many have lost by failures of banks and in business generally, so that they have brought perplexity upon themselves and have sustained losses of principal and interest, besides the loss of a blessing here and a reward hereafter.

9. The children of faith are charged to be willing to communicate. Paul is here speaking of the duty of communicating worldly treasures to feed the poor and to advance the cause of God. And this duty should not be done grudgingly nor with a stingy hand, but willingly and liberally.

10. The result of a life of faith sustained by good works is expressed in these important words: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." In putting up a building, a good foundation is of the first importance. The foundation which the obedient, trusting soul lays up in store is for himself against the time to come. During the period of probation he is laying this foundation, upon which he may safely stand in the time of trouble, the pouring out of the last plagues, and in the Judgment of the great day. Upon this foundation, which raises him above the perishable things of this world, he may reach up and lay hold on the gift of eternal life.

But those who live for this life only, and neglect to build the sure foundation of faith and works for the trying scenes of the close of this world's history, will then sink in the mire of the unbelief they have been cherishing during the time of their probation. These have deprived themselves of many of those things which the Lord has given to be enjoyed. Their minds have been pressed with cares and anxieties in their eager graspings for the things of this life, and now they are left without the grace of God to comfort and sustain, while their physical strength has been exhausted, bringing them prematurely to the feebleness of age, without a foundation for the time to come. What a mistake, thus to lose both worlds!

THE YOUNG MAN, THE CAMEL, AND THE EYE OF A NEEDLE.

Jesus loved the young man who inquired, "What shall I do that I may inherit eternal life?" He was a moral man, having observed the letter of the commandments of God from his youth. Mark 10:17-20.

"One thing thou lackest," said the Master. "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." Verse 21. This was indeed a severe test. The result of the interview is summed up in these words: "And he was sad at that saying, and went away grieved; for he had great possessions." Verse 22.

From these circumstances the Lord makes a most remarkable statement respecting the danger of riches. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" Verse 23. The astonishment of the disciples at this statement drew from our Lord words which more fully explained his meaning, as follows: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Verse 24. The word *trust* deserves special attention. No one expects that his riches will give a title to life eternal. No one trusts to his riches to carry him to Heaven. The poor man who prays, "Give us this day our daily bread," trusts in God for the necessities

of life. Not so with the rich. They trust in their wealth. Our Lord is here teaching a lesson of faith, that the wealthy as well as the poor should trust in God for the things of this life; and by the figure of the camel and the eye of a needle, he illustrates the impossibility of those who trust in their riches for this life entering the kingdom.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Verse 25. When we consider that no figure of the Bible is stronger than the fact illustrated, the reader will not marvel at the statement that the disciples were "astonished out of measure," and that the inquiry passed among them, "Who then can be saved?" Verse 26. No one will charge the Lord with giving an overdrawn figure and thus encouraging fanaticism. Then we invite those who cherish the hope of Heaven while trusting in their wealth to give this figure a practical test. If a camel is not at hand, a horse will do as well. Let them first take the largest needle they can find, a darning needle, or a large sail needle, if you please, and fasten the point in a plank; and if they can lead either of these brutes through the eye of this needle without scraping off the hair or tearing the skin, then the man who trusts in and clings to his riches can enter the kingdom.

We are not ignorant of the exposition of our Lord's words by which the popular ministry labor to get popular church-members into Heaven with all their riches. They say that our Lord refers to a certain gate of Jerusalem, called the needle's eye, which it was impossible for the loaded camel to enter. An entrance, however, was accomplished by removing the burdens from the beast, when he could press his way through this difficult gate upon his knees. But our Lord is not talking of Jerusalem or of its gates. The eye of a needle means the eye of a needle, no more and no less. But should we admit this view of the subject, what then? Why, it simply teaches that the only hope for that rich man is to cast off the burden of his riches, and humble himself before God, and trust in him for the things of this life, as the poor man prays and trusts in God for his daily bread.

"And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible." Verse 27. It is possible for God to save men who will trust in him for a livelihood in this world, and for eternal life in the next. It is their privilege to be faithful stewards of their Lord's goods here, and lay up for themselves treasures in Heaven. In this way it is possible for God to save rich men.

Down in Virginia, the other day, a circus clown took occasion to preach a sermon in behalf of the clergy, which had some unexpected results. At the same time with the visit of the menagerie and circus a religious convocation was in session. The jester in his painted face and mottled garments, arose in the tent and delivered the following speech:—

"We have taken in six hundred dollars here today; more money, I venture to say, than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church-members, and a large portion of this audience is made up of members of the church. And yet, when your preacher asks you to aid him in supporting the gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came simply to see the animals, why did you not simply look at them and leave? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

This candid review of the situation startled the "congregation." The local preachers took advantage of it, started a revival, and we trust will hereafter be better paid.—*Detroit Post*.

—SELFISHNESS is a malignant passion, an Ishmaelite among the affections, whose hand is against every man and every man's hand against it.

Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

THE COLLEGE.

THE present term of Battle Creek College opens with a larger number of students than any previous term. Three hundred and ten are already enrolled, more than can be comfortably accommodated in the chapel.

THE BIBLICAL LECTURES.

THE regular course of Biblical Lectures in the College commenced at the beginning of the present term. The class is not a large one, only twenty-three having as yet joined. But the most of these are such as consider the subjects to be examined questions of real importance and worthy of careful study. Hence the course promises to be one of unusual interest and profit.

LOVE CHRIST FIRST.

THE present course of "Yale Lectures on Preaching," by Chancellor Howard Crosby, D. D., LL. D., now appearing in *The Independent*, is one of unusual interest. From the fifth lecture we take the following paragraph, in which an enthusiastic personal love for the Saviour is forcibly set forth as the first necessity of a successful preacher. We commend it to the consideration of all who have any work to do for the Master. Other extracts from these lectures may follow hereafter.

"Our first remark is that the true preacher must be one who has an *enthusiastic love for his Lord and Saviour*. He is not so much to preach a proposition as a person, and the power of the presentation will be proportioned to his love of the person. The great facts of Christ's mediatorial life should be ever before his mind's eye, and he should be ever conscious of the dependent connection of his own life with that of his Lord. There is a cold intellectual way of looking at a great truth, and an equally cold way of presenting such a truth with logical exactness; but association with a truth under these conditions is association with a marble statue. Certain demands of the intelligent nature may be satisfied, and even an æsthetic rapture may be reached; but when the heart's depths are considered, this satisfaction and this rapture are but as a fleeting thought across the mind or a flush across the face. The profound love of the heart must be for a person. The religion of Christ is love for a person. The person of Christ as the theanthropic one, with all the powers and perfections of God and all the sympathy, proximity, and likeness of man, is the object of the believer's adoration and affection. Out of that personal contact of the soul with Christ comes the understanding of all his truth as he makes it known in the written word. The soul that so walks with Christ has the key to the divine knowledge which is recorded for spiritual discernment. In love with Christ he knows Christ's mind, according to our Lord's own statement, 'All things that I have heard of my Father I have made known unto you,' and according to that other scripture, 'We have the mind of Christ.'"

CULTURE.

BY S. LIZZIE GUERNSEY.

WHAT is culture? Is it merely a brain stored with knowledge, and a fine polished manner of displaying what little we know? Ought we to seek the society of cultured persons, who, like hollow blocks of polished marble, impart no strength to society, and are only admired for their fine appearance? No; this is not the culture for us to seek or to follow. The great cry of humanity is, Teach us how to live; and how this cry shall be answered is the question that agitates many hearts and minds to-day. It is useless to say, even to the uneducated and ignorant, There is no need of refining influences; all we need is the comforts of life,—to be well fed and clothed. For the mind craves food; it demands knowledge, refinement, and power. Human life is only a preparation for one that is still future, but will come ah! too soon for all.

Then what shall the truly cultured do to supply this great demand of the human family for something that will raise them to a higher mental and moral plane than that which they now occupy? Shall they read the best books, and thus secure the hoarded treasures of wisdom? Yes, indeed; they will seek knowledge, that it may become a part of their lives, and by the power of their example will elevate all within the circle of their influence. We cannot all write books, but we all can and must live; and it is within the power of every person to give the world an example of a true life. However true refinement is acquired, whether by study, experience, or observation, if the heart and life are pure the result will be the highest type of culture.

Too often we hear it said of a man that he is a cultured, but not a good man; although educated, and endowed with wealth, his life and influence go to uphold and sustain error. Yet he is tolerated and courted by society, and the evil heart is ignored. Where are the words that will express a just scorn for such society? Poisonous flowers are often beautiful; venomous reptiles have the power of fascination: but do we love these beauties and fascinations? No; we destroy them for the sake of others. And it would be well for the guardians of homes to shut the door on cultured sinners; for by their very polish they poison and pollute the atmosphere. It is better to elevate the ignorant than to uphold these moral vipers.

The man or woman of the present time who, with average ability and opportunities, is not the better for the intelligence gained by perusing the works of the best authors, is not sound, and must have studied like a parrot,—to remember and quote, not to incorporate into the life. There is one book which above all others may be profitably studied, and that is the Bible, from whose pages all true inspiration, all true knowledge and refinement, are drawn. The person into whose character are infused the principles which this book teaches, is indeed prepared to be a blessing to society.

Education should exalt, refine, and ennoble, and when society demands strength and purity as well as polish, moral excellence as well as refinement, then, and only then, will it attain the true culture for which it is sighing.

DRAINING THE COLISEUM.

IN consequence of the excavations which have been in progress in the Coliseum at Rome, water has collected in it very rapidly, and has had to be pumped out at an expense so great that in 1875 the government decided that pumping must be discontinued; since that time the water has collected, and, being stagnant, has added materially to the unhealthiness of the quarter. It was arranged that one of the sewers which the municipal government is building should be given such a grade that its bed at the point nearest the Coliseum should be below the level of the intended excavations, so as to drain them also. While arranging for the outlet of this sewer, the engineer in charge thought that he could determine near the Arch of Constantine which one of the several remains of sewers which his excavations brought to light, had formerly drained the Coliseum, and obtained the authorization of Commendatore Fiorelli, who has charge of the excavations, to explore it. To the surprise of all, the sewer, which was large enough for men to work in upright, proved to be in good repair, and so little choked up that to clear it was not a costly work; and, moreover, it turned out to be the very drain it was supposed to be, so that in a short time a way was opened, and the Coliseum drained itself with a great rush of waters. In the sewer were found the skeletons of horses, dogs, bears, and other wild beasts, various bronze utensils and other articles, and the head of a marble statue of some young Cæsar.—*Selected.*

—THE *Covenant* replies to Col. Ingersoll's slant that we pay our preachers too large salaries, by reminding him that while we pay them \$12,000,000 annually, our lawyers cost six times as much,—about \$70,000,000,—our criminals \$40,000,000, and our liquor bill is about \$200,000,000. What if the Colonel should turn his economical and oratorical screw upon these costly outlays!—*Christian Weekly.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

COME TO THE MEETING.

COME to the Sabbath-school meeting at Cabot, Vermont. Come, superintendents and secretaries, with delegates from every school in the State. Bring your record books for inspection. Come prepared to make the wants of your school known. Come, all who are interested in the work. Come. H. PEEBLES.

REVIEWING.

MUCH is said about the importance of reviews, but little comparatively is done in that direction. There is a very general confession of inability to do this work, and not a few make the confession before giving the matter a fair test. Is the emphasis laid by educators upon reviews and reviewing too emphatic? Is such work of any special value in the Sabbath-school?

Fairly to answer here requires that we have a good understanding as to what measure and kind of review work should be undertaken in Sabbath-school. If, as a teacher advances with a given lesson, the closing portions are in any sense dependent for their full effect upon the parts which have gone before, then certainly he must review those earlier parts; else the full force of the conclusion is impaired. This is reviewing in its narrowest sphere. It is followed merely to secure unity in a lesson; merely to deliver the force of a lesson as a solid ball, rather than as scattering shot. In every sermon, lecture, address, or oration, there is more or less of this.

In such reviewing let it be remembered, however, that the profit of the pupil will be proportioned to his own active mental participation in the process. If he merely listen to the restatement by his teacher, he may or may not be in a state of attention sufficiently close to secure to him the substance of the statement. But if he be questioned on the previous facts,—if he be so compelled to recall and restate them,—the probabilities are that this effort will fix them in his mind. A review of this kind is inseparable from good teaching, and it is proportionately profitable as the pupil participates in it. This work, then, is of special value in Sabbath-school.

But what is true of the opening and closing portions of every lesson which includes a subject, is measurably true of most lessons in their relations to one another. Usually in every series of lessons there is progress in the development of a history or of an idea. One lesson may not be so closely related to its successor as the first portion of a lesson is to the last, but in proportion as the relation is close and vital, the connecting review should be emphatic. Any one set of facts in a connected history or discussion, can take position intelligibly only as the precedent facts are clearly seen. In Sabbath-school it is desired that the facts of each lesson shall take position intelligibly; therefore such reviewing as shall place the precedent facts in proper position, is essential there.—*Rev. George A. Pelts.*

TEACHING THE LESSON.

THE successful ways of teaching any lesson are probably almost as many and varied as are the teachers engaged in Sabbath-school work. No one method can be pointed out as adapted to all, nor that would be satisfactory to the same teacher at different times. And yet some plan, however defective, is vastly better than none. Teaching which aims at something is likely to be effective; teaching without a purpose is usually teaching without results. An English teacher of large experience recently gave the following hints on this subject to his fellow-laborers:—

"Do not read a long passage around first. Begin by referring to the previous lesson, or introduce the subject by an illustration. 1. As to language: Be simple, and see that your words are understood. 2. As to questioning: Do no preaching. . . . 3. As to illustrations: Let them be simple, of every-day life, clearly put. 4. As to lessons, etc.: Let them be fresh. Some are continually giving the same thing over again. Do not lay yourselves open to such a remark as that given by a keen boy to his teacher, 'You ain't going to cut down that there fig-tree again, are you?' 5. As to application: It may be incidental all through; yet there should be a point to which all is made to converge. Let it be definite, practical, conversational. Question in such a manner that the scholars themselves shall apply the lesson, in this respect imitating the example of our Lord."—*S. S. World.*

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 15, 1880.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

THE REVIEW AND HERALD.

CIRCULATE IT WHEREVER THE ENGLISH LANGUAGE IS READ.

WE have read with pleasure the statements of Eld. Haskell in last week's REVIEW on this subject, and approve his plan, by which six thousand and five hundred permanent subscribers may be obtained. This can be done, if all will work cheerfully and in good earnest.

Besides this, the call for thirty thousand names and addresses for the REVIEW on trial for two months for the small sum of 25 cents, is worthy the attention of our ministers, our tract and missionary workers, and all those brethren and sisters who have from five to fifty friends to whom they wish to send the paper on trial.

After enlarging the REVIEW to its present size, and sparing no efforts to improve it, without raising the price, and then offering 120 pages of the most valuable select and original matter, postpaid, for 25 cents, we feel that we have claims on the friends of the cause to circulate the REVIEW wherever the English language is read.

The Battle Creek V. M. Society have taken this matter into serious consideration. At their meeting held on the evening of Jan. 7, the opinion prevailed that they would use one thousand copies of the REVIEW on trial, besides thoroughly canvassing the city and vicinity for subscribers for the REVIEW. There is no time to lose. The long evenings favorable to reading will soon be past. We appeal to all the V. M. societies, to all our churches, and to all our readers scattered abroad, to act in this matter without delay.

J. W.

GOOD HEALTH.

THE success of the Sanitarium and the cause of health reform generally depends very much upon the circulation of our health journal. The old hands in this cause have decided to lift at the wheel, as they have lifted at a time when our health institution and the cause of health reform were laboring under greater embarrassments than they are to-day.

Good Health is the ablest and best journal of the kind that has been printed in this country for the last quarter of a century. The editor has had too much upon his hands to do for that journal what he wished to do. He now calls for help, and the old writers are responding. Its friends are determined that it shall be adapted to the common reading mind, just such a journal as farmers, mechanics, merchants, teachers, lawyers and doctors will patronize.

The Battle Creek V. M. Society take hold to circulate *Good Health* also. And we make the same appeal to all in reference to the circulation of this journal that we do for the circulation of the REVIEW. Times are improving. Wheat and other grains are bringing good prices. Labor will bring better pay, and money will be plenty again. The friends of the cause should, under a sense of gratitude to the Giver of all good, be willing to sacrifice of their time and their means in order to let the rays of light shine into the minds and hearts of their fellow-men.

J. W.

ARE YOU READING?

AN "Address and Appeal" in reference to the publications issued in the interest of the work of S. D. Adventists, and the importance of reading and circulating them, was sent out to all the churches in season to reach them and be read before them, Dec. 21, 1879. We trust that those to whom the circular was sent performed their duty faithfully, and that every church was thus made acquainted with the duties set forth and the plans proposed.

Especially was the importance and duty presented of reading and circulating the volumes of Spirit of Prophecy. Our General Conference has taken action upon this matter; Sister White herself has written upon it; and the circular above referred to proposed a plan by which the reading of the three volumes of the Spirit of Prophecy could have been accomplished in every family by April 1, 1880, and been a blessing to both parents and children.

But this plan is not being taken hold of and carried out as extensively as it should be. In this the brethren are meeting with a loss, and precious time is going by. It is now about the middle of January; and those who have not yet entered upon the plan of family reading from the Spirit of Prophecy, as recommended, cannot, of course, carry it out as there proposed. But better carry it out in some other way than not at all. So we would recommend all who have not procured the books to do so at once, and enter upon the reading without delay. And those who have entered upon it, we would be glad to hear from, in reference to their progress and the benefit they are receiving.

THE LOUD CRY.

A SUBSCRIBER asks what is meant by "the loud cry," of which more or less is said in connection with our work. It is simply the "loud voice" spoken of in the prophecy of the third angel's message in Rev. 14: 9. The passage reads: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand," &c.

If we are asked to define in what we suppose this will consist, we answer by referring to verse 7, where the same expression is used in reference to the first message: "Saying with a loud voice, Fear God and give glory to him." We believe that that message began with the great Advent movement of 1840-1844, and that all the features of the message were brought out in that work. From the history of that movement, therefore, we can draw some conclusion concerning the signification of the expression, "Saying with a loud voice."

That was a message of importance, as is well indicated by the symbol of an angel flying through heaven to proclaim it. It was heard the world over. Its influence extended rapidly. It moved the minds of the people mightily. It produced a degree of consecration, and brought a blessing to those receiving it, such as had not been witnessed for generations. The presence of the Spirit and power of God was manifested in a most remarkable manner. It melted away all denominational distinctions, and fused elements, naturally the most discordant, into one body of brotherly love.

The message, of course, did not go beyond the prophecy. And if the "loud voice" meant such a movement in that first message, it means no less in the third.

We believe it means more; for there are other prophecies by which the nature of this work is more fully set before us. It is the movement described in Rev. 7, by which the seal of God is placed upon his people in the last days, while four mighty messengers from Heaven hold the winds of political strife in abeyance till the work is accomplished. In Rev. 18: 1, 2, it is a message from Heaven uttering a final warning against a corrupt and backslidden Christianity, and going forth with such power that the whole earth is lightened with its glory. We believe it also embraces the great refreshing of Acts 3: 19, the supping with Christ in the intimate relationship described in Rev. 3: 20, and the rising of the day star in the heart. 2 Pet. 1: 19. It is also the message of Rev. 10: 11, which goes to "many peoples, and nations, and tongues, and kings."

This message we believe is now going forth. And those features which constituted the "loud voice" of the first message, are, to a greater or less extent, already seen under this. In some respects it is far in

advance of the previous message. It is a message which must be heard. It will develop characters so like the divine standard that they will be prepared to pass the searching test of the Judgment. It will search and sift out the half-hearted and unworthy. It will exhibit a concentration of the light of truth in this dispensation. It will bear its testimony against corruption in high places in the church and world. It will excite the wrath of the dragon as nothing else has done since our Lord was himself upon the earth. It will be clad with the panoply of God's Spirit. It will test the world, and ripen the harvest of the earth.

These results we look for in this message as it increases in power. This we understand will be the "loud cry," or the proclamation of the message with a "loud voice." Those who, with the present sufficient amount of evidence before them as it has been developed and now presents itself in this message, see, believe and obey, will be sanctified through it. Those who wait to behold its wonderful results before they make a move, intending when the fulfillments of prophecy in connection therewith amount to a demonstration, to connect themselves with it, and thus secure the results of its saving power, will find themselves too late.

ALARMING COLDNESS.

THERE is an immense field for comment respecting the religious condition of the different denominations viewed in connection with the work of modern revivalists and the large number of converts which they report. But these comments we would rather they would make than to make them ourselves. *The Alliance*, of Chicago, seems disposed to do its part of this work. The addition of so many new converts would naturally be expected to impart new life and vigor to these religious bodies. On the contrary, it is claimed that to these is due the coldness and inconsistencies which characterize these churches. There is, then, certainly something wrong in the process of their conversion. In its issue of Jan. 3, *The Alliance* says:—

"Brother Harrison, who rubs repentance and faith into sinners, has been at work in Baltimore, and gets this first-class notice from the *Methodist*:—

"The many Baltimore friends of the Rev. Thomas Harrison, evangelist, have been much gratified to learn of his great success at the Wharton street church of Philadelphia. Brother Harrison has few gifts as an expository or logical preacher, but as a 'revivalist' few ministers of the M. E. church can point to such a record. It is said that nine thousand persons have professed conversion in meetings he has superintended in the past three years. Fruit, and not symmetry and foliage, is the true test of the tree. The game secured, and not the powder and shot expended, is the badge of the great hunter."

"We believe in conversion to Christ as thoroughly as any, but we have no sympathy with that 'revivalist' who goes forth among sinners with his game bag, and counts up his converts as he would prairie chickens. We believe that converts made by the use of animal magnetism alone are not very reliable. They are apt to flutter out of the game bag, and no huntsman ever gets within range of them again. To such converts is due the fact that the church is cold and inconsistent to an alarming degree."

TALMAGE ON NAHUM'S CHARIOTS.

IN a discourse preached in Brooklyn, N. Y., on Sunday, Jan. 4, on the Tay-bridge disaster, Talmage took as his text Nahum 2: 4: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

Upon this text, according to the report in the *Inter-Ocean* of Jan. 5, he made these opening remarks:—

"If that be not an express rail train under full headway at night, what is it? . . . While reading the text you hear the clasp of the car coupling, the roar of the wheels, and the terrific velocity which any night may be heard on the iron track between New York and Buffalo, between Cincinnati and Pittsburgh, between Charleston and Savannah, between Edinburgh and Dundee."

THE IMPORTANCE OF BAPTISM.

BY ELD. J. N. ANDREWS.

THE New Testament represents baptism as an ordinance which the disciples of Christ must not neglect. It is the first duty incumbent upon men after they repent. It is the act whereby those publicly espouse Christ who have already espoused him in their hearts.

When the minister of Christ has preached the gospel to men, his next duty is to baptize those who receive the message of truth from him. When the Saviour gave his commission to his disciples, he made baptism one of the conditions of salvation.

Let us now carefully examine what the Scriptures say on these points. At the close of Peter's sermon on the day of Pentecost, the people said: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts 2:37, 38, 41. We read thus concerning the mission of Philip to the Samaritans: "Then Philip went down to the city of Samaria, and preached Christ unto them." "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8:5, 12.

These passages show clearly that baptism was considered the first duty after repentance. This will be further apparent from the passages which follow. After Philip had preached to the Samaritans, the Lord sent him to preach to the Ethiopian eunuch. He found him reading the fifty-third chapter of Isaiah. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8:35-39.

After Saul had been three days blind from the effect of the vision which he saw on the way to Damascus, Ananias was sent to restore his sight. "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts 9:18. When Paul addressed the multitude at Jerusalem, he repeated the words which Ananias addressed to him with reference to his baptism, as follows: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Thus it is seen that baptism was administered without delay; and that Ananias bade Paul attend to this duty at once.

Baptism was administered only to those who repented of their sins, and believed on the Lord Jesus Christ. It was never administered till after those who were to be baptized had first received the word of God. "Then they that gladly received his word were baptized." Acts 2:41. Baptism was the act whereby those who had been converted, publicly espoused Christ. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26, 27.

Baptism is the visible dividing line between the past life of sin and the future life of obedience. When men are converted, they die to sin. Next in order they are to be buried in baptism, then to rise from that grave to walk in newness of life. Thus Paul sets forth this subject: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:2-4.

The great commission under which the ministers of Christ now preach the gospel is thus expressed: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. This commission places baptism after the preaching of the

word of God. Men are to be baptized after they have received the truth of God into their hearts.

The same commission is thus recorded by Mark: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Here, again, preaching precedes the administration of baptism. Those are to be baptized who have heard the word of God, and believed it. Christ says: "He that believeth and is baptized shall be saved." Baptism is therefore made by Christ one of the conditions of salvation. We may believe that the Judge will excuse those who have never had an opportunity to be baptized, and who have never had any light upon this subject; but if we suppose that he will excuse us, who have the means to understand this subject, and the opportunity to obey, if we deliberately neglect this plain duty, we deceive ourselves, and shall find in the end that our error is fatal.

Basle, Oct. 30, 1879.

OUR INSTITUTIONS IN BATTLE CREEK, MICH.

BY ELD. GEO. I. BUTLER.

IN our age of the world, it is essential to the success of every cause which is designed to influence public opinion and to gain the support of the people, that institutions of a public character be established and maintained, by means of which to educate the masses in reference to the objects and interests of that cause. Prominent among the means necessary stands the press, sending forth its publications and periodicals; and schools, colleges, etc., where the young may be educated and prepared to fill positions of responsibility in carrying on the work. What could have been done in the Protestant reformation, the anti-slavery movement, the temperance work, Bible societies, and in denominational advancement generally, without these? These are ever esteemed as the right arm of their strength. But very little real progress could be made without them. All thoughtful persons having interest in the prosperity of any cause, will realize the absolute necessity of caring for and guarding such institutions as the very citadel of their strength. They should be protected as the apple of the eye.

We have such institutions connected with our work, without which we could accomplish comparatively but very little. Having recently spent several weeks in Battle Creek at our General Conference, I have had occasion to realize, more than for years before, the importance of our publishing work, our Sanitarium, and our College. If I could say a word which would increase the interest of our people in these institutions, I would most gladly do it. It is no small gratification to me that such institutions, so well equipped to do the work for which they were created, are owned by the body of our people. They are public institutions, in no sense intended for private and personal aggrandizement; but designed to build up the cause which we all profess to love. No person receives any dividend from their profits, but where there is any increase it goes to build up and make more efficient the institution which produced it, so that it can accomplish more for the cause which created it. In every sense they belong to our people, who have nobly used their means to found them, giving up all thought of personal profit in the matter, and loaning their means to advance this great work.

By wise management the amount of capital thus invested has been largely increased, so that these institutions are much stronger than the money bestowed by our people would make them. When we consider the fearful ordeal through which all important business enterprises have passed during the last few years, and how many wrecks have been seen in all directions, it is no small evidence of integrity and judgment in those who have managed these institutions, that they still stand firm, having the confidence of business men in the communities where they are located. Thousands upon thousands of failures have occurred in all directions. Firms have gone under which were supposed to be wealthy and above suspicion. Distrust and uncertainty have filled the public mind in reference to the financial standing of almost everybody. Railroads in scores have been knocked off to the highest bidder, while enterprises which have withstood the shock have generally been forced to contract their operations, and cut down their expenditures to the very lowest figure. But our institutions have passed along apparently unmoved by the financial wrecks around them, extending their operations and influence, erecting large buildings in spite of the hard times, and still giving evidence of permanence and stability. Had it not been for God's prosper-

ing hand, such results could not have been expected. As a people, we have most abundant cause for gratitude for this. What a terrible catastrophe it would have been to us had these institutions, like many others, gone down in a crash. What discouragement it would have brought upon us. How it would have crippled our efforts, and disgraced us before the world. God has mercifully spared us from this till the dawning of better times.

So far as equipment and facilities are concerned, our institutions were never in such favorable condition to do a great work as at the present time. We cannot enter into particulars, but will mention a few points.

Our Publishing House has recently been enlarged by the erection of a central portion between the two eastern buildings, thus materially increasing the capacity and convenience of the whole. By means of the large boilers beneath, the Office and Tabernacle are heated by steam, mostly by that which was used before in driving the machinery; so that there is much less risk from fire, a saving of expense, and much greater convenience and comfort. Facilities exist for electrotyping, stereotyping, and doing the best binding. In fact, it is stated by those who ought to know, that it is the most perfect and complete publishing house in the State of Michigan. It is fully supplied with all the conveniences for doing first-class work, and plenty of it. What an immense amount of good our Publishing House is capable of doing. The expense has been met, the buildings are erected, and the facilities already provided. Comparatively little of this remains to be done. That there are debts upon this noble institution is true. But it has gone safely through the fearful financial storm of the past few years; and now that prosperity is returning, we have every reason to hope for the success of our Publishing House. If our people will only judiciously use the stock of publications on hand, thus blessing their fellow-men who are in perishing need of the truths they impart, this debt can be easily raised. Large quantities of our reading matter are just what our people need for themselves and others. Many of our people seem to be asleep on their post of duty. We should arouse ourselves and go to work at once.

Our Sanitarium should ever be regarded with interest by our people. It was established among us through the providence of God, and in harmony with light from Heaven. Its influence has greatly helped to instruct our people in the principles of health reform, in the proper treatment of disease, and in Christian temperance. These are considerations of no small account. Hundreds in the aggregate have been converted to the truth through its influence, and many lives have been saved by its instrumentality. Our people have been instructed as no other body of people in the world in regard to the proper care of the health. The facilities of this institution have been greatly increased during the past few years, until it is probably the best one of its kind in America. A corps of educated physicians, graduates of the best medical institutions in the United States, superintend the treatment of patients. All known remedies of disease are employed. I firmly believe the management of this institution was never so intelligent as of late. It is entitled to the cordial support of our people, and we ought to recommend it everywhere to the patronage of the suffering.

Notwithstanding such a large expenditure of means has been made to increase its capacity for usefulness, for years no call has been made for donations to this branch of our work. No such call is now made. The managers of this institution are confident that all its debts might be readily paid if our people would manifest a suitable degree of interest in making personal appeals in its behalf among those who need its benefits, and in circulating *Good Health* and other health literature. Sick people abound, many of whom are paying out their means to quacks, and receiving no benefit, or buying patent medicines of no value. Some of the most intelligent physicians in the country are sending to our Sanitarium patients afflicted with chronic diseases of long standing, which they have not the facilities to treat. They thus show that they have faith in this institution. Our people should make earnest efforts to bring it to the attention of the public everywhere, not only for the good of the suffering, but to relieve a noble institution from its load of debt, which cripples its usefulness. Were it out of debt it could do much more to relieve the suffering poor than it is possible for it to do now, though it has given treatment to such cases the past year to the amount of thousands of dollars less than the regular rates. If our people would realize the great importance of the light God has given on the subject of health, and would properly

support this branch of the work, our Sanitarium might fill a most important place in the work of securing the salvation of our fellow-men.

Our College.—There is no branch of the work which we love to contemplate better than this. Having had the privilege of soliciting much of the means with which to erect our beautiful building, perhaps it is natural that we should feel a special interest in it. But the education of young people for positions of usefulness in the cause of God is a matter of sufficient importance to interest every lover of the truth, even the most indifferent. The success of our school thus far has been very marked, and many have shared its benefits. Hundreds of students are in attendance every year, and its influence is being felt among our people in all our Conferences. Many young persons who have availed themselves of the privileges of our College, have been converted while there. We think it safe to say that no other school in our land takes as much pains as does ours to preserve the morals of its pupils, and to throw around them proper influences. It never was in a better condition to do its work than now. Our people everywhere should feel the importance of exerting an influence in its favor. Its halls should be filled with the most promising youth among us.

There is a debt on this noble institution, which should be raised at once. The Publishing Association, which has furnished the money to meet this deficit, needs it much. There are many of our people who have given but little for the benefit of this important institution. They should come forward at once and pay off this debt. It would be a satisfaction to them as long as they live, to know that they have helped a noble enterprise. The subject of education should be held up before our people by our ministers till they shall realize its importance as they should. It is time for us to work for our important institutions; we should faithfully guard their interests. We ought to be very grateful to God that they exist among us. If we prize them as we should, we shall do what we can to help them when they need help.

THE LAW IN ROMANS.

BY ELI. R. F. COTTELL.

How any one can read Paul's letter to the Romans, and come to the conclusion that the law of which so much is said in it is abolished, is the greatest mystery imaginable.

It is a law which existed from the most ancient times. Those who "did not like to retain God in their knowledge," but became idolaters, worshipping "the creature more than the Creator," were violators of this law, and therefore were condemned and subject to the wrath of God on this account. See Rom. 1:17-32.

It is a universal law. It applies to man in the broadest sense. There is no difference in this respect between Jews and Gentiles. All have sinned; and "sin is the transgression of the law." Therefore he says he will render "tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, and honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Chap. 2:6-11. Says the apostle: "We have before proved both Jews and Gentiles, that they are all under sin." Chap. 3:9. This simply means that all have transgressed the law. Hence the law is binding on all, Jews and Gentiles. All are subject to one law. Hear him again: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Verse 19. How many are amenable to this law? The whole world.

But has not this law been abolished? does not the gospel supersede it, and its faith make it void? Paul has answered this question directly; for when he came to speak of justification from "sins that are past" simply by faith in Jesus Christ, the propitiatory sacrifice, he seems to anticipate that some one would be just simple, or sinful, enough to raise this question, and so he asks it himself, that he may give it a decisive and emphatic answer. Said he, "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31.

But are Christians, those who by the grace of Christ have had their sins forgiven, still bound to keep the precepts of the law? Does not grace make them free to transgress it? Hear the answer: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?" Chap. 6:1, 2. Bear in mind that sin is the transgression of the law. The teaching, then, is this: Shall we, Christians, who have become dead to sin

by the faith and grace of Jesus Christ, and have professed this by being buried in baptism in the likeness of his death, shall we continue longer to transgress the law? The apostle gives the question an emphatic negative. Then those who have been made free from sin by the grace of Christ, are not free to transgress the law thereafter. There is but one other thing that they can do in respect to the law, and that is to keep every one of its precepts. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16.

Again the apostle says: "Wherefore the law is holy, and the commandment holy, and just, and good." Chap. 7:12. Will God abolish that which is holy, just, and good? The Son of God came "in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Chap. 8:3, 4. On account of sin, Jesus came and condemned sin. The condemnation of sin is the approval of the law; but had he condemned the law, he would have justified sin. A law cannot be abolished, unless it be condemned; and its condemnation justifies its transgression. But Christ condemned sin; and for what purpose? "That the righteousness of the law might be fulfilled in us." There is still righteousness in the law. What can be said of the righteousness of a law that is not right? Christ died because we were out of harmony with the law, that he might bring us into harmony with it, his obedience to it being imputed to us for our past transgressions. Being made free from our past sins, what shall we do? Shall we sin? or shall we keep the precepts of the law? Whiting's translation of this text says: "That the precept of the law might be fulfilled by us."

But does not Paul say right in this connection: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death?" Now, as sin is the transgression of the law, and the wages of sin is death, is it not evident that by the law of sin and death he means the moral law, the ten commandments?

Law, in this verse, is used in a figurative sense. Neither the law of the spirit of life, nor the law of sin and death, is a literal law or code of precepts, but an effective principle; as when we speak of the laws of nature we do not mean laws that may be obeyed or disobeyed, but we mean fixed principles that certain causes will produce certain effects.

The objector may not have noticed that the apostle has told us where both these laws are to be found. That of the spirit of life is in *Christ Jesus*. "But," says Paul, personating the carnal man, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man!" etc. The law of sin and death is in the members of the carnal man. It is a controlling power, urging him on to sin, and to death as the result. Nothing can deliver him from it but the law of the spirit of life in Christ, who gave his life for ours, and now offers us life on the terms of the gospel,—repentance toward God, and faith in our Lord Jesus Christ.

But the law which is a leading theme in this epistle is the moral law, the ten commandments. This we know, because the apostle quotes its tenth precept, "Thou shalt not covet." Chap. 7:7. By this law, he assures us, sinners will be judged in the last day. He says: "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Chap. 2:12, 16. If the gospel has superseded the law, then men of this age will be judged by the gospel. In the Judgment the doers of the law will be justified. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Chap. 2:13.

In that day those who shall be found to have obtained pardon of their sins, being reconciled to God by the death of his Son, having come into harmony with the law so as to love and practice its precepts, will be accounted worthy of eternal life and a part in the everlasting kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.

TEMPERANCE ITEMS.

BY ELI. D. M. CANRIGHT.

We have recently held a series of health and temperance meetings at Corsica, Ohio. Fortunately, the subject of health reform had been discussed here years ago, reading matter treating on it having been extensively circulated through the neighborhood, and several families had practically adopted its principles. A number of persons related their experience in reforming from the use of tobacco, tea, and coffee,—an experience which plainly shows how hurtful these articles are.

W. W. E. was an inveterate tobacco-slave. He was troubled with a bad cough, so that he was frequently obliged to sit up a good share of the night, and seldom had a good night's rest. One day he went to work for a neighbor, and accidentally left his tobacco at home. His neighbor being gone, he had no tobacco all that day. Not feeling as badly as he had expected, he resolved to go to bed without it, so that he could say that he had been one day without tobacco! He did so, and slept so sweetly all night that he resolved to try it another day. The next night he slept without coughing at all. Then he resolved to quit tobacco entirely, which he did. Soon he was wholly relieved, and he has since had neither tobacco nor cough. This was ten years ago.

A. W. D. used tea for three years, during which time he was troubled with headache about once a week. In 1878 he quit the use of tea, and very soon his headache left him, and he has not been troubled with either since. Let tea-topers make a note of this.

P. R. S. used coffee and often had severe headache. She went to an intelligent physician, and he advised her to abandon the use of coffee. He told her that the coffee caused her headache. She took his advice, and the headache soon left her. Coffee and tea evidently have the same effect in this respect.

D. K. M. used tobacco for many years. He was troubled with nervousness and palpitation of the heart. He was persuaded to quit the use of tobacco, and, to his joy, these diseases left him, and he has not been troubled with them since.

E. T. E. used sixty cents' worth of tobacco weekly. He was nervous, poor, had no appetite, etc. Three years ago he gave up the use of tobacco, and very soon his appetite became good, his nervousness disappeared, he fleshed up, and is now well. He was so well pleased with this result that the whole family gave up tea and coffee, and in our temperance meeting they were ready to sign the teetotal pledge.

S. A. N. was another tobacco-devotee. Fortunately, he became sick, and Eld. Burrill gave him packs. When he recovered, he found that he had lost the love of tobacco. Taking advantage of this, he did not taste it again, and now he is well, and a free man. Himself and wife signed the pledge.

We find that there are abundance of such experiences wherever the health and temperance work is introduced. Let those who use tobacco, tea, coffee, and the like, note these facts, and judge whether it will not pay them to join the temperance army.

ANOTHER VIEW.

EDITORS OF THE REVIEW AND HERALD, AND BROTHERS OF THE SEVENTH-DAY ADVENTIST DENOMINATION: As I feel a deep interest in the Redeemer's kingdom and in the cause of Christ generally, I desire to say a few words through your paper in reference to a seeming opposition of the Seventh-day Baptists against the Seventh-day Adventist people, that has developed from the action of the late S. D. B. Conference, and an article since written by A. E. Main, and published in the *Sabbath Recorder*. That Conference was largely controlled by delegates from the Eastern Association, where there is probably least known of the lives of your people and the doctrines of your denomination; the Southern, Western, and North-western Associations being lightly represented in that Conference. I am satisfied that the spirit of Eld. Main's article, and that manifested by the few opposing ones at that Conference, do not represent the true feeling of the S. D. Baptists as a people.

Since my views on the subject of keeping up friendly relations with your people were published in the *Sabbath Recorder*, and copied into the REVIEW, I have received several letters on that subject, from one of which I will quote to substantiate the fact that I de-

sire to set forth to your people. This is from a Seventh-day Baptist of Quiet Dell, W. Virginia, in the South-eastern Association. He says:—

"After reading your communications in the *Sabbath Recorder*, especially the last, under the heading, 'Is It Wise?' I wanted to let you know that you are not alone in your views in regard to fellowshipping Seventh-day Adventists. I, too, think it very unwise in the Seventh-day Baptists to refuse to send a delegate to their Conference. I cannot see where the harm would have been in doing so. I embraced the Sabbath under their preaching. I have lived near them in Minnesota and in California, and have attended their meetings and Sabbath-schools; and I must say, that, as a body, I have ever found them more strict in their observance of the Sabbath than the Seventh-day Baptists are. They preach the Sabbath, and in fact all their doctrines, boldly and above board, whether it pleases the people or not; and that is more than many S. D. Baptists do. In some things we might take pattern of them.

"While I mourn over the fact that we have decreased in numbers during the past year, I rejoice at their prosperity; and I trust they may never have to report, as we have been compelled to do, '*Less in numbers than last year.*' But I tell you what's a fact, unless the S. D. Baptists wake up, and preach the Sabbath more than they have done, and try to please God more and men less, as G. M. C., of Dodge Center, Minnesota, said in his letter in the *Recorder* of Dec. 11, we can soon order our monument and write the epitaph.

"And another thing that will help to lessen our numbers and swell the ranks of the Adventists is to carry out the plan suggested by Bro. A. E. Main in *Recorder* of Nov. 13. I have talked with every Seventh-day Baptist in Quiet Dell, and find them, to a man, in favor of sending a delegate to the S. D. A. Conference, and of esteeming them as Christians. Your reasons for doing so are good.

I have talked with a great many S. D. Baptists during the past seven years, and I know that if all S. D. Baptists that hold to a great many S. D. Adventist views were stricken off the roll at our next Conference, a far greater number would fail to respond than did last year."

I might quote from others; but I think this sufficient to satisfy your people that a better spirit exists between the two denominations than Eld. Main's communication and the last act of our Conference would indicate.

Most respectfully,

ETHAN LANPHEAR.

Plainfield, N. J., Dec. 25, 1879.

IS THE SOUL INDESTRUCTIBLE?

BY ELD. D. M. CANRIGHT.

WHEN we come to the New Testament, we are met by the objection that the soul cannot be killed. Matt. 10:28 is quoted, which reads as follows: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

We readily admit that, to one trained up in the popular theory of the soul, this scripture would seem at first to favor such a notion; but we firmly believe that a candid examination will harmonize it with the texts which represent that the dead know not anything, but are asleep.

First we remark that this text positively shows that the soul is not immortal, for it can be destroyed. "Fear him which is able to destroy both soul and body in hell." The soul of the wicked will be destroyed together with the body; hence it is perishable. But in what way does the soul live after the death of the body? Does this passage show that it goes to Heaven at death; that it is alive in Paradise, and has intelligence, knows, and understands? No; no such thing is said of it. It is simply asserted that those who have power to kill the body have not power to kill the soul. The soul may be alive, and yet may be asleep, unconscious. Indeed, one-third of our life is spent in unconscious slumber, and yet we are alive. In this passage the word soul is from the Greek *psyche*, which means life, the principle of life, which came from the hand of God when he made man live.

This same word is rendered *life* in the same chapter. "He that findeth his *life* shall lose it; and he that loseth his *life* for my sake shall find it." Verse 39. In this verse it is properly rendered, but in the other it is not. It should have been rendered *life* in both verses. Dr. Adam Clarke says: "I know no reason why it should not have been rendered alike in both passages." The wicked, then, can kill God's saints here; but when they have done this, these saints are only asleep, and they will revive and live

again in the resurrection. See what Jesus said of the maiden who was dead. "And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth." Mark 5:39. Before him lay a corpse. There were no signs of life. Indeed, she was dead, as we commonly use the term. Yet Jesus said she was not dead, but only asleep. He wished to impress upon them the fact that death is not the end of existence. He did not say she was alive and conscious somewhere. He spake the word and she awoke. So he says in the case of Lazarus. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14.

Then Jesus, the very person who spoke the text we are examining, took especial pains to inculcate the idea that the dead are simply sleeping, and that he will finally wake them all up. Hence he says in the text that men can destroy the body, but their power ends there. The principle of life is not annihilated. God will restore it at the resurrection; but after this, when God shall destroy the wicked in the second death, he will not only destroy the body as men do here, but the principle of life itself, the soul if you please, will be destroyed, annihilated. So this passage furnishes no assistance to our opponents.

SPECIAL MENTION.

IN TROUBLE.

WE are sorry to learn by a letter from Bro. W. F. Killen, of Perry, Ga., that on Sunday evening, Jan. 4, as he was about to commence a sermon in the Baptist church in that place, the alarm was given that his corn-crib, about a mile and a half distant, was in flames. It contained 225 bushels of corn and 3000 lbs. of fodder, which were entirely consumed. This provision was Bro. K.'s dependence for a living till another crop is secured. How the fire originated is not known; and he writes that although his faith is unpopular, he does not think he has an enemy who would seek to inflict such injury upon him as to purposely set it on fire. We quote from his letter:—

"I cannot now see how I am to get along; but I know that if I am faithful the Lord will provide. I need your prayers, brethren. Just before I heard of the Advent faith, my dwelling, a large, comfortable building, was burned. It looked to me then as though I was ruined. It is possible, if it had not happened I should have rejected the truth. There may be a great blessing to come out of this. The Lord knows what is best to fit us for his service. I have all my life been praying the Lord to let me preach his gospel. I yet hope he will grant my request. I have eight children. We eat no swine's flesh, and do not use tea, coffee, nor tobacco. My wife and I used them all freely until we saw that we were in error. Our children all go with us."

THE SOCIETY FOR THE SUPPRESSION OF VICE.

The *Christian Weekly*, in its issue of Jan. 10, 1880, gives the following item of the doings of this society:—

"Scarcely had the rigorous efforts of its Secretary, Anthony Comstock, to check the lottery swindlers from using the United States mails, been made public before it was announced that he had broken up another fraudulent business by which multitudes have been systematically robbed. Nearly filling his office were boxes and mailbags taken from a gang of bogus stock brokers, who, taking advantage of the feverish desire on the part of many to speculate in stocks, advertise large inducements for securing their patronage. Money has poured into their hands from the credulous, eager to share in the fortunes which they believe are so readily made in Wall street; but not a dollar ever left their hands, or was invested in the stocks, which their patrons were notified by letter had been done. The letters and the books which Mr. Comstock seized show that at least \$120,000 a month had thus been stolen from the confiding dupes of these rascally swindlers."

THE MOHAMMEDAN REVIVAL.

THE changes that the Turkish empire has recently passed through seem to have had the effect of stimulating a Mohammedan revival in Asia. As long as the Sultan arrogated to himself the califate, and had the military power to enforce his decrees, the followers of the prophet in Africa, Arabia, and even in Persia, were virtually compelled to acknowledge his supremacy. This was not done willingly; for the Tartar instincts of the Turk, that have clung to him through successive generations, made

him a disagreeable associate for his more refined coreligionists. But, recognizing the impossibility of successfully combating the pretensions of the Sultan, the Mohammedans throughout the East have quietly acquiesced; and, as the theory of extirpating unbelief by forcibly converting or killing the infidels was dropped, years ago, from the policy of the Sultan, the whole religion has, so far as its professors are concerned, been characterized by a lethargy which had the appearance of gradual decay. But, now that the power of the Sultan has been in a great measure broken, the Asiatic sectarians have come to the belief that their day for action has arrived. In Arabia, for some months past, a systematic organization has been going on. It is true that the larger part of the peninsula is under the government of the Sultan, but, just at present, he seems powerless to check the movement. Possibly he may think that it is not for his interest to interfere; for those whom these Arabian fanatics seek to overthrow are his religious enemies as well as theirs. The ostensible head of this agitation is the Sheik of Derepah, who claims that he has been raised up to restore the domain of the immediate descendants of the prophet, and it is reported that he has enrolled as his supporters not less than sixty thousand men in Arabia alone.

How are these men to carry out their views? and whom do they propose to fight? These are questions somewhat difficult to answer; but appearances indicate that the English are looked upon as immediate enemies. They are fighting the Mohammedans in Afghanistan, and have under their control in India millions of believers in this faith. That the leaders of this revival may attempt, and perhaps are attempting, to get up a religious war in India, is thought not improbable, from the fact that an unusual number of Arabians are now entering the Indian seaports and are passing up into the interior; while, at the same time, small parties of Afghans are passing over the mountains southward into India. The English officials have stopped quite a number of these, and have endeavored to find out from them what object they had in view; but to no purpose. Yet this failure to solve the mystery can hardly be said to prove much. Asiatic conspiracies are always carried on with the utmost secrecy. It is not supposed that this Mohammedan revival can attain any permanent success; but should it continue, it may cost England a long and bloody war.—*Boston Herald*.

MEMBERS of the "Universal Peace Union" called on Gen. Grant while he was in Philadelphia. Gen. Grant, in his reply, said that although he had been brought up a soldier, he was of the opinion that there should be some way of preventing the spilling of innocent blood in a struggle in which but few men were interested. He looked forward to the time when a court could be established which would be recognized by all nations, and which would be the means of settling all international differences of opinion. But he also said that in the course of his travels he had found that there was not in other countries so great a desire for such a court as there is here. So far as the Eastern question is concerned, he thought it would be long before the European nations would consent to a settlement by arbitration, for all the countries bordering on the East are extremely jealous of each other. And he might have added that some of the governments of Europe are not only jealous of each other; they are hardly less jealous of their own subjects, whose loyalty they dare not trust much beyond the reach of a bayonet thrust.—*Advance*.

THE Turkish government is probably about as detestable as it is easy to imagine a government to be. The pretenses of religious liberty, which were artfully made to appear to be secured by the terms of the Berlin treaty, were never meant, on the part of Turkey, to be anything better than a delusive, evasive sham. It is not at all likely that the astute diplomats of the great powers cherished any "great expectations." Truth and honor and justice are not qualities which a Turkish statesman knows anything about. A Mussulman priest was lately sentenced to death for assisting a missionary, Dr. Groelle, to translate portions of the Bible and the English prayer-book into the Turkish language. Even one of the most liberal Turkish papers demands that the "miserable creature may receive an overwhelming punishment, so that he may by his example deter others from selling their religion for a few pence." Sir Austen Layard, the British Ambassador, has interfered on behalf of the Mussulman, even announcing that if his demands were not complied with, diplomatic communications with the Porte would be suspended. Serious rupture in the relations of the two governments was threatened unless the demand was complied with. This, it is reported, has, for the time, brought the Porte to its senses.—*Advance*.

—ONE great and kindling thought from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them obliterated, and like an undying fire may illuminate and quicken all future generations.

HYMN.

FOR THE DEDICATION OF THE S. D. A. MEETING-HOUSE
IN PLERREPONT, N. Y., JAN. 17, 18, 1880.

ALMIGHTY God, whose eye of flame
Sees at a glance our inmost soul!
Feign would we magnify thy name,
And spread thy praise from pole to pole!

The Heaven of heavens cannot contain
The mighty God, the power divine;
But have we built this house in vain?
Great God, upon thy temple shine!

We dedicate this sacred desk,
This altar, and these seats, to thee;
Is it too much, O God, to ask
That thousands may be converted be?

Oh! bless the choir, thou King of kings;
And while in hymns they chant thy praise,
Inspire the tribute which they bring,
And fill their hearts with heavenly grace.

Oh! may thy sanctifying power
This house with thine own glory fill,
Thy grace upon thy people shower,
As rains upon the grass distill!

When here thy servants spread their hands,
And pray toward thy holy hill,
Heal thou the plague through all our land,
And be our God and Saviour still.

And when our day of life is past,
O Father, Son, and Holy Dove,
Receive us to thy house at last,
A house not made with hands, above.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

NORTHERN EUROPE.

THE days are short now in Norway. In this place (Christiana) the sun rises at present about 9 o'clock, and sets at 2:52. The days are gloomy and dark. The sun is quite low at midday. Yet people are as active as ever, if not more so; and the winter is the best time for evening meetings.

The meetings in our own hall, Akersveien No. 2, are well attended. The tide has turned very much in favor of the truth, and the influence of this reaction in public sentiment has gone out to other places. A religious paper published at Göteborg, Sweden, has commenced a series of articles on the religious sects of our day, and begins with the S. D. Adventists. The paper devotes two columns to this matter. The article contains, first, a very fair extract from Bro. U. Smith's History of S. D. Adventists in *Die Stimme der Wahrheit*; and then the editor speaks favorably of the work in Norway. He says: "Missionær Matteson, who is stationed in Norway, labors with much zeal; but he has also met strong opposition, especially from the Methodists." And again: "It cannot be denied, that the Adventists have some good reasons for their faith; and it is certain that they can more easily defend their belief concerning Saturday, than the idea which they also defend, that the wicked shall be destroyed. Yet this idea has lately gained many adherents."

The editor promises to give, from time to time, more information concerning the Adventists, from *The Signs of the Times*.

A Lutheran paper printed in this city, also contained a notice of our work in an article filling a little more than two columns. It was written by one of our brethren, by request of the editor. They notice our Sabbath-school and printing office with respect, and speak well of us. This is beyond my highest expectations, and it is wonderful, in view of the fact that nearly all papers in this country are swayed by the Lutheran church, because that carries with it the weight of public opinion. In Denmark, also, my work and name ran through the papers, but only to be misrepresented and ridiculed. Here it is different. The Lord has given us an opportunity successfully to carry through a battle with the theological faculty of the State University, the bishop and most prominent theologians of the country. Our church stands acknowledged by the State as a Christian church, and we have taken our place in the rank of dissenters, with as many privileges as any of them.

The determined efforts of the Methodists against us have resulted in great loss to them. Their editor, who was the main leader in this opposition, has given up his office, and has gone to another city to preach. Many of their members flock to our meetings, and at present their meetings are not so well attended as ours. Even our worst opposers have publicly acknowledged that our coming here has stirred the people, and wrought a great change in them in regard to searching the Scriptures.

Printing-work is especially favored in this country. The liberty of the press is unbounded. This is not the case in Denmark or Sweden. Here we can print all we wish and sell all printed matter without any license or tax. But we could not sell so much as a pencil without paying quite a sum for citizenship. Then the publications can go freely into our sister kingdoms, and *Tidernes Tegn*

can be carried by mail twice a month for one year to one subscriber at a cost of 5½ cents.

Bro. Brorson is steadily gaining ground in Denmark. Six brethren and sisters have lately been baptized. Others are coming into the truth. Bro. J. writes lately that Bro. R. does good service, and that he has excellent abilities for preaching. Indeed, he says he thinks he is not behind any of our Scandinavian preachers in America.

Bro. Olsen is doing good in Sweden. He has translated a small tract (concerning the word eternity), which he very much needed. It is now in type, and will soon be printed. A Swedish brother writes from Amot (the first place Bro. Olsen visited after he left us) that his visit did the friends good. There are five believers who have since commenced to keep the Sabbath. Several persons from Amot have attended our meetings here in Christiana, and many tracts have been scattered by them. The truth is spreading largely there.

I have also just received a letter from Bro. Tockzelius in Sweden, who came here with another brother last fall. They were both baptized. Bro. T. has been a preacher for several years. He has been advocating the truth diligently, and it is stirring many souls. A Baptist preacher has accepted the truth and is also spreading it among others. Then I receive letters from other places in Sweden, where little companies here and there are investigating. Truly, the fields are white for the harvest.

Next week I commence to give a series of lectures in a new place where we have rented a hall—Strömsveien No. 64. Yet the meetings in this place are not diminished. So every day in the week will be occupied. This will open a new field to us. Aid us, dear brethren in the distant West, with your prayers. We need very much the help of God; for who is sufficient for these things? May we get our work done at last, and meet in the kingdom.

J. G. MATTESON.
Akersveien No. 2, Christiana, Norway, Dec. 13, 1879.

KANSAS.

Smith Center.—Our meetings near Smith Center closed Dec. 28. Eleven signed the covenant. Four of these began to keep the Sabbath as the result of our meetings. We look for others to take hold soon.
M. AND H. ENOCH.

COLORADO.

Boulder, Jan. 6.—According to appointment, the quarterly meeting was held at Boulder, Jan. 3 and 4. Several were in from abroad. Dr. Williams, a United Brethren minister who came out under Eld. Cornell's labors here, preached several times. The social meetings were characterized by deep feeling. The business meetings passed off harmoniously. All took hold of the tithing system in good earnest. Twenty-five copies of the *Signs* were taken by the T. and M. society, fifteen copies of the Testimonies were subscribed and paid for, and five hundred Annuals were also taken. This is the second quarterly meeting held in this State. H. H. PIERCE.

NEBRASKA.

Humboldt and Nebraska City.—The meeting at Humboldt was a season of interest and profit to all present. One was added to the church. The subject of missionary labor was considered, and a V. M. society was organized, embracing every member of the church in attendance. A club of the *Signs* was taken. An earnest desire to work in this glorious cause seemed to take possession of every heart.

The meeting with the Nebraska City church was held at Camp Creek. The unfavorable weather and bad roads made it impracticable for those living at the city to attend. This is an earnest company. A good outside interest was manifested, which I trust will result in accessions to the church.
CHAS. L. BOYD.

WISCONSIN.

Durand, Jan. 5.—I commenced meetings in the Stringer school-house, Dec. 19. At first the congregations were small; but as the weather and roads improved, the congregations increased. Last evening there were over eighty present—more than could find seats. The interest has been good, and seems to be on the increase. We have had good attention and good order from the first.

I attended the quarterly meeting at Burnside. The brethren expressed a desire for higher spiritual attainments, and most of them seemed willing to adopt the reforms recommended by our people.

Pray for the success of the work here.

T. B. SNOW.

Report of Meetings.—We held meetings at Bell-fountain one week, commencing Nov. 15. The members of this church are united in the truth, are doing what they can in the T. and M. work, and are prompt in paying the tithe. The Lord blessed the word spoken to the good of all. Five united with them at this meeting, making a membership of twenty. They all have an interest in the temperance work, and nearly all signed the pledge.

Nov. 20, came to Mackford, where we held ten meet-

ings. An effort was made to set plain practical truths before this old and tried church, and we trust the word spoken was well received. Sunday, the 23d, we held a temperance meeting, at the close of which twenty-seven signed the teetotal and five the anti-whisky and tobacco pledge. There are a few that still indulge in tea, coffee, and tobacco. May the Lord help them to see that they are standing in the way of sinners. Thursday the church was made to rejoice by the return of their elder, Bro. Baker, who has been at the Sanitarium about three months. Bro. B. has returned much improved in health, feeling that he has received a new lease of life. This church has a flourishing Sabbath-school, and we hope to organize a temperance club soon. May the Lord help all to open the door of their hearts and let the Saviour in. Courage, brethren; "for yet a little while, and he that shall come will come, and will not tarry."

C. W. OLDS.

MICHIGAN.

Tuscola Co.—The church at Elmwood gave evidence of appreciating the labor bestowed.

The church at Fairgrove pledged over \$500 to aid in erecting a house of worship. One young man who was formerly a Methodist took his stand for the truth. His wife, with many others, was favorably impressed.

We are glad to report progress on the part of the church at Watrousville. This church has been relieved of the weight of some chronic grumblers, and was never in so prosperous a condition as at the present time. One excellent young lady took a firm stand for the truth. (Bro. Lawrence's visit here a few weeks ago was timely.)

In the church at Vassar we found elements of discord, and at first all our efforts to rally seemed unavailing; but last evening the Lord came near to us, the spirit of confession was present, and our hearts were made glad.

We organized a V. M. society in each church. All are united on the tithing system, and the one-third for the tract society.
WM. OSTRANDER.

ILLINOIS.

Kankakee, Jan. 5.—Since reporting last, I have been laboring for churches and scattered brethren in Iroquois and Kankakee counties. I have celebrated the ordinances with three churches, and organized three health and temperance clubs, embracing about seventy members, most of whom have signed the teetotal pledge and become full members. One interesting feature at one point was, that of eight persons not of our faith who became members, seven signed the teetotal pledge. Of course, this fact was used to stir up our brethren to emulation. Books were purchased, and prepared to keep the records of these clubs, and care was taken to put the first report in shape. By commencing right, habits of order are contracted, and the painful duty of re-organizing societies is avoided.

Although I have labored largely for the French, most of whom cannot read English, yet I have done something in encouraging families to obtain the works recommended in the recent Appeal. More books will be taken as the children learn to read English. Our American brethren have no excuse. Is it not an offense against God, and doing violence to our conscience and better judgment, to knowingly and selfishly deprive ourselves of knowledge which we believe God mercifully offers us for our spiritual advancement? I heartily approve of the plan proposed.

While the young converts have done well in taking hold of different branches of the work, and attending our late camp-meeting, we urge upon them, in the line of giving, the importance of first rendering unto God what he justly claims. To pay our tithe is an easy duty, if we give God the first place in our affections, and give him the first-fruits of all our earnings and income.

D. T. BOURDEAU.

OHIO H. AND T. SOCIETY.

THIS society met in convention at the new S. D. A. church in Camden, Dec. 28, 29. Exercises opened by singing Temperance Rally, from the Song Anchor. Prayer by Bro. Bartlett. D. M. Canright spoke one hour on Bible temperance, keeping the large audience in the best of humor while he pointed out the causes of intemperance, and showed the necessity of striking at the root of this appalling evil. Then Bro. Bartlett was introduced, and spoke fifteen minutes. The writer was then granted the privilege of making an appeal in behalf of the temperance work in Ohio, urging all to sign the teetotal pledge and help us in this good work. All appeared well pleased with our way of dealing with this question. Song, Look Not on the Wine. Benediction by H. A. St. John.

SECOND MEETING, Dec. 29.—Prayer by Eld. Wm. Beebe. Eld. D. M. Canright spoke on tea, coffee, and tobacco, treating them from a scientific standpoint. Eld. H. A. St. John took up the temperance cudgel, wielding it right and left, until most of those present were willing to compromise by signing the teetotal pledge. As it was a very stormy day, the attendance was not large during the second meeting; but twenty-seven signed the teetotal pledge, and three signed the anti-rum and tobacco pledge, which was doing well considering the number present when the pledges were circulated.

Adjourned *sine die*.

WM. BEEBE, Sec. D. M. CANRIGHT, Pres.

PLEDGED HIMSELF INTO THE LIGHT.

BRO. FRANK STARR, of Springport, Mich., sends us a brief sketch of an interesting experience through which he has recently been passing. He had unconsciously fallen upon the background in his religious life, where his mind, as a matter of course, became more or less enveloped in darkness. In this state he suffered a great conflict of temptations, misgivings, doubts, and fears, and was especially tempted to reduce his contributions to the cause of the Lord to the smallest proportions. While in this state of mind, the call was issued for our brethren from abroad to attend the dedication of the Tabernacle. From that point we give his narrative in his own words:—

"As the invitation to attend the dedication of the Tabernacle was given, I thought of going, but hardly dared to; for, as every means of grace seemed really more detrimental than beneficial, I feared that I might return home in a worse condition than that in which I went. I went, however, and was moved to sign \$50 toward the house. Though I did not think of such a thing when I went there, I asked the Lord to help me to do what was right. As I first engaged in secret prayer on returning home, I was astonished at the change in my mind. Light had taken the place of darkness, faith of unbelief, and Heaven seemed near. I began to inquire the cause of the change. What had brought it about? Then my mind was pointed directly to my act of signing to the pledge-roll the \$50. If a like act would be a remedy for any of my brethren who are in darkness, and inquiring, 'Wherefore have we fasted,' etc., I would suggest that they set about it immediately.

"It has afforded me pleasure to be able to take stock in the REVIEW and Signs offices, the Sanitarium, and the College. I think nothing has given me greater or more lasting satisfaction than this very outlay of means."

INSPIRED BY GRATITUDE.

IN a communication for the REVIEW, a brother who signs himself "Backslider," after confessing and bemoaning his shortcomings and his consequent lack of the presence of the Lord, and his barrenness of soul, at length turns to the gracious offers of mercy, and speaks in the following words of the good resolutions and determinations it prompts him to form. It will do many others good to take the same view of the subject, and adopt the same cheerful determinations.

"Praise the Lord, O my soul! probation is not yet ended; the ledger book of Heaven is not yet closed! Yet there is an opportunity for sinners and backsliders to come and wash away their sins in the fountain of God's infinite mercy. 'Behold, now is the accepted time; behold, now is the day of salvation.' 'To-day if ye will hear his voice, harden not your hearts.'

"Merciful Father, full of love, pity, and compassion, help me humbly and earnestly to seek the throne of thy grace; help me to return to thy extended arms. Let me hear thy pleading voice: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Help me to feel as Jonah felt when he said: 'I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness.' How great is thy longsuffering.

"Thou hast spared my unprofitable life, in order that I might be converted, and perfect a character worthy of a place in thy kingdom. Help me now to refrain from evil, and to do good, to redeem the time which I have lost by my indifference and negligence.

"I feel that I will return again unto the Lord, who will abundantly pardon. I will take the cup of salvation, and sing of his majesty and his boundless love. I will again put on the whole armor of God, and engage in the Christian warfare. I will be a soldier of the cross, and fight nobly on the battle field till I win the everlasting crown. I will arise in the name of God, and bid defiance to every allurements and temptation, to Satan and his angels.

"I will consecrate myself anew to the service of God, and engage with renewed vigor and earnestness in the glorious work of spreading the light of truth to those who yet grope in darkness. I will endeavor to put my whole soul and my best energies into this glorious cause. To this end may God give me strength; and when Jesus appears in the clouds of glory to gather his faithful, ransomed ones home, may I be so happy as to be one of their number. Give me then, O Lord, a humble place in thine everlasting kingdom!"

GLAD TO LEARN.

BY MRS. B. C. P.

I HAVE been reading in the REVIEW of Nov. 6, a "Memorial" written by our dear brother, W. H. Ebert, who has of late taken a decided stand on the commandments of God and the faith of Jesus. I am glad to learn that our brother has willingly accepted the light that God has been pleased to show him. Let us ever seek to know what the will of the Lord is, and then cheerfully do it. We ourselves can do nothing; therefore, we must ask help of God, believing that he is able and willing to deliver all who put their trust in him.

The seventh day is the only Sabbath mentioned in the

Bible. Sunday is not called "Sabbath;" it is termed "first-day of the week." Therefore, let us not be dismayed or discouraged; for we have the Bible for our guide, and if the Lord is on our side, who can be against us? If we are despised, and meet with trials, let us remember that our Saviour was rejected and shamefully treated, and he bore it all with patience.

We cannot enter the kingdom of God half-hearted. We must not extend one hand to our Saviour, expecting him to save us, while with the other we are clinging to earth and its vanities and to our evil habits and propensities. Saying that we want to serve God and that we will try to serve him will never save us, unless we come up to the standard of righteousness. We read that it is not those that cry, "Lord, Lord," that shall enter the kingdom. We should all be up and doing. Time is short, and it will be too late to repent when the day of mercy is over. Perhaps there may be small sins, or those that seem small to us, that will shut us out of the promised land. Dear brethren and sisters, let us consider this point. Is there not about us some little root of selfishness or covetousness that we have not hitherto discovered? If so, let us ask God to forgive us, and to help us eradicate these evils from our character. He is a just God, and does not look upon sin with any allowance, but he is also merciful and full of love and compassion. He bears long with us; and our precious Saviour, who gave his life a ransom for sinners, has given the invitation, "Look unto me, and be ye saved, all the ends of the earth." All are invited to come. And the promise is sure,—eternal life to all that keep the commandments of God and the faith of Jesus.

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16: 7.

AN ENCOURAGING RESPONSE.

INSTANCES like the following, which are almost constantly coming to light, should greatly encourage those members of the T. and M. societies who are engaged in the work of putting our periodicals into the hands of new readers, in order to awaken an interest with them in the truths we teach. A sister in Arkansas Post, Arkansas, having received a few copies of the REVIEW, probably through some T. and M. worker, now sends on \$2.00 for a year's subscription, and writes:—

"Providence has kindly placed in our hands a few copies of your paper, the REVIEW AND HERALD. We prize them very highly. We had never seen any of them, and did not know that there was any such paper, until a few weeks ago, when a member of your church living at some distance from us placed in our hands some of the papers. We like them better than any other paper we have ever read, finding nothing in them but what is good, and according to Bible truth. We belong to the Methodist church, but believe that if more such reading matter were circulated and read in this country and others, there would be more real Christians than at present, and more Bible-reading and searching for the truth. We find more truth and light on the Bible in the REVIEW than in any other paper we ever read; and we know there are thousands of souls that are hungering and thirsting after righteousness, who would read them with joy."

T. AND M. INSTITUTES.

BY ELD. S. N. HASKELL.

THESE Institutes, properly conducted, are and can be of great benefit to our cause and people. By comparing the amount of business transacted annually by T. and M. societies with that done by the Publishing Association a few years ago, it will be seen that some of these societies now do more than was done at that time by all of our people; and as this business is constantly increasing, it is important that it be done properly.

Also, we want hundreds of canvassers and colporters in the field immediately, to introduce our publications and obtain subscribers for our periodicals. The foreign element in this country,—the Danes, Swedes, French and Germans,—should be made available laborers in scattering publications in their native tongues. Ministers and T. and M. officers should ever be ready to instruct others by precept and example in the various branches of the missionary work. The instructions given should not be merely theoretical,—simply how to do the business,—but T. and M. workers should also be taught how to approach people, and to

labor in the most successful manner in every department of the work.

Hitherto our ministers have not been prepared to instruct others, for want of this knowledge themselves. These Institutes are designed to instruct all, as far as possible, in the different phases of missionary labor, but especially to educate ministers and T. and M. officers, so that they can properly instruct others, and in this way the same method may be presented to every officer and member in our churches. All of our Conferences need this disciplinary drill, but none more than Michigan. No Conference is more important than this; and it is now designed to hold two or three such institutes in this State. The first will probably be held in Montcalm county, by Eld. B. L. Whitney or myself, commencing February 5, and continuing two weeks. This is the shortest time in which proper instruction can be given. We hope it will be well attended. Definite appointments next week.

BUY THE TRUTH.

Go thou in life's fair morning,
Go in thy bloom of youth,
And buy, for thine adorning,
The precious boon of truth.
Secure this heavenly treasure,
And bind it on thy heart,
And let no worldly pleasure
E'er cause it to depart.

Go, while the day-star shineth,
Go, while thy heart is light,
Go, ere thy strength declineth,
While every sense is bright.
Sell all thou hast, and buy it;
'Tis worth all earthly things,—
Rubies, and gold, and diamonds,
Scepters and crowns of kings.

Go, ere the cloud of sorrow
Steal o'er the bloom of youth!
Defer not till to-morrow,
Go now and buy the truth;
Go, seek thy great Creator,
Learn early to be wise;
Go place upon the altar
A morning sacrifice!

—Selected.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. 43: 11.

—To the Christian nothing can be so dark but there can be a bright side.

—THE heart that is soonest awake to the flowers is always the first to be touched by the thorns.—Moore.

—A MAN'S virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

—MAN wastes his mornings in anticipating his afternoons, and wastes his afternoons in regretting his mornings.

—THERE is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than committing.

—GOD is the safety of his people, but we tempt Providence if we do not make use of the necessary means for our preservation.

—WHEN you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—McCheyene.

—WHOEVER looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

A FIFTH-MONARCHY MAN.—The Rev. C. H. Spurgeon, preaching not long since from Rev. 5: 10, "And hast made us unto our God kings and priests, and we shall reign on the earth," said: "Do you know I am a fifth-monarchy man? In Cromwell's time, some said there had been four monarchies, and the fifth would come and overturn every other. Well, I never wish to do as they did; but I believe with them, that a fifth monarchy shall come. There have now existed four great monarchies (Babylon, Medo-Persia, Greece, and Rome) arrogating universal dominion, and there never shall be another world-wide monarchy until Christ shall come. Jesus our Lord is to be King of all the earth, and rule all nations in a glorious, personal reign. The saints, as being kings in Christ, have a right to the whole world."

The Watch Tower.

"Can ye not discern the signs of the times?" Matt. 16:3.

THE TELEPHONE.

MUCH as has already been done to fulfill Daniel's prophecy that in the time of the end many should run to and fro, and knowledge should be increased, new developments and new confirmations of the prophet's words are every day appearing. The telephone seems destined to perform an important part in this work.

Of the rapidity with which this device has been put to a practical use (and which also furnishes an index to the spirit of this age) the *Scientific American*, in its issue of Jan. 10, 1880, thus speaks:—

"There is nothing more characteristic of the present age than the avidity with which it seizes upon and puts to practical use the discoveries of science and the infinite marvels of invention. To-day the experimental student wrests from the secret treasures of the universe a new truth, a new law, a new manifestation of force. To-morrow a countless host of printing presses spread a knowledge of the discovery to the earth's remotest bounds. Directly it is made a working factor in the world's best thought and action; in a little while some practical mind puts the harness of utility upon the new truth, and straightway the world is the richer by another invention. What would formerly have taken centuries to accomplish—or what the most fearless minds would scarcely have dared to dream of undertaking—is now done in a day. The invention is achieved, and finds a world predisposed to receive it with gladness, even though its adoption should necessitate many and radical changes in the whole range of national and social customs. It took the steam engine centuries to pass from the stage of science unapplied to that of practical utility. The telegraph was not so many years in rising from the level of scientific experiment to that of a useful factor in the daily affairs of nations. What the telegraph accomplished in years the telephone has done in months. One year it was a scientific toy, with infinite possibilities of practical use; the next it was the basis of a system of communication the most rapidly expanding, intricate, and convenient that the world has known."

Having described the Telephonic Exchange of N. Y. city, at the central office of which upwards of 5,000 messages are received daily, the *Scientific American* continues:—

"The limits of our space forbid any attempt even to summarize the infinite range and variety of possible telephonic communication. Its scope is as wide, as limitless indeed, as is the range of communication possible between men. Any question that a business man may have occasion to ask of another, any instruction he may wish to give to a distant subordinate, any message that a boy can carry, and that may be written, falls within its province. Even at the low average of a mile for the distance between the widely separated subscribers in this city the five thousand daily communications mean five thousand miles of travel saved for somebody. And the time gained by the saving of those five thousand miles of travel means not less than a thousand hours of the most valuable portion of the day, an average of over an hour and a half daily to each subscriber. The increase of business efficiency due to such savings of time and trouble is beyond computation."

THE PROSPECT OF A MORAL INTERREGNUM.

PROF. GOLDWIN SMITH contributes to the *Atlantic Monthly* for November a thoughtful article upon "The Prospect of a Moral Interregnum" consequent upon the decadence of religious faith. He draws attention to the unsuspecting complacency with which thinkers of the materialistic school seem to regard the immediate future, as though religion were merely an obstruction to scientific progress, which could be got out of the way without any peril to morality. He points out the essential weakness of current Agnosticism, in that it accepts so much of the moral code based on Christianity, and of the results of the Christian system, as it finds convenient, at the same time that it endeavors to overthrow the Christian faith. Religion, he insists, is, and has always been, in its various forms, something more than a mere cosmogony or an explanation of physical phenomena; it is the basis of moral life, the support of righteousness and the terror of unrighteousness. Always, in the past, morality has rested upon religious belief, and the collapse of religious belief has been followed by a sort of moral interregnum.

In the view of Prof. Smith, we are upon the verge of a collapse of religious belief of the most tremendous kind, affecting, not the form, but the essence of Christianity. We must, therefore, he argues, look for a moral interregnum similar to those which have followed like revolutions of faith in the past. What is to become, he asks, of the Christian type of character, the brotherhood of man, and the very idea of humanity itself,—all of them beliefs which are inseparably connected with the universal Fatherhood of God and the fraternal relation of all men to Christ? If we dispose of the religious idea, there is thenceforth nothing truly sacred; everything must present its title to existence through some sort of force. The scientific theories exclude morality, and they exclude responsibility and effort, which are the elements of moral life.

Practical symptoms of the change in progress may be discerned in England in the changed sentiment and conduct toward weaker communities, and the substitution of "policy," interest, and passion for the rules of international law, in the treatment of the Zulus and the Afghans and the relations with Turkey and her subject peoples. The world, Prof. Smith believes, is "in considerable danger of a desperate conflict between different classes of society for the good things of that which people are coming to believe is the only world;" and he asks, "Is it likely that the passions of such a conflict will be controlled by any motive derived from scientific definitions of evolution; by any consideration connected with the rhythm of motion, the instability of the homogeneous, or the multiplication of effects? Force is force, and its own warrant; so the strong will say, and upon this principle they will act in the struggle for existence and for the enjoyments of existence."

We have presented the substance of Prof. Smith's reasonings, and the conclusions which he reaches, because it seems to us important that the connection between morality and Christianity should be more distinctly emphasized than it has been. The assaults which materialism makes upon religion can be rightly estimated only as it is remembered that with the Christian faith, if it were to go down, would perish the restraints which hold society together, and we should have an era of brute force in place of the dominion of law. Skeptics and men of science, who direct their energies to knocking away the pillars on which society rests, must not flatter themselves that they can sustain the superstructure after they have demolished the foundation. If the work which they have undertaken were to be carried on with the success which they anticipate, the result would be something quite different from what they look for; for with Christianity would disappear the civilization which has drawn its ideals, its laws and its sanctions, from the Christian system.—*Boston Journal*.

Notes of News.

- PAPER bricks are now being made in Wisconsin.
- A SINGLE property in California is half the size of Rhode Island.
- THE silver product of Nevada has fallen off \$36,000,000 in two years.
- THE editor of the *Bible Examiner*, Eld. Geo. Storrs, died Dec. 28, 1879.
- THERE are 18 mission churches in China that are wholly self-sustaining.
- A DISPATCH from Vienna states that 20 villages on the banks of the Vistula are inundated.
- THE Philadelphia mint coins on an average \$200,000 worth of eagles and half eagles daily.
- THE British government proposes to aid the sufferers in Ireland by a system of public works.
- THERE are one-third more German newspapers published in the United States than in the old country.
- THE famine in the Afghan province of Seistan is so severe that people are selling their children for food.
- FAMINES seem to be the order of the day. In Bosnia, 8,000 people are reported to be on the verge of starvation.
- IT would seem that teachers are needed in West Virginia, where, out of a population of 442,014, there are 81,490 illiterate.
- A CONSIDERABLE battle has recently been fought near Gusinje, in which the Montenegrins defeated the Albanians.
- LAST year the world's product of raw sugar amounted to 5,800,000,000 pounds, more than double that produced 25 years ago.
- THE miners of the West Virginia coal-mining districts are on a strike, and have inaugurated a reign of terror throughout that section of country.
- THE intense excitement in Maine over the recent election frands has not yet subsided. The Republicans are confident of the strength of their cause.
- THERE are now 8 high schools for both sexes in 8 cities near the Harpoot station of the American Mission Board in Eastern Turkey, and 16 girl schools in Asia Minor.
- THERE are in the Fiji Islands 841 chapels and 291 other

places where preaching is held, with 58 missionaries engaged in preparing the way for others. The membership numbers 23,274 persons.

—THE cotton crop of this country is this year larger by half a million bales than ever before; the sugar crop, by 12,000,000 pounds; the wheat yield, by 20,000,000 bushels; and the corn crop by 100,000,000 bushels.

—THERE are 675 colored schools in Virginia, taught by 415 colored teachers; 35,768 colored children are enrolled in the schools, of which number 21,231 are in average daily attendance. The schools during the past year cost \$511,902.53.

—FROM a compilation given in the *Inter-Ocean* of Jan. 8, it appears that the total of all the national debts in the world amounts to over twenty-five billions and five hundred millions of dollars. The exact figures given are \$25,531,138,211.

—TO the Roman Catholic population of Canada (1,846,800) there are 25 bishops, 1,599 priests, 1,617 churches, 18 seminaries, 40 colleges, 85 academies, 247 convents, 92 religious communities, 43 asylums, 34 hospitals, and 3,544 elementary schools.

—THERE are in the United States 50 places of worship where services are conducted in the sign language, for the benefit of the 30,000 deaf mutes in the country. They owe this blessing to the Church Mission to Deaf Mutes, of which the Rev. Thomas Callaudet, of New York City, is the founder.

—IN Upper Silesia over 100,000 people are destitute. The government contemplates the construction of two branch railway lines in Silesia. It is hoped that lasting improvements will be effected by means of extensive draining works, and the promotion of local industries.

—AT the Conference at Basle of the Evangelical Alliance, Prof. Christlieb read an essay on the Opium Traffic, in which the complication of Christian England in this nefarious business was severely censured. It has been translated into many of the European languages, and also into Chinese by the Chinese ambassador at Berlin.

—A SAD state of things was recently developed in London similar to that which has long existed here. One of its institutions advertised for a secretary at a salary of £300, for which there were over 300 applicants, two being members of Parliament, 25 clergymen, and 73 retired military and naval officers.

—PARNELL, the Irish agitator, has reached New York. He appeals for money, not only to relieve present distresses in Ireland, but for political organizations. Donations for the relief of the sufferers will be welcome, but the English object to gifts for political purposes, considering them purely mischievous. Many English noblemen are reducing their rents.

—IT used to be said that white men could never take the place of the blacks in our Southern cotton fields. Experience has shown the assertion to have no foundation in fact. Mr. Manning, of Mississippi, says that the facts he has collected justify the opinion that three-fifths of the crop of 1879 was produced by free white labor.

—A LETTER from Madagascar states that complications are being fomented by Jesuits with a view to induce the eventual intervention of France and its assumption of a protectorate of the island. "We hope," says *Le Journal du Protestantisme Français*, "that the government of the republic will not be tempted to renew in Madagascar the deplorable errors which formerly brought trouble upon Tahiti."

—WHEN the Emperor William received the news of the attempt on the life of the Czar, he became, it is said, very serious, and after remaining silent for some minutes, he said in a tone at once melancholy and energetic: "If we do not change the direction of our policy, if we do not think seriously of giving sound instruction to youth, if we do not give the first place to religion, if we only pretend to govern by expedients from day to day, our thrones will be overturned, and society will become a prey to the most terrible events. We have no more time to lose, and it will be a great misfortune if all the governments do not come to an accord in this salutary work of repression."

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13.

HAMILTON.—Died of typhoid fever, at Blockville, Chautauqua Co., N. Y., Dec. 12, 1879, Bro. Thomas U. Hamilton. He was converted to God and embraced the truths of the third angel's message under the labors of the writer, during the tent season three years ago. The elevating and sanctifying influences of present truth were markedly manifest in this dear brother's life and character. He was a firm, consistent, faithful overcomer, earnest in seeking close communion with Jesus. He evinced much of the true spirit of Christ in his daily life, and has laid down to rest, mourned, not alone by his wife and six dear children, but by the entire community. Words of comfort at the funeral from Job. 14: 14. CHAS. B. REYNOLDS.

BEEBE.—Died of old age, at Homer, Iowa, Dec. 16, 1879, Sister Susan Beebe, aged 79 years. She with her husband embraced the Advent faith under the labors of William Miller, and was among the first to receive the Sabbath. She had been a widow for many years, living with her children. She was a devoted Christian, and died in hope of a part in the first resurrection. May her many prayers for her children ever be remembered. A large circle of friends are left to mourn, yet not without hope. Funeral discourse by the writer, from Job. 14: 14. J. S. HART.

COTTRELL.—Died in Ridgeway, N. Y., Dec. 23, 1879, my dear wife, Maryette Cottrell, aged 63 years and 9 months. She leaves four children and an adopted son. We sadly feel our loss, but hope to meet again in the everlasting kingdom. She had kept the Sabbath nearly forty years, and had cherished the hope of a soon-coming Saviour about twenty-seven years. Funeral sermon by Eld. Paddock, Methodist, from the words, "Our Father." Matt. 6:9. JOHN H. COTTRELL.

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Issued by the S. D. A. Publishing Association and for Sale at this Office.

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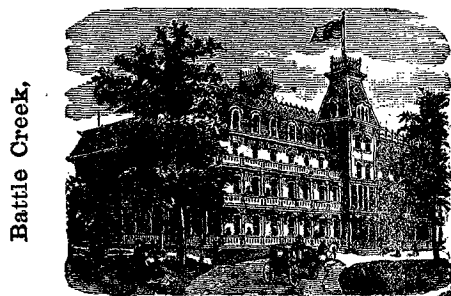
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THE SIGNS OF THE TIMES.

This is the pioneer sheet of eight pages (the size of the *Review* page), circulated everywhere by our Tract and Missionary workers, at the low price of one dollar a year to the T. and M. societies only.

The conductors of the *Signs* have laid their plans to make this pioneer sheet for 1880 a power in the land. Live writers are engaged for the work. Elder Smith will give a series of articles under the significant heading, Synopsis of Present Truth. Elder White will occupy several pages of each number with sermons on Redemption through Christ, and other subjects of like importance. And besides her regular articles on Old Testament history, Mrs. White will furnish other matter in her usual forcible style.

There will be a special edition of the *Signs* of twelve pages, for old subscribers, who are generally members of our church on the Pacific coast. This will contain the eight pages of the pioneer sheet, with four pages of church matters, reports and appointments inserted, making twelve pages, which will contain nearly three hundred square inches more than the old size of eight pages. Price, invariably, \$2.00 a year.

The Review and Herald.

Battle Creek, Mich., Thursday, January 15, 1880.

SPECIAL NOTICE.

BROTHER and Sister White appoint to be with the church at Monterey, Mich., Sabbath and first-day, January 17 and 18. A telegram from Elder M. B. Miller says: "All think best to hold the quarterly meeting at Monterey." The appointment at Otsego is therefore taken up.

TITHES AND OFFERINGS.

We call especial attention to the lengthy article on pages 35-38, which quite fully sets forth the position of S. D. Adventists on the subject of tithes and offerings. We wish our real positions understood.

Those who misrepresent us from malice do not deserve that notoriety which a review would give them. We choose to keep about our work, state our views frankly and fully, and leave those who slander us, to settle the matter at the bar of God, provided they chose to have their cases go up to the higher court.

We suggest, however, to those clerical gentlemen, and all others who join with them in the false statements, that S. D. Adventists require of new converts one-tenth of their property on uniting with the church, and that we compel all our members to give one-tenth of what comes into their hands during the year, and that we exact sums of money from the poor, that they settle this matter with the Lord at once and quit. Here we wish to state in few words,

1. No S. D. Adventist minister during the period of our brief history has asked any man on joining the church to give any specified sum to the cause.

2. During our history, giving has never been made a condition of church membership.

3. For nearly twenty years, S. D. Adventists have taught through their prints, and their ministers have preached from their pulpits, systematic benevolence as set forth in the Scriptures of the Old and New Testaments. If any one, claiming to be a S. D. Adventist, has at any time urged systematic compulsion to obtain means, let the gentlemen referred to, tell us who did it, when and where was it done. Will they please point it out in any of our prints.

4. Our system of benevolence, suggesting a tithe of our income, which is explained to be a tithe of what we earn, makes a light draft upon those who are simply in comfortable circumstances of life. Those of this class are the most cheerful givers of their small freewill offerings.

5. S. D. Adventists make provisions for their worthy poor. While the salary of the president of their General Conference is only \$624 a year, the Battle Creek church alone gives not far from \$1000 annually for the support of the poor.

JAMES WHITE.

God has a work to be carried on in the world. Its strength and beauty must be shown forth. Vigorous offshoots must be propagated in all the earth. To do this requires, on the part of those engaged therein, vigor, simplicity, and devotion. Thus reasons the historian in reference to the spread of Christianity at its first introduction. Let Seventh-day Adventists learn the lesson.

HOW IT TAKES.

RESPONSES are coming in from every quarter containing thanks, congratulations, assurances of appreciation, &c., &c., for the enlarged REVIEW, in the improved form in which it is now published. We shall ever aim to improve it in quality as much as in quantity. Now if all will take hold to give it a wide circulation, then their words and their works will correspond.

THOSE NEW SUBSCRIBERS.

We are waiting to give them a hearty welcome, and to try to meet any reasonable expectation that may be raised in their minds in regard to the paper. But we took up our pen to say that in a portion of our last week's issue there was a mistake in the article by Bro. Haskell in the Tract Society Department, concerning new subscribers. It was printed, "three thousand subscribers," instead of "thirteen thousand" as he wrote it. We make this correction, and call attention to his article again. We greatly desire the six thousand five hundred permanent subscribers, each, to REVIEW and Good Health, making thirteen thousand in all according to his suggestion; and we want also the thirty thousand new subscribers for REVIEW called for last week for the trial trip of two months for the small sum of 25 cents each.

GENTLENESS which belongs to virtue is to be carefully distinguished from the mean spirit of cowards and the fawning assent of sycophants.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

I EXPECT to attend the meeting at Spring Arbor, Mich., Jan. 17 and 18, and hope to see a full attendance. A health and temperance meeting will be held, and the wants of the T. and M. work will receive due attention. W. C. GAGE.

A MEETING of the Vermont S. S. Association will be held in connection with the T. and M. quarterly meeting at Cabot, Jan. 24, 25, and if the attendance warrants, will continue over the 26th. H. PEBBLES, Pres. Vt. S. S. Association.

ACCORDING to special arrangement, the district quarterly meeting for Dist. No. 4, Pennsylvania, will be held Sabbath and Sunday, Jan. 17 and 18, at East Otto, N. Y., in connection with their church meeting. Eld. D. T. Fero will be present. A general attendance is expected, as this will be an important meeting. L. A. THURSTON, Dist. Sec.

RICHLAND, Kan., Jan. 24, 25. I hope that as far as possible every member will be present. Matters pertaining to the Conference and camp-meeting will be considered.

Palermo, Kan., Jan. 31, Feb. 1.
Hanover, " Feb. 7, 8.
Laopaa, " "14, 15.

The brethren at Palermo, Hanover, and Laopaa have not been visited by any of our ministers for many months, and have been long calling for help. Now let the appointments be well circulated, and every arrangement made, that we may make the most of these meetings. SMITH SHARP.

THE appointment for Theford Center, Mich., is postponed indefinitely. I will meet with the church at Bancroft, Sabbath and first-day, Jan. 17, 18; Vernon, Jan. 20-22, commencing Tuesday, at 6:30 P. M. Sickness prevented me from filling my appointments at these places before.

E. R. JONES.

Publishers' Department.

"Not slothful in business." Rom. 12:11

HEALTH ANNUALS FOR 1880.

It is not too late to procure and distribute the Health and Temperance Annual for 1880. There are small quantities of these Annuals in the hands of some of our T. and M. officers, and there are about ten thousand yet on hand at the office. These should all be distributed before the close of February. Let all who want Annuals order at once. W. C. W.

S. S. OFFICERS, PLEASE NOTICE

THE pastor on your *Instructors*, and see if it is not time to renew your subscription. The *Instructor* is needed in your schools and homes during 1880 just as much as in 1879. Will you see that all renew at once? or will you allow the children to go without the paper two or three weeks, and thus lose several lessons?

It is the rule on all our papers to stop them as soon as the subscription expires, and we endeavor to notify every one in time to renew. Please be prompt. We dropped seven hundred names from our list this week, and a large number of clubs will be stopped soon, unless heard from at once. W. C. WHITE.

COLLEGE RECORD FOR 1880.

IN a few days the first number of Vol. 4 of this paper will appear. The *Record* will be a four-page monthly, as promised in the last number for 1879. The subscription price will be ten cents. Since the enlargement of the REVIEW, and the introduction of an educational department into its columns, the plans of the *Record* for 1880 have been somewhat modified. Instead of a subscription price of 25 cts., it is reduced to 10 cts. This is done, that it may be handled extensively by our tract societies, and be sent out frequently with the *Signs*. The number of pages, size of page, and matter, will be just the same as promised for 25 cts.

It is intended to make the circulation of the *Record* reach at least six to eight thousand. We trust every tract society will make an effort to send it out in connection with the *Signs*.

It is intended to make this paper the organ of Battle Creek College.

1. It will contain just such College information as will be desired by young men and women who are expecting to attend school away from their homes.

2. Just such College locals and personals will be given as will be of greatest interest to those who have formerly attended Battle Creek College.

3. The reading matter upon educational topics will be of such a character as to interest parents as well as young people in the subject of education. In short, there is nothing that will be a better advertising medium for our College, if it has a proper circulation.

Though the REVIEW will contain many things on the subject of education, it will not meet the demand for advertising our College. The *Record* can be sent into thousands of households where the REVIEW would not be ac-

ceptable; and even were the REVIEW to be introduced into as many families, it would not attract the attention and do the work of an advertising medium of our College nearly so effectually as the *Record*, which is devoted wholly to that purpose.

We trust all the friends of the educational enterprise will take hold of this work in earnest, and send the *Record* wherever our publications may find their way.

PUBLISHERS.

A YOUNG man, Chas. S. Coon, Lincklean Center, Chenango Co., N. Y., would like to work during the coming season for a Seventh-day Adventist farmer.

JOHN B. MOORE, Spring Bank, Dixon Co., Nebraska, would like to work by the month or year for some Sabbathkeeper. Iowa, Nebraska, or Dakota preferred.

SARAH ABBOTT, Oshkosh, Wis., would like to correspond with any one who has a spare copy of Progressive Lessons for Youth, by G. H. Bell.

THE P. O. address of Eld. M. H. Brown will, until further notice, be Sanford's Corners, Jefferson Co., N. Y.

WANTED.—Three young men who are used to working on a farm, to work for three different Sabbath-keepers near this place. Inquire of A. J. Cudney, Tekamah, Burt Co., Neb.

BRO. L. COOK, of Battle Creek, desires to find a good location among or near Sabbath-keepers, for wagon making and repairing and carriage painting. Would like to locate within eighty miles of Battle Creek. Any one knowing of such an opening, please address as above.

NOTICE TO ILLINOIS.—If all who have signed the teetotal pledge and paid their initiation fee of twenty-five cents, will inform Sister Lizzie S. Campbell, Belvidere, Ill., of the fact, she will send them a certificate. State who took your name, and to whom you paid your initiation fee. The canvassers were not as particular as they should have been when the names were taken.

R. F. ANDREWS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.

Miss Alice M. Rosier \$2.00, D C Phillips 35.25, B L Whitney 40.00, Geo Foreman 5.25, B L Whitney 23.25, N P Dixon 29.53, W R Slade 17.50, W A Towle 6.63, Mrs S A Lawrence 5.00, T J Lyons 5.60, A Crowheart 2.25, P Potter 2.00, Wm Ostrander 4.38, B L Whitney 19.43, D T Bourdeau 5.08, B L Whitney 2.97, James Roberts 4.38, A Carpenter 4.38, C N Stuttle 8.50.

Books Sent by Freight.

Wm Ostrander \$157.64, D C Hunter 230.90, Lizzie Hornby 308.04, J B Gregory 230.18, C L Boyd 35.60, W Kerr 110.90, D C Phillips 50.25, S S Sharck 40.60, A A Dawson 50.65, N G White 187.33, J B Gregory 262.22, S B Whitney 54.72.

Cash Rec'd on Account.

Ill T & M Society for Sheridan S S School \$5.25, Wm B Smith 3.00, Geo A King 2.00, T J Sutherland 1.25, Iowa Conf Fund, Carl Hansen tithe 4.00, S A Manzer per M B Miller 2.50, Am H & T Association (per S N Haskell 67.00, per Jennie Thayer 6.00, S Osborn 2.00, B C V M Society per W C Sisley 64.75, Ohio T & M Society per J B Gregory 193.00.

Gen. Conf. Fund.

Jesse Moreton \$6.00, Iowa Conference per A R Henry 137.00, J W Burton 8.00, J N Moulton 2.00, H C 6.00, Sally Hugoboom 25.00, Vermont Conf, tithe, 50.00, Jacob Shively 50.60.

Mich. Conf. Fund.

Hillsdale per J E Woodward \$19.80, Birmingham per A S Perrin 16.00, Eaton Rapids per J F Ferris 23.75, Spring Arbor per Mrs A L King 135.53, Greenbush & Duplain 36.91, Alameda per D Hale 50.00, West Plains per John Banks 12.86, Gowen per Lars Jorgensen 18.23, Lapeer per C Crownhart 44.48, Carson City per Wm R Evans 20.00, Leslie per G C Dunham 23.44, Pottsville per Bro Coles 40.00, Monterey per J S Day 38.08, Imlay City, O Albino 1.00, Dryden per A E Hall 34.00, Bancroft per L E Rathbun 32.90, Locke per L E Rathbun 12.65, Dimondale per D Houghtaling 39.25, Elmwood per W W Lockwood 27.72, Ovid per Mariah Perry 19.00, West Liberty per M B Miller 6.52, Emmet per M B M 8.10, Vassar per E J Smith 42.00, Memphis per J C Wade 39.00, Hastings per L G Moore 13.38, Burlington per Hickman Miller 67.27, Douglas per Mrs M A Deitrich 90.00, Leslie, Emma Hunt, 2.76, Holly per S Willson 17.70, Jackson per L A Bramhall 124.67, Allegan per Jas M Baker 36.25, Saranac per F Howe 8.94, Grass Lake, Mrs H E Francisco 10.00, Fairgrove per Ella Perkins 17.42, Hickory Corners per Geo E Risley 6.50, Alma per A Houghtaling 17.24.

Mich. T & M. Society.

Dist 11 per D Hale \$15.33, Dist 4 per J S Day 38.42, Dist 6 per F Howe 6.50, Dist 8 per D Wilkinson 7.00, Dist 7 per W Reynolds 2.00, Dist 4 per Jennie Reid 15.00, Dist 15 per L G Moore 3.71, Dist 3 per E M Pratt 2.42, Dist 3 per M B Miller 7.00, Dist 7 per W Reynolds 19.00, Dist 7 per W Reynolds 16.46, Dist 3 Burlington added 4.35, Dist 3 per M B Miller 3.10, Dist 3 per A White 3.65.

European Mission.

John Marshall \$15.00.

English Mission.

Joseph Sutherland \$27.50, Hattie Gilmore 5.00, A D Galutia 10.00, Wm Avery & wife 10.00, R A Boardman 5.00, Minerva Boardman 5.00.

Danish Mission.

H P Ericson \$1.50, Eric Sundstrom 1.50, C Christensen 2.00, Carl Hansen 1.00, Lars Johnson 85c, Hans Jensen 5.00, Lars Madison 4.00, James Christofferson 4.00, Lars Jensen 2.00, Lewis Joergenson 2.00, Hans Jensen 10.00, Daniel Jensen 4.00, Jens Pettersen 7.00, Jens P Andersen 8.00, O K Brown 5.00, Christen Pedersen 5.00, Christoffer Pedersen 1.00, O A Gilbert 12.00, G. A. Gilbert 2.00, Peter Nelson 15.00, O A Fredericksen 5.00, Chr Jensen Ulsted 4.00, Mino Jensen 1.00, Kathrine Jensen 1.00, Niels Pedersen 4.00, Lars Levisen 1.00, Anna Fredericksen 1.00, J C Nelson 5.00, Nils Monson 50c, Andreas Bruce 1.00, Peter Anderson 8.00, P C Adamson 8.00, Herman Hansen 5.00, N C Peterson 10.00, J S Anderson 10.00, C G Person 5.00, John F Hanson 20.00, N C Hanson 5.00, E Broderson 15.00, Jakob Broderson 8.00, Christen Mikkelson 2.00, Lars Hanson 10.00, Peter Hanson 10.00, Ane Hanson 1.50, Ole Hanson 15.00, John H Rasmussen 20.00, F D Christensen 15.00, Paul P Nelson 10.00, Jens Karlson 10.00, Chris Johnson 80.00, Ole Anderson 3.00, Carrie Peterson 3.00, Lars Jacobson 10.00, O M Tomie 6.00, John Christensen 10.00.

Gen. T. & M. Society.—Donation.

Sally Hugoboom \$15.00, Ethan Lanphear 2.00.

The Thousand-dollar Fund.

Calvin Green \$5.00, W K Loughborough 2.50, Mary Stewart 2.00.