

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.

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, JANUARY 22, 1880.

NUMBER 4.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

Our Contributors.

BIBLE BIOGRAPHIES.

BY MRS. E. G. WHITE.

THE lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the time of the apostles, we have a plain, unvarnished account of what actually occurred, and the genuine experience of real characters. It is a subject of wonder to many, that inspired history should narrate facts in the lives of good men that tarnish their moral characters. Infidels seize upon these sins with great satisfaction, and hold their perpetrators up to ridicule. The inspired writers did not testify to falsehoods, through fear that the pages of Sacred History would be clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed, for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures, that the truth is not glossed over, nor the sins of its chief characters suppressed.

Many will urge that it is an easy matter to relate what has occurred in an ordinary life. But it is a proven fact that it is a human impossibility to give an impartial history of a cotemporary; and it is almost as difficult to narrate, without deviating from the exact truth, the story of any person or people with whose career we have become acquainted. The human mind is so liable to prejudice that it is almost impossible for it to treat the subject impartially. Either the faults of the person under review stand out in glaring relief, or the virtues shine with undimmed luster, just as the writer is prejudiced for or against him. However impartial the historian may design to be, all critics will agree that it is a very difficult matter to be truly so.

But Inspiration, lifted above the weaknesses of humanity, tells the simple, naked truth. How many biographies have been written of faultless Christians, who, in their ordinary home life and church relations, shone as examples of immaculate piety. No blemish marred the beauty of their holiness, no fault is recorded to remind us that they were of common clay, and subject to the ordinary temptations of humanity. Yet had the pen of Inspiration written their histories, how different would they have appeared. There would have been revealed human weaknesses, struggles with selfishness, bigotry and pride, hidden sins perhaps, and the continual warfare between the spirit and the flesh. Even private journals do not reveal on their pages the writer's sinful deeds. Sometimes the conflicts with evil are recorded, but usually only when the right

has gained the victory; but they may contain a faithful account of praiseworthy acts and noble endeavors, when the writer honestly intends to keep a faithful journal of his life. It is next to a human impossibility to lay open our faults for the possible inspection of our friends.

Had our good Bible been written by uninspired persons, it would have presented quite a different appearance, and would have been a discouraging study to erring mortals, contending with natural frailties and the temptations of a wily foe. But, as it is, we have a correct record of the religious experiences of marked characters in Bible history. Men whom God favored, and intrusted with great responsibilities, were sometimes overcome by temptation and committed sins, even as we of the present day strive, waver, and frequently fall into error. But it is encouraging to our desponding hearts to know that through God's grace they could gain fresh vigor to rise again above their evil natures, and, remembering this, we are ready to renew the conflict ourselves.

The record of the murmurings of ancient Israel and of their rebellious discontent, is given for our benefit, as well as that of the mighty miracles wrought in their favor and the punishment of their idolatry and ingratitude. Their example is given as a warning to the people of God, that they may avoid unbelief and escape his wrath. If the iniquities of the Hebrews had been omitted from the Sacred Record, and only their virtues recounted, their history would fail to teach us the lesson that it does.

Infidels and lovers of sin excuse their crimes by citing the wickedness of men to whom God gave authority in olden times. They argue, that since these holy men yielded to temptation and committed sins, it should excite no wonder that they too are guilty of wrong-doing. More than this, they even intimate that they are not so bad, after all, since such illustrious examples of iniquity are placed before them. The principles of justice require a faithful narration of facts for the benefit of all who read the Sacred Record. In this we discern the evidences of divine wisdom. We are required to obey the law of God, and are not only instructed as to the penalty of disobedience, but we have, narrated for our benefit and warning, the history of Adam and Eve in Paradise, and the sad results of their disobedience of God's commands. The account is full and explicit. The law given to man in Eden is recorded, together with the penalty incurred because of its transgression. The record of our first parents is given as a warning to the children of men, that they may understand how strictly God requires his creatures to conform to all his requirements, and how surely his retributive justice follows disobedience. When the law of Sinai was proclaimed, how definite was the penalty annexed! how sure the punishment that followed its transgression! and how plain are the cases recorded in evidence of that fact!

The pen of Inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and how Elijah's strong spirit sunk under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare to the gaze of succeeding generations, that they may profit by the

experience of those who preceded them. If no faults had marked their lives, they certainly would have been more than human, and we, with our sinful natures, would despair of ever reaching such a point of excellence. But, seeing where they struggled and fell, took heart again and conquered through the grace of God, we are encouraged to press on over the obstacles that degenerate nature places in our way.

God has ever been faithful to punish crime. He sent his prophets to warn the guilty, denounce their sins, and pronounce judgment upon them. Those who question why the word of God brings out the sins of his people in so plain a manner for scoffers to deride and saints to deplore, should consider that it was all written for their instruction, that they might avoid the evils recorded, but imitate the righteousness of those who served the Lord.

We need just such lessons as the Bible gives. The sorrow and penitence of the guilty and the wailings of the sin-sick soul, come to us from the past, telling that man was then, as now, in need of the pardoning mercy of God. The record shows us that while he is a punisher of crime, he pities and forgives the repenting sinner. In his good providence the Lord has seen fit to teach and warn his people in this way through the Sacred Writings, that all might understand his will. If God's people would recognize his dealings with them, and accept his teachings, they would find a straight path for their feet, and a light to guide them through darkness and discouragement. David learned wisdom from God's dealings with him, and bowed in humility beneath the chastisement of the Most High. The faithful portrayal of his true state by the prophet Nathan, made David acquainted with his own sins and aided him to put them away. He accepted counsel meekly, and humbled himself before God. "The law of the Lord," he exclaims, "is perfect, converting the soul."

Repentant sinners have no cause to despair because they are reminded of their transgressions and warned of their danger. These very efforts in their behalf show how much God loves them and desires that they shall be saved. They have only to follow his counsel and do his will to inherit eternal life. God sets before his erring people their sins, that they may behold them, in all their enormity, under the light of divine truth. It is then their duty to renounce them forever.

God is as powerful to save from sin to-day as he was in the times of the patriarchs, of David, and of the prophets and apostles of Bible times. The multitude of cases recorded in Sacred History, where God has delivered his people from their iniquities, should make the Christian of this time eager to receive divine instruction, and zealous to perfect a character that will bear the close inspection of the Judgment.

Bible history stays the fainting heart with the hope of God's mercy. We need not despair when we see that others have struggled through discouragements like our own, fallen into temptations, even as we have done, yet recovered their ground and been blessed of God. The words of Inspiration comfort and cheer the erring soul. Although the patriarchs and apostles were subject to human frailties, yet through faith they obtained a good report, fought their battles in the strength of the Lord, and conquered gloriously. Thus may we trust in the virtue of the atoning sacrifice, and be overcomers in the name of Jesus.

SPIRIT OF PROPHECY.

BY ELD. JAMES WHITE.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocency, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin have been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

The manifestation of the spirit of prophecy was designed for all dispensations. The sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied, and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly. Jude, verses 14, 15.

God spake to his prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ to suffer for sinners, and his second appearing in glory to destroy his enemies, and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it reappeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel." And Anna, a prophetess, "spoke of him to all them that look for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God, that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a most wonderful manner. Acts 2:1-11. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip the evangelist, says: "And the

same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21:9, 10. Again, still later, we see the beloved John in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us, without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy, these gifts have rarely been manifested; and, for this reason, professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness.

To this agree the words of the prophet as quoted by Peter: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:17-20. The spirit of prophecy is here seen among the especial signs of the last days. Its revival is to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs, in the sun, in the moon, and in the stars, and such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, the gift of his Son excepted, none have been so sacred and so important to their welfare as the gifts of his holy law, and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently to stir his rage, as these. And when that people arise in the last generation of men, who shall observe all ten of the precepts of God's holy law, and recognize the revival of the spirit of prophecy, they may expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

The dragon is a symbol of the first great rebel against God's government. The woman is a symbol of the true church. The common and well-understood figure of the remnant represents a small body of Christians in the last generation of men, just prior to the second coming of Christ. This body of Christians, waiting for the coming and kingdom of the Redeemer, are keeping the commandments of God, and have the testimony of Jesus Christ.

We now inquire, What is the testimony of Jesus Christ? The angel gives John the answer to this question in its broadest signification. "The testimony of Jesus is the spirit of prophecy." Rev.

19:10. The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself?

The book of the Revelation opens with these words: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Men placed as the caption of this book, "The Revelation of St. John, the Divine," with the first clause of the inspired book before their eyes,—"The Revelation of Jesus Christ." The reader will excuse the blunder of the compilers of our blessed Bible, and accept the inspired declaration.

Jesus, and not John, is the revelator. It is Jesus Christ who speaks through his angel to John, for the benefit of his church. And when the prophet of God, overwhelmed with what he heard and saw, fell at the feet of the angel to worship him, he said: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God." Rev. 22:9. Notice the following points:—

1. The angel was a fellow-servant with John. Both were servants of God, and both were doing service to the Christian church in receiving light and truth from Jesus Christ, and giving it to the people in the seven periods of the Christian age, symbolized by the seven churches.

2. This angel who visited John in Patmos was also a fellow-servant of the prophets. The angel who stood as a connecting link between the Son of God and the prophet John, in receiving and giving the book of Revelation, occupied the same position, doing the same work, in kind, with all the prophets of God.

3. He is not spoken of as *one* of Christ's angels, whose number is said to be ten thousand times ten thousand and thousands of thousands, but "HIS angel." Rev. 1:1. Who is this angel that stands in the presence of God as Christ's special messenger, claiming to be a fellow-servant of all the prophets? When we learn the name of that angel who visited any one of the prophets, we have an answer to this question.

"I am Gabriel that stand in the presence of God," said the angel who addressed Zacharias relative to the birth of John. Luke 1:19.

Daniel was a prophet of God, Matt. 24:15, and by command of the Son of God, Gabriel was dispatched from Heaven to instruct the prophet relative to his wonderful revelation. Dan. 10:12, 21; 8:16.

4. In the revelation of the will of Heaven relative to the plan of human redemption, God is first, his Son second, and Gabriel is third. That which is true of the book of the Revelation in this respect, is true of all the prophetic books of the Bible. The Father is the first great cause, the source of light and truth. He gives it to his Son, who reveals it to his people by his angel through the prophets. Hence it is the Redeemer who has revealed the plan of redemption, which reaches across all ages. That the voice of the prophets is the testimony of Jesus Christ, the apostle distinctly teaches when he speaks of them as "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11.

5. Gabriel was a fellow-servant with John in receiving the Revelation from Jesus Christ, and in giving it to the church. He was also a fellow-servant of the prophets through whom the testimony of Jesus has appealed to the people in past ages. But the work of Christ's special angel in this respect does not close with the prophets of the Bible. After stating, "I am thy fellow-servant, and of thy brethren the prophets," he adds, "and of them which keep the sayings of this book."

The book of the Revelation relates to the fourth universal empire, and especially to that portion of the Christian age that remained when John wrote. The Divine eye, that sees the end from the begin-

ning, could alone peer into the dark future. Hence the book of Revelation was a sealed book when given to John, to be unsealed and understood as fulfilled. This progressive work is illustrated by the opening of the seven seals of the sixth chapter. Admitting that the sayings of the Revelation could be kept as far and as fast as that book was unsealed, it is unquestionably true that no man could keep all the sayings of the book, until the period of the fifth seal should be passed and the sixth seal should be opened. This seal introduced the great earthquake of 1755, followed by the dark day of 1780, and the falling stars of 1833. The first six of the seven seals cover all probationary time, down to the period of the wrath of the Lamb. The period of the sixth seal closes with the three messages of the fourteenth chapter. And at the very close of the third, the last message of mercy, it is said, "Here are they that keep the commandments of God and the faith of Jesus." And to this very time, and to the very people who are keeping the commandments of God and the faith of Jesus, do the closing words of the address of the angel to John apply—"and of them which keep the sayings of this book." Here is work for Gabriel. Here the remnant people of God can in the fullest sense of the phrase keep the sayings of this book. And here is one of the strongholds of the doctrine of the perpetuity of spiritual gifts to the close of probation.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more important the work of the Spirit to prepare a people for his second advent.

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that, as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.

We have seen that the manifestation of the spirit of prophecy became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men, and he shall dwell with them; and God himself shall be with them; Rev. 21:3; when Christ shall come again with all the holy angels, and receive his people unto himself, that where he shall be, there they may be also; John 14:3; and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; then there will be no further need of the spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue more or less urgent until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in har-

mony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

Let it be borne in mind that *God has set* prophets, miracles, and gifts of healings, in the Christian church as verily as he has teachers, helps and governments. And this expression, "God hath set" them in the church, means more than that he would communicate with his people by his Holy Spirit in the Christian age the same as he had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:11-13.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy, 2 Thess. 2:3, and the period of her flight into the wilderness. Rev. 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church to-day is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul, in 1 Cor. 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the pre-eminence of love (improperly translated *charity*) over the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8. While love is not only the crowning Christian grace here, but will reach forward to all eternity and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words of verses 9 and 10: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We still wait for that which is perfect to come. And while we wait, may our dear, absent Lord manifest himself to his waiting people through the gifts. "For," says Paul, speaking of the present imperfect state, "we know in part, and we prophesy in part." How long shall the spirit of proph-

ecy serve the church? When will it be done away? Answer: "But when that which is perfect is come, then that which is in part shall be done away." This should settle in the question of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ's first apostles. At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day, the mystery of iniquity already worked in the church. 2 Thess. 2:7. And the apostle, addressing the elders of the church at Miletus, says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ.

Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Verse 11. His childhood represents the present imperfect state; his manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts; and that his manhood represents the church after his death, stripped of the gifts of the Holy Spirit, and fast sinking away toward the great apostasy! Absurdity!

And still the apostle continues with another beautiful illustration of the change from the present dispensation (during which the church was to enjoy the comparatively dim light of the gifts, as she walked by faith and hope) to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. He says, "For now we see through a glass darkly; but then, face to face." Verse 21. To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth. The spirit of prophecy, in consequence of the fall and man's separation from the visible presence of God, became a necessity. This necessity has not been obviated by any past change of dispensation. No dispensation needs the gifts of the Holy Spirit more than the Christian age; and at no time in the long period of man's separation from God's visible presence have they been so much needed as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

But the skeptical objector inquires, "Where are the gifts? If your position is correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?" We are aware that this is the principal objection brought against the scriptural doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply as follows:—

1. The sick were not always healed by faith in Paul's day. He says (2 Tim. 4:20), "Trophimus

have I left at Miletum sick." Again he says to Timothy (1 Tim. 5:23), "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." God could have answered the prayers of his servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest his power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted, and for his own glory, he has manifested his power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ, "And he did not many mighty works there because of their unbelief." Matt. 13:58. There is an impious unbelief with many at this day, even of some who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as he hung on the cross, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts, "Just work a few miracles, and we will believe your doctrine." It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, Paul, and Peter, they would scottishly attribute it to the power of Satan, or some other cause besides the power of God.

It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts. Mark 2:5: "When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Chap. 9:23: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Matt. 9:21, 22: "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, *thy faith* hath made thee whole. And the woman was made whole from that hour." Chap. 15:28: "Then Jesus answered and said unto her, O woman, great is *thy faith*; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

3. The object of the gifts, as stated by Paul, was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." But they have been superseded in the popular churches by human creeds, which have failed to secure scriptural unity. It has been truly said, "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. Creed and church force have been called to the rescue in vain.

The remedy, however, for this deplorable evil is found in the proper use of the simple organization and church order set forth in the New-Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church. The means are ample to secure the high standard of unity expressed in the New Testament. Christ prayed that his people might be one, as he was one with his Father. John 17. And Paul appeals to the church at Corinth in these emphatic words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. The gifts were given to secure this state of unity.

But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the New Schools and

Reformed of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, etc., etc. There is not an excuse for this state of things anywhere to be found in the book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master-builder. And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet rejecting the gifts, are not a whit better off. In these perilous times they shake to fragments, yet cry, The Bible! the Bible! We, too, would exalt the Bible, and would say to those who would represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the sacred volume, but claim as ours the Bible, and the whole Bible, gifts and all.

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God, through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they received the testimony as from Heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! They would a thousand times sooner reject the humble instruments of God's choice. It is evident that if the gifts were received, they would destroy human creeds; and that if creeds be received, they shut out the gifts.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts. We would here call attention to a work entitled "Miraculous Powers," published at the Office of the REVIEW AND HERALD, in which may be found testimonies from not only the eminently pious, but from many of the learned, and from some of the most reliable historians, fairly representing the faith of the church upon the subject of spiritual gifts. We do not rely upon the testimony of men as proof of our position; but after being established in the doctrine of the perpetuity of spiritual gifts from the plain testimony of God's word, it is a matter of unspeakable joy to find that on this vital doctrine our faith is in harmony with the good, the humble, and the prudent, ever since Christ said to his first ministers, "These signs shall follow them that believe."

Infinite wisdom has doubtless withheld the gifts to a great extent lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger. They soon became lifted up with pride in spiritual things, and were Satan's easy prey.

If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan to buffet him, lest he become exalted through the abundance of revelations with which he was favored, it is a reasonable conclusion that all who seek to walk with God, and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality. The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind's being well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for his people, and will bestow them as fast as they can make a right use of them to their good and his glory. Amen.

THE PLAN FOR FAMILY READING.

We learn that the circular sent out to the churches to be read Dec. 21, proposing a plan for family reading, did not reach some of the churches in season, and that others were unfaithful in attending to the matter, and hence that many are unacquainted with the plan proposed. We therefore present the plan again, so far revising it as to adapt it to the present circumstances, as some of the time has already passed.

In many homes the family spends one to three hours chatting around the fire, or engaged in various employments. Farmers and mechanics usually spend the winter evenings with their families at home. And while in some families the time is wholly spent in useful employment, in many the father is reading or dozing, the mother making garments, or preparing food for the morning meal, and the children studying their school lessons, or at play. There is hardly a family where one or two hours could not be saved, to be spent profitably in a systematic course of reading from some good books of general interest to the whole family circle.

We recommend that every family of our people organize a home reading society. Let the exercises be held one hour of each evening, only excepting those evenings when meetings or other duties occupy the time.

And we have recommended that the reading for January, February, and March, 1880, be the three volumes of "Spirit of Prophecy." These volumes are rich in thought, and are highly spiritual and practical. We urge that in every family of Seventh-day Adventists in the land, reading exercises be instituted. Let the entire family be assembled at the fireside, and let different members of the family have the benefit of the practice in reading. And if circumstances will admit, let neighbors and friends be invited to join. We know of no better exercise to secure mental and spiritual culture than reading, and no books better than the volumes named.

Let these volumes be taken as a course of family reading, between Jan. 1, 1880, and April 1, 1880. In the three volumes there are one hundred chapters, and between the dates named there are 78 week days and thirteen Sabbaths. Now it will be seen that the work can easily be accomplished by adopting the following plan, which involves only a little system, order, and perseverance, qualities which all should cultivate; namely, let one chapter be read each week day and two chapters each Sabbath, and the work is done with a little time to spare.

The above is the plan which was proposed to commence Jan. 1, and some are already going forward with it as recommended. But others have not yet commenced, and so are behind. Now we recommend that those who have not yet entered upon the work, procure the volumes immediately, and read two chapters each day till they catch up with the regular readers who began Jan. 1. For instance, if you commence Feb. 1, and read two chapters a day and two each Sabbath, you will be on the 1st of March up with those who began Jan. 1, and have read one chapter a day and two on the Sabbath. Then all can go on through the month of March, reading one chapter a day and two on the Sabbath, according to the regular plan, and finish the volumes together, April 1.

LABOR is the very life-blood of society, stirring in all its veins, and diffusing vigor and enjoyment through the whole system. Without our labor, all life, except that of the rudest and most savage kind, must perish. Labor is the grand pedestal of God's blessings upon earth; 'it is more: like man and the world itself, it is the offspring and the work of God. All honor, then, to labor, the offspring of the Deity, the most ancient of ancients, sent forth by the Almighty into these nether worlds, the most noble of nobles! Honor to that divine principle which has filled the earth with all comforts and joys. Whatever we see or perceive in heaven or on the earth, is the product of labor. The sky above us, the ground beneath us, the air we breathe, the sun, the moon, the stars,—what are they? The product of labor. They are the labors of the Omnipotent, and all our labors are but a continuance of his. Our work is a divine work. We carry on what God began.—William Howitt.

TWO WAYS OF PUTTING IT.

THE Sultan awoke with a stifled scream:
His nerves were shocked by a fearful dream:

An omen of terrible import and doubt—
His teeth in one moment all fell out.

His wisemen assembled at break of day,
And stood by the throne in solemn array.

And when the terrible dream was told,
Each felt a shudder, his blood ran cold;

And all stood silent, in fear and dread,
And wondering what was best to be said.

At length an old soothsayer, wrinkled and gray,
Cried, "Pardon, my lord, what I have to say;

" 'Tis an omen of sorrow sent from on high:
Thou shalt see all thy kindred die."

Wroth was the Sultan; he gnashed his teeth,
And his very words seemed to hiss and seethe,

As he ordered the wiseman bound with chains,
And gave him a hundred stripes for his pains.

The wisemen shook as the Sultan's eye
Swept round to see who next would try;

But one of them, stepping before the throne,
Exclaimed, in a loud and joyous tone:

"Exult, O head of a happy State!
Rejoice, O heir of a glorious fate!

"For this is the favor thou shalt win,
O Sultan—to outlive all thy kin!"

Pleased was the Sultan, and called a slave,
And a hundred crowns to the wiseman gave.

But the courtiers they nod, with grave, sly winks,
And each one whispers what each one thinks,

"Well can the Sultan reward and blame:
Didn't both of the wisemen foretell the same?"

Quoth the crafty old Vizier, shaking his head,
"So much may depend on the way a thing's said!"
—*Christian at Work.*

The Family Circle.

A TRIBUTE OF PRAISE.

BY MRS. ANNIE SUFFICOL.

I WISH to acknowledge the goodness of God, who has done and is doing a great work for me. I had been a member of the Methodist Episcopal church eleven years; and when last June Bro. and Sr. Snow and Bro. Holmes pitched their tent in sight of our home, I was not very much interested in their doctrine. But the more I heard them unfold the truths of the Scriptures, the deeper my interest became; for I saw nothing but truth; and this truth, so different from anything I had ever heard before, was so forcible and plain that I dared not reject it, knowing that if I did I should turn from the warning voice of God. The unchristian-like spirit that our Presbyterian and Methodist elders manifested only confirmed me in the faith; for I saw that they were fulfilling prophecy, and were trying to make the people believe that the Lord had said when he had not spoken.

I cannot be thankful enough that these servants were sent here to proclaim the solemn warning. They received some unjust treatment, but succeeded in gathering a little band of commandment-keeping people, and we are laboring and praying on, holding fast to the precious truth God has given us. Three new names have been added to our covenant, and we have a bright prospect of soon welcoming more precious souls to our ranks.

Brethren and sisters everywhere, be faithful, and labor for God. Perishing souls are all around us; and if the Spirit of God is in us, we will try to rescue some from the awful doom that awaits those who do not turn to our Heavenly Father. The harvest is plenteous, but the laborers are few. Let us take hold of the work, asking the Lord to help us. He will hold us responsible in the great day of reckoning for the talents he has given us. Let us use them to his glory.

Sisters, visit the poor ones of our sex. It may be that in some lonely, desolate home, you may gather a

jewel for Christ's kingdom. You may find a mother despairing under the weight of her cares, toiling in poverty to provide for her family, and perhaps not blessed with many friends. Go to her kindly; carry the message that has made your heart glad, and try to illuminate that fireside with it. Perhaps you may find one there who, though poor in this world's goods, may become rich toward God. Let us try to gather sheaves for the great harvest, that we may not be like the barren fig-tree. God help us to fully realize the great importance of this work, and with the beginning of the new year put on the whole armor of God, and consecrate ourselves anew to his service.

Clark Co., Wis.

WHO IS TRULY HONORED?

BY MARIA L. HUNTLEY.

THERE is, in the heart of man, a natural desire for the honor and esteem of others. This desire is of heavenly origin, and, as first given to man, was pure and elevating; but, with other precious endowments, it has become perverted. The great enemy of our race has made it an agent through which to turn the attention of mankind from that which is true, pure, and ennobling to the false and corrupting. He has made this counterfeit so pleasing and attractive that nearly the whole world is taken in his snare. Life, health, eternal interests,—all are sacrificed to secure the praise and applause of men; and with many, nothing is too precious to lay down at the shrine of this false god. But the Bible reveals this deception, and brings to view the true honor which comes from God.

God is the most exalted being of which we can conceive. We can but faintly comprehend his exaltation and glory, and to become connected with him is the most honorable position to which we can attain. To be engaged in his work is to be engaged in the most noble and exalted work on earth. We thus become associated with the angelic host and with the Lord of glory in a work so important, so elevated, that it was worthy of the death of the Son of God. Let us consider the ministration of Christ in the heavenly sanctuary, the ministration of angels for six thousand years, and then, if possible, imagine a more exalted position for fallen man than that of having some part in such a work, with such associations. Wonder, O Heavens, and be astonished, O Earth! not only at the amazing love of God to man, but at his condescension in thus exalting him.

No one can say, This is not for me. No; while the most gifted, the most learned, have not the attainments appropriate to such an exalted position, in themselves considered, God will accept the weakest, the most ignorant, if they give him the best, and all they have. This is not a work in which the strong may glory in their strength, or the wise in their wisdom; it is rather by the love with which one works that his work will be approved; it is God that gives the increase.

True nobility is measured by character. The king on his gilded throne, if not a child of God, is less honored than the least of those who are daily attended by the heavenly messengers sent forth to minister unto those who shall be heirs of salvation, or those little ones whose angels do always behold the face of our Father.

The time is near when this veil of deception will be removed. Then, those who have connected themselves with God and his work, will be seen in their true light, as the truly honored of earth. The present is the time to secure this honor, to suffer with Christ that we may also reign with him. Ample opportunities are now afforded us for engaging in the work of God, and thus securing for ourselves the true riches and true honor, which will be as enduring as eternity.

—In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

THE HEART AS A MACHINE.

THE heart is probably the most efficient piece of physical apparatus known. From a purely mechanical point of view it is something like eight times as efficient as the best steam engine. It may be described, mechanically, as little more than a double force pump, furnished with two reservoirs and two pipes of outflow; and the main problem of its action is hydro-dynamical. The left ventricle has a capacity of about three ounces; it beats 75 times a minute; and the work done in overcoming the resistance of the circulating system is equivalent to lifting its charge of blood a little short of ten feet (9.923 ft.). The average weight of the heart is a little under ten ounces (9.39 oz.). The daily work of the left ventricle is, in round numbers, ninety foot-tons; adding the work of the right ventricle, the work of the entire organ is nearly one hundred and twenty-five foot-tons. The hourly work of the heart is accordingly equivalent to lifting itself twenty thousand feet an hour.

An active mountain climber can average 1,000 feet of ascent an hour, or one-twentieth the work of the heart. The prize Alp engine, "Bavaria," lifted its own weight 2,700 feet an hour, thus demonstrating only one-eighth the efficiency of the heart. Four elements have to be considered in estimating the heart's work: (1.) the statical pressure of the blood column equal to the animal's height, which has to be sustained; (2.) the force consumed in overcoming the inertia of the blood-vessels; (3.) the resistance offered by the capillary vessels; (4.) the friction in the heart itself. This, in a state of health, is kept at its minimum by the lubricated serous membrane of the pericardium.—*Scientific American.*

A PLEASANT PICTURE.

ONE of our exchanges furnishes us this: "There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer-meeting. He is not worth two thousand dollars, and it's very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him; and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street. Ah! this genius for helping folks—what a rare sort of genius it is! Why can't we understand that there is no such way of becoming strong ourselves as by helping to strengthen others?"

REVERENCE.

IN our day, this old-fashioned and most beautiful grace is less practiced than it should be by the young. Independence is so praised and so sought after that we sometimes forget that it may be elevated into a mistaken importance. No young lady can have a well-balanced character who has not ingrained within her reverence, first for God, her Creator and Redeemer; next for her parents, and afterward for all that is lovely and of good report. We should feel and practice reverence toward the aged. They have borne life's heat and burden. They have experience which we lack. True reverence will make us patient with their infirmities, and gentle toward them in their declining years. We should regard the Bible with veneration and listen with respect to all who teach it, especially to ministers, whose office it is to tell the good tidings of life. You may depend upon it that the young girl who is habitually flippant, and who laughs at things which the common consent of the world holds sacred, is not a gentlewoman. She lacks reverence.—*Christian at Work.*

DISCRETION.—There are many more shining qualities in the mind of man, but there are none so useful as discretion; it is this indeed which gives a value to all the rest, which sets them at work in their proper time and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.—*Addison.*

A HYMN OF GRATITUDE.

BY MRS. L. D. A. STUTTLE.

GREAT deeds I may not do,
Nor costly presents give;
But I can watch and pray,
And, in my humble way,
Can do what good I may,
The while I live.

To some are given gold
And glittering hoards of wealth;
Yet I will thankful be,
For God hath given me
This talent, rich and free,
The boon of health.

Yes, life and strength are mine;
These blessings have I shared,
While some more just than I
On beds of suffering lie;
Bright buds of promise die,
While I am spared.

Lord, may my life be spent
In leading souls to Heaven.
Oh! keep me near thy side,
Lest, in my foolish pride,
The talents I should hide
Which thou hast given.

Vernon, Mich.

THE WORD OF GOD.

BY ELD. J. G. MATTHESON.

OUR Lord and Saviour Jesus Christ is himself the Word. John 1:1. He united with the exalted Father in the great work of creation. When the Father prepared the heavens, and appointed the circuits of the innumerable mighty globes which fill the universe,—when he laid the foundations of the earth,—then the Word was there. Prov. 8:27, 29. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9.

In this Word is life, and it is that light which shineth in darkness. This Word was made flesh, and dwelt among us. The glory of the godhead was clothed with human form. Omnipotence was united with human weakness. Eternal love descended to this earth to help and save the fallen. The Son of God dwelt among us. His presence was a gracious ray of light from the blessed home in Heaven, where sorrow never can enter. It will continue to shine with friendly light before many tired pilgrims in this land of bondage, until the Lord shall come.

The Son of God dwelt among men a short time—oh, how short! He has again returned to his Father in Heaven. What have we now to guide us until he returns? We have the word of the Lord. The Holy Scriptures is that precious gift which our Saviour left in our hands when he left us. And he has purchased this gift for us by his own blood. Dear reader, do you make a good use of this gift? Do you love it? Do you prefer the word of God to all other books on earth? Do you read in it every day, and pray God to guide you in understanding it aright? Oh! do this. Let no day pass by without communing with your best friend. You can speak to the Lord in prayer. He speaks to you in his word. Obey his voice. Believe in the Lord Jesus Christ, and follow him, then he will save you.

CONSISTENCY.

BY ELD. G. C. TENNEY.

THERE is a consistency which necessarily pervades the whole realm of truth. And this absolutely forbids that any fact or principle should be in any wise contradictory to any other facts or principles in nature or obligation. The distinction which is sometimes made between sacred and scientific truths, between moral obligations and those of nature, is not always a most wise one. All truth is divine; God is its author. The idea or theory which in one particular conflicts with a well-established truth in any branch of knowledge, cannot be true, since it lacks that perfect consistency which must always characterize truth. Thus the truths of religion would correct our scientific conclusions, and banish speculative ideas which are opposed to the truths of revelation; and at the same

time science would aid us to obtain correct and rational religious theories.

We may not consider ourselves in harmony with the great principle of truth while rejecting either. Nature's laws are God's laws as really as are the ten commandments. And the rules which govern life and health must be entirely consistent with those which control the moral nature. That theory which enjoins only the culture of the soul, and ignores the welfare of the physical system, may be seriously called in question as being defective in not possessing that necessary element of truth, consistency.

THE CLOSET'S REWARD.

"He that seeth in secret shall reward thee openly."

"WHAT profit shall we have if we pray unto Him?" This question, which fell from Jewish lips, betrays a heart that is a stranger to some of the richest developments in Christian experience. Living within the vail pays down. There is a reward of the closet in the closet. Curtained from the world, we have what our inner nature craves, soul-rest. We should not shirk any of the responsibilities of our daily calling; we must be "diligent in business." But there are times when we want to get away from bustle and business; we want quiet for calm contemplation, for heart-work, which is often hard work, and which can best be done in the closet. Here we can wait upon God without distraction. There is no restraint from the fear of man that brings a snare, no captious ear, no carping critic to listen to our crude utterances. Earnest wrestling, flowing tears, deep-drawn sighs to relieve the heart's agony—the world may call it all weakness—but they are unseen by the world. The stammering tongue may plead with a power like that of Moses which can move the Almighty.

Rome says, "Confess to the priest." The closet is the true confessional, the safe retreat for a confidential talk with the Searcher of hearts. We can there make that frank and full confession which we would not, perhaps ought not to, breathe into the ear of the best earthly friend. We can tell of trials and of heart-aches when alone with God, with a freedom which the sacred solitude of the closet only can give. And how instantaneous often is the relief! Before we rise from our knees! While pouring out our complaints, the stream of blessed influences comes pouring in. "While they are yet speaking, I will hear." The darkened cloud withdraws. The place becomes radiant with the Saviour's presence, and fragrant with the spirit of Heaven. It is our Peniel, where we see God face to face; our Pisgah, from which we get a bright view of the "better land." The burden we brought to the closet, we do not know where it is; it is gone. The soul, eased of its load, mounts on the wings of faith, singing as it soars:—

"What a privilege to carry
Everything to God in prayer!"

"I would not," says one, "be hired out of my closet for a thousand worlds. I never enjoyed such hours of pleasure, such free and entire communion with God, as I have here." "In prayer," says Martyn, "I had a most precious view of Christ as 'a Friend that sticketh closer than a brother.' I hardly know how to contemplate with praise enough his adorable excellences." How many closet-lovers could give a leaf from life's journal that would tell the same sweet truth!

But the closet door is not the limit of the closet's reward. There is an outflow into the life. "Thy Father, who seeth in secret, shall reward thee openly." He who lives within the vail, carries with him that which is "known and read of all men." Moses went down from the mount a walking advertisement. The shining of his face showed that he had been with God. His burning zeal against the idol worship of his brethren, at the foot of the mount, was born of this communion.

Look at Jacob. There comes his bloodthirsty brother, four hundred swordsmen with him. With his halting thigh, Jacob limps along. But see, Esau's angry brow relaxes! How his face lights up! Down drops his sword. The brothers are locked in a loving embrace! Ah! Jacob had wrestled at the brook of Jabbok. He had prevailed with God, and now he prevails with man. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

An Eastern king is troubled about a forgotten dream. He threatens Daniel's life if he does not tell it. "There is a God in Heaven," says Daniel, "that revealeth secrets." He goes within the vail, gets the secret, and tells the king his dream. What follows? Daniel is loaded down with gifts, made ruler over the whole province of Babylon, prime minister of the East! But

he clings to his closet, although at the peril of his life. He prays himself into the lion's den; yes, and he prays himself out again. Praying breath charms the lion into a lamb. It brings a body-guard from Heaven. "The angel of the Lord encampeth round about them that fear him, and delivereth them." The man who is true to his closet, has God's best providences. "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him."

How many have been snatched from frightful dangers, from threatened bankruptcy and want, or from the grasp of cruel oppressors; how many, from degraded manhood or womanhood, have been raised to high social position in having their natures Christianized, and have started on a career of usefulness, by going to their closet more than by all other means combined!

The closet is the secret of *spiritual strength*, which makes the man of prayer a marvel. He is panoplied with helmet and sword and shield. Fiery darts fall harmless at his feet. Calamity comes: the world looks on to see him fall. There he stands, self-poised, buoyant, master of the situation. Emergencies are sprung upon him; for the moment the balance trembles, but the equilibrium is not lost. How can he pass so composedly through the checkered scenes of life? His closet tells the secret. Shut him out from this, and he is Samson shorn of his locks.

The crowning recompense of the closet will be its *final award*. "The Son of man shall come in the glory of his Father, with the holy angels. Before him shall be gathered all nations." It will be the "Grand Review." The books will be opened. Every prayer in secret, every tear that bedewed the place of kneeling, will be remembered with a recompense worthy of God. Blessed transition! From prayer to praise, from agony to ecstasy, from clouds and darkness to eternal sunshine.—*Christian at Work*.

Educational.

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

A MINISTER'S MANNER.

THE following is from the fourth lecture by Howard Crosby, D. D., before the Yale divinity students, published in the *Independent* of Dec. 25, 1879. Ministers should study it for their own practice; and the people should study it the better to be able to judge between the true gentleman and the boor.

"Leaving, now, the psychical disposition, we look to the outward manners of the preacher, some of which are natural and are traceable to birth or education, and some assumed from notions of effectiveness. Manner has so much to do with attracting or repelling men that it carries with it an importance greater than its intrinsic worth. It is only the exceptional and philosophic mind that looks beneath manner and judges directly by the character and disposition; and, hence, he who would have a passport to all men's hearts must wear the outer garments of propriety in his intercourse with others. He is not a wise man who cares nothing for appearances, any more than he who makes a false presentation of himself to his fellow-men. The manners of a preacher should ever be harmonious with the sacred character of his office and the consistencies of a holy life. In describing these manners, we must keep before us the great aim of the preacher as the representative of the Lord and proclaimer of his gospel. He is to sink himself in his Master's cause and in his love for souls, and he is to mold self according to the demands of the highest philanthropy.

"Manners are so largely a matter of choice and determination that no preacher can avoid the responsibility of conducting himself with seemly behavior before his people and the world. We might almost sum up all we have to say on this head in the one sentence that a minister ought to be a *perfect gentleman*. The word 'gentleman' may be hard to define in phrase, but yet it is well understood by all. It is a word that has regard chiefly to manners, and describes one who is acceptable in all his social contact. Whatever may be his real character or tone of mind, he controls himself to such an extent as to fit in gracefully in all the movements of society, and so to approve himself to all. He covers the mistakes of others by calling attention to a new subject, and commends their successes by fixing attention upon them. He looks to see what others like, and then adapts himself to their tastes while he is in their company. He is never boisterous or rude in his speech, however resolute and determined he may be in his character. He knows that power is not sited

in noise or boorishness, and that an iron hand is best used in a velvet glove.

"A gentleman is not to be confounded (as so often he is) with the man of fashion, who has learned the lying grimaces and small talk of the *salon*, and who invests his soul, as well as his body, at the tailor's. A gentleman assumes his manners because they are right in themselves or advantageous for society; but the man of fashion assumes his manners because they are *in* the fashion. The gentleman is, probably, what the Greeks denoted by *καλοκάγαδος*, a word which implies a moral worth beneath the agreeable manners. There have been preachers who affected clownish manners, through a strange infatuation that these added to their power, because, forsooth, they added to their notoriety. In their garments, or walk, or methods of address, they have played the fool, and only their undoubted talent has saved them from universal reproach. Young preachers who imitated these eccentricities, but who had not the talent of their patterns, have speedily gone under. Eccentricities are never enjoyed by others. They are only endured. There may be a sense of humor temporarily excited by the sight of an eccentricity in a minister, but it can never be a permanent source of pleasure to a parish. The man who helps himself first, the man who stands in another's pathway, the man who throws his person into ungainly postures, the man who affects an uncouth dress or walk, the man who monopolizes the conversation, the man who delights in mortifying others, the man who indulges in any filthy habit,—such as these have no place under the category of 'gentleman.' * *

"Next to this comprehensive characteristic of manner noted as gentlemanly, we may mark those forms of manner which are used in the pulpit for emphasis, or to produce the greater impression upon the audience.

"In all addresses to our fellows there must be *art*, which is only to say that there must be adaptedness in manner consciously exercised. No man can be so lost to himself as to conduct an hour's service in complete unconsciousness of his manner. He may at times lose himself in his discourse, forgetting everything but his message and the persons he addresses; but such a rapt state cannot continue long. As conscious of his manner, he is an artist, so that when we say the manner in the pulpit must be artless we are not using exact language. The danger lies in pushing art to an exaggeration, either beyond the point of just influence or beyond all harmony with the actual feelings of the preacher. In the former case the art may be of complete accord with the preacher's feelings, and yet be so extravagant to the audience's cooler state of mind as to disgust and repel; while in the latter case the insincerity is sure to show itself and produce a like result. The preacher, therefore, has two errors to guard against in respect of manner in the pulpit—one involving the moral element of insincerity, and the other evidencing a want of control over his impulses. With regard to the former, we need only remark that, whatever the manner, it is to be condemned. It is an imitation of the stage, and the stage and pulpit have nothing whatever in common, notwithstanding the popular idea that they are run in the same mold. The stage has as its object to amuse, and it has as its uniform method exaggeration; but the pulpit has as its object to instruct, and it has as its method the simplicity that becomes the delivery of truth. Young preachers who go to the stage for an example of manner or utterance are on the high road to ministerial ruin, although they may make a newspaper fame. The stage-actor is etymologically and classically the hypocrite, and has, so far as he is a stage-actor, no sympathy with the preacher and his solemn duties. He will teach the foolish preacher who goes to him for instruction poses, gestures, tones, and grimaces that have no more to do with a minister's person than Hamlet or Romeo has to do with his theme.

"The other error of overwrought manner in the pulpit, as we have said, shows a want of proper control over the preacher's impulses. He intensifies his voice to a scream or a roar, according to its tenor or bass nature. He moves about the platform like a caged lion, to the dread of all weak nerves in the congregation. He pounds the desk or Bible with doubled fist, and flings his arms at every point of the compass. His excessive emphasis becomes no emphasis at all. His sermon is italicized in every word. In this case, art should use a repressive influence, should hold in check the headlong energy, should modulate cadence and temper movement, and so bring the thought into proper relief. A power that is held in continues to exert its influence over the audience, but in a different way from its action when unchecked. In the latter case the audience is carried away by it as the forest's debris is carried away by the torrent; but in the former the audience is awed with a sense of a force reserved. The experience is varied, but the influence

is unbroken. The earnest, energetic preacher who in this way restrains his vehemence is ever *en rapport* with his hearers. In the case of the stage-preacher, any abatement of his exaggeration is absolute flatness, making a ruinous contrast with his mask and buskin. The earnest preacher's effort is only to hold his horse in; the stage-preacher's effort is to whip him up to regulation speed. The one has to control a power; the other to constitute a power. We can readily see how very different must be both their experience and their influence. The one has the pleasant duty of directing, the other the painful task of inventing; and the one supplies his auditory from his abundance, while the other can rarely avoid exhibiting the scantiness of his theatrical wardrobe.

"Another set of false pulpit manners may be grouped around the general charge of recklessness. It is either a lack of art or a purposed despising of art on the part of the minister. He enters the pulpit either on a run, or, perhaps, in a sauntering way. He tosses his hat under the seat. He turns over the leaves of the Bible as a child would look for pictures in a book. He looks all over the congregation while they are singing God's praise. He prays in a mechanical way, and turns toward his seat before he has finished his 'Amen.' He does not believe in ceremony; but has he never heard of the apostolic rule of decency and order? Does he not see that the associations of the pulpit ought to be sober and solemn, not common-place and even ludicrous? Is there not a certain natural dignity that becomes the position and function of an ordained preacher before the people committed to his spiritual care? Surely, there are instinctive proprieties that we must not rudely violate, in an iconoclastic hatred of priestcraft and ritual. There is such a thing as sacredness of association, although we do not believe in any sacredness of locality, and he is really sacrilegious who would defile a holy association. There certainly should be a gravity and orderly demeanor in the person of him who delivers God's revealed truth to a waiting congregation. Recklessness is no more proper in the case of a Christian preacher than it would have been in the case of Moses with his message to the people from Sinai, or in the case of Paul when telling the curious Athenians of the 'Unknown God.' * * * *

"The preacher of reckless manner gives out the hymn as if he were simply directing the choir to sing, when he should be guiding the congregation into the real meaning of the lyric by his earnest and interested reading. He reads the passage of Scripture with no preparatory study of its full significance, and so with no hearty use of the sacred words. In both cases he is unwittingly teaching the congregation to be formal and mechanical in their worship. The preacher should feel that every minute he has in the pulpit is precious and privileged time, offering him opportunities to reach the hearts of many, opportunities never in the case of some to be repeated, and when the mind is generally in a peculiarly receptive attitude. He should be fully charged with this feeling, and every exercise should be all brimmed with solemn earnestness. A reckless manner in such a position betrays a lamentable lack of appreciation of the preacher's responsibility, and shows the hireling in the place of the pastor."

Sabbath School Department.

"Feed my Lambs." John 21:15.

WILL IT STAND THE TEST?

BY E. T. BEEDEE.

THIS question often arises in connection with the work of God. We, as participants in the Sabbath-school work, have a part to act in the third angel's message. But what are our motives? Why do we seek to labor in this cause? Oh that we may examine the mainspring of action, remembering that the Lord trieth the secret intents of the heart. Let us try our motives, and see that we do not work from a selfish standpoint. It is not to glorify self, to become exalted in the eyes of men, that we should seek to benefit humanity. Rather, let us work for the souls of men; try to lead others in the narrow way, because we love them, and want to have them saved in the kingdom of Heaven.

The word of God shows that the time will come when our work will be tested. Yes; the work of to-day is for us to meet in the Judgment. The God of Heaven will not take men into his kingdom, without

first testing them. We must all stand before the Judgment-seat of Christ.

The responsibility of the teacher is great. He should feel that it is a solemn thing to instruct minds in the truths of these last days. Oh that we may love the work, and feel that burden for its prosperity that we should. It is not simply to succeed in establishing Sabbath-schools that we should labor so earnestly, but because this is a means of gathering precious souls into the fold of Christ. As we engage in the work, let us remember that the record is either for or against us. May we ask ourselves the question, "Am I doing this so that I shall stand acquitted in the day of Judgment?"

May God help the officers, teachers, and pupils of our schools to do their work so faithfully that when they pass the final examination, the blessed Saviour will say, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord."

NEW YORK S. S. ASSOCIATION.

THE second annual session of the New York Sabbath-school Association was held in connection with the annual meeting of the tract society, at Adams Center, N. Y., Dec. 21-28, 1879.

The first meeting was held Dec. 21. After the opening exercises, the minutes of the last annual meeting were read and approved. Eighteen schools were represented by delegates. Interesting remarks were made by Elds. Haskell, Whitney, and others, upon the object and importance of the Sabbath-school work.

A second meeting of the association was held Dec. 28, at 4:30 P. M. At this meeting, resolutions were passed,—

1. Expressing confidence in the Sabbath-school work as the work of the Lord, and pledging earnest efforts in carrying out the plans recommended by the General S. S. Association.
2. Urging Sabbath-schools to provide themselves with helps to the study of the Bible, such as maps, Bible Dictionaries, etc.
3. Requesting all Sabbath-schools to order their supplies from the T. and M. society, through the Librarian.
4. To retain nine-tenths of their donations to pay for the supplies thus ordered.
5. That each school forward a tithe of its donations at the close of each quarter to the Secretary of the State Sabbath-school Association, in connection with their quarterly report, to meet the necessary expenses of said Association.
6. Indorsing the penny-donation plan.
7. Urging uniformity of lessons among all our schools, as far as practicable.
8. Urging each school to maintain its organization through the winter, and members of the school not in attendance to hold regular recitations at home.
9. Recommending the organization of family Sabbath-schools to report quarterly to the State Secretary.
10. Urging all to put forth earnest efforts in increasing the circulation of the weekly *Instructor*, and calling the attention of parents to the prizes offered to children for obtaining subscribers to the same.

The Constitution of the Association was amended so as to make a school of ten members entitled to one delegate.

The number of the Executive Committee was increased from three to five.

The following officers were elected for the ensuing year: President, Eld. M. H. Brown; Secretary, Mrs. N. J. Walsworth; Executive Committee, M. H. Brown, G. D. Ballou, C. C. Lewis, J. E. Robinson, and T. A. Hall.

Meeting adjourned.

M. H. BROWN, Pres.

MRS. N. J. WALSWORTH, Sec.

—IN creation and providence, God is above us, but in redemption he is God with us.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 22, 1880.

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

IS THIS GENUINE?

A FRIEND has sent us a handbill announcing a wonderful exhibition of spirit power which was to be given in Wisting Opera House, Syracuse, N. Y., Jan. 11, by C. C. Braddon, assisted by three of the most remarkable mediums in the world. They claim to perform all their wonders in full view of the audience, under brilliant gas light. The following are named as some of the tests which usually take place in the presence of these mediums:—

"While the medium is raised from her seat and floating in mid-air, the many spirit forms that appear around her are truly wonderful, and seen by all present. They stand beside you, converse with you as in life, and shake hands with their friends."

It is claimed also that a table rises in the air, and that a large piano is raised clear from the floor, and played upon, without any visible hand touching it. This is put forth as "evidence that the dead do return;" and the parties challenge all exposers to meet them and disprove, if they can, the genuineness of their manifestations.

We present herewith some of the testimonials which they produce, and in reference to which they say: "Persons doubting the following assertions can write to the parties and substantiate the same:—"

"Lady Mayhew, No. 2, Vernon Place, Bloomsbury Square, London, states, 'that thinking there might be some deception in the hall, she took the mediums to her own house, no one present but her own family; that while herself and brothers were holding them, the guitar floated around the parlor, touching many upon the head; bells were suspended in the air and rung, and her mother appeared, and was seen by all present; that there was no chance for deception, as the medium had never visited the house before that day.'

"The Countess of Caithness, of Landsdown Terrace, saw her husband; he stood beside her, conversed with her, placed his arms around her neck, and kissed her as in life.

"C. B. Greenwood, No. 11 Angel Court, Throgmorton Street, London, stated, that he had never seen any manifestations, or even believed in Spiritualism and didn't know as he did now, but certainly there was something wonderful and miraculous in the manifestations; that his little grandchildren came to him, sitting upon his knee, placing their arms around his neck, called him 'grandpa,' and asking for 'papa' and 'mamma'; that he distinctly saw them as they were sitting there, and felt their presence upon his lap.

"C. C. Braddon, and mediums, held a seance last evening, at Steinway Hall, to a full house. The performances were new, and startling enough to almost, if not quite, convince the veriest skeptic. Spirits were seen, felt and heard; musical instruments were played upon by spirit hands; the mediums were securely tied and bound to a chair by the spirit of Mulenburg, whose form was plainly seen by the entire audience. These are the only mediums through whom spiritual manifestations are developed in full gas-light.—*Spiritual Telegraph*.

"Mrs. William Chase, of New York City, testified to the audience, that she had not previously been in the presence of a spiritual meeting or medium, for twelve years, but on this occasion curiosity prompted her to see these mediums, and, on being seated with them, her mother, Mary, her sister Alice, and little child, Willie Lewis, appeared to her, and even talking to her, giving her many cheering and comforting messages.

"Dr. W. S. Stevens, of No. 14 Arch St., Philadelphia, states: 'I had C. C. Braddon and mediums in my own parlor, for a private seance, and none but members of my own family being present. Spirit forms appeared, as many as seven at once; they conversed with us, shook hands and played upon the piano, raising it to a height of three feet from the floor. We (myself and family) were not believers in Spiritualism, nor had we ever seen any manifestations

before. What I give here are simply facts, and I am positive that no deception could have been practiced, and that each manifestation was most thoroughly investigated. I would further state that the manifestations were all produced in full gas-light.'

"*New York Herald*, Jan. 25: 'Might truly be called a marvelous seance. The guitar was seen to rise in the air, while some invisible hand was thumbing it for a space of three minutes. The committee was allowed to hold the medium while the manifestations continued as before. It is inexplicable.'

"*The Graphic*, Dec. 31, says: 'Neither the committee or other spectators were able to fathom the mystery. Miss Fay was firmly tied to the wall and pinioned by a committee. Indeed the demonstration continued while she was held by a reporter of the *Tribune*.'

"*London Standard*, July 5: 'Nothing half so bewildering has been seen in England. Quite beyond the range of description.'

So much has appeared already with high-sounding claims and marvelous pretensions, which finally turned out to be a cunning imposition, that the public will no doubt receive this, and perhaps justly, with no little incredulity. But the view we take of the prophecies which point to spiritualism as Satan's great masterpiece of deception for the last days, holds us to the conclusion that he will be able to do the very things which are here claimed to be already done. If, therefore, these manifestations are not genuine, we still look for such things not far in the future. If they are genuine, then that power which is just to reach the climax of its wonderful working as the Lord appears, has so far developed as to be able to perform all but the last act which the prophecy ascribes to it, Rev. 13:13; and the coming of Christ is indeed at the door.

THE SUNDAY QUESTION IN ENGLAND.

IN REVIEW of Jan. 8, we noticed the fact that the Manchester (Eng.) *Presbyterian* had protested against the opening of the exhibition of statuary and painting in the Royal Institution, and that a letter had appeared in the *Weekly Times* of that city, exposing the weakness of the Sunday argument.

A later issue of that paper has been put into our hands, in which the question is still further discussed. While the writer in arguing on the no-Sabbath ground falls into the fallacies common to that error, he nevertheless says some things relative to the Sunday arguments which are worth repeating. We instance the following:—

"Having established to his satisfaction the universal and permanent obligation of the fourth commandment, Mr. McCaw proceeds to take liberties with it. The commandment speaks of the seventh day, but he says that any other day will do as well. He says that any candid man will admit that the principle of the commandment is the consecration of the seventh part of our time. I trust that I am a candid man, and yet I must profess myself unable to follow him. We are dealing with a chapter in a statute book. The statute orders the observance of the seventh day. Mr. McCaw says the particular day is of no importance. The statute gives reasons why it should be the seventh day, and no other; but Mr. McCaw still says that it does not matter. The common notion of a law is that you may either keep it or break it, but that you are not at liberty to change its terms without the consent of the lawgiver. Mr. McCaw does so, and cites no permission. Coming to Christian times, Mr. McCaw admits that there is no Sabbath law in the New Testament. He says that our Lord neither abrogated nor re-enacted the fourth commandment, but left it where it was."

No better position could be taken on the fourth commandment than the one stated in this closing sentence. And no position will more surely help on the Sabbath cause. For let the principle once be established that the fourth commandment remains unchanged, and the battle is more than half fought; inasmuch as it can most easily be shown that the commandment is not kept by the observance of simply an indefinite seventh part of time, but that it does require the hallowing of the seventh, and not the first, day of the week.

BAPTISM IN WATER.

BY ELD. J. N. ANDREWS.

CHRISTIAN baptism is baptism in water, in the name of the Father, the Son, and the Holy Spirit. It is distinct from the baptism of the Holy Spirit. Christ commissioned his disciples to baptize in water in his name, but no man can baptize with the Holy Spirit, Christ alone can do this. Baptism in water is one of the acts commanded for the remission of sins. The baptism of the Holy Spirit is the special gift of God to all those who seek it with their whole heart.

That the baptism commanded by Christ was baptism in water is shown by many passages. When Philip preached Christ to the eunuch, it happened that they arrived at a pool or stream of water. Acts 8:34-36. The eunuch said to Philip, "See, here is water; what doth hinder me to be baptized?" This shows that Philip, in preaching Christ to the eunuch, had preached to him that Christ commanded his disciples to be baptized in water. Luke tells us that both went down into the water, and that Philip then baptized the eunuch. Then they came up out of the water, and the Spirit of God caught away Philip. Acts 8:38, 39.

When Philip preached in Samaria, all that believed his word, both men and women, were baptized. But this was baptism in water, and not the baptism of the Holy Spirit; for these persons did not receive the Holy Spirit till afterward, when Peter and John came down from Jerusalem and prayed for them. Acts 8:5-16. Those who heard Peter preach on the day of Pentecost asked what they should do to be saved; Peter told them to repent and to be baptized, and they should receive the gift of the Holy Spirit. This baptism, therefore, was something which preceded the gift of the Spirit of God. Acts 2:37-44. In like manner, it is said that Paul baptized certain disciples at Ephesus, and then laid his hands upon them and they received the Holy Spirit. This baptism which preceded the gift of the Spirit of God must have been baptism in water. Acts 19:1-6.

When Peter preached at the house of Cornelius, the Holy Spirit descended upon those who heard him, even as it descended upon the disciples on the day of Pentecost. Acts 10:44, 45; 11:15, 16. Peter asked if any would forbid that these persons should be baptized in water; and he then commanded that they should be baptized. Acts 10:47, 48. This shows the distinction between the baptism in water and the baptism of the Holy Spirit, and that, even after the baptism of the Holy Spirit, baptism in water was necessary in order to obey the command of Christ.

Then it is seen that baptism in the Holy Spirit may precede baptism in water, as in the case of those at the house of Cornelius; or it may succeed baptism in water, as in the case of those baptized by Philip in Samaria, and of those baptized by Paul at Ephesus. But the baptism of the Holy Spirit did not render the baptism in water unnecessary. The apostles were baptized in the Holy Spirit on the day of Pentecost, when the Spirit descended like a mighty rushing wind, and filled all the house where they were sitting. Acts 1:4, 5; 2:1, 2. Without doubt, the apostles had been baptized by John in Jordan, even as Christ had been baptized by him. John 1:28-37; Matt. 3:13-16.

Men can baptize in water, for John, and Philip, and Paul, and other of the disciples of Christ, did this. John 3:22, 23; 4:1, 2; Acts 8:5-16, 38; 19:5, 6. Christ alone can baptize in the Holy Spirit. Acts 2:1, 2, 33. It was not Peter, but Christ, who baptized in the Holy Spirit those at the house of Cornelius. Acts 10:44, 45; 11:15, 16. Christ is the one mightier than John, who can baptize in the Holy Spirit. Matt. 3:11; Acts 1:4, 5.

Several things are mentioned as necessary for the remission of sins: 1. Repentance. Acts 5:31; Luke 24:47. 2. Faith in Christ. Acts 10:43; 13:38, 39; 26:18. 3. The blood of Christ was shed for the remission of sins. Matt. 26:28; Eph. 1:7;

Col. 1:14. In addition to these things it is expressly declared that baptism is for the remission of sins. Peter bade the people be baptized in the name of the Lord Jesus, that they might receive the remission of their sins. Acts 2:38. John also preached baptism as one of the things necessary in order to obtain the remission of sins. Mark 1:4, 5; Luke 3:3. If baptism is one of the things necessary in order for us to receive the remission of sins, it is certainly a duty of great importance.

Bale, Dec. 1, 1879.

THE TRANSFIGURATION.

BY ELD. D. M. CANRIGHT.

"AND, behold, there appeared unto them Moses and Elias talking with him." Matt. 17:1-3.

On the mount of transfiguration two men appeared to those present. These were Moses and Elijah. It is claimed that this circumstance proves that the real man lives after the death of the body. It is readily admitted that the case of Elijah furnishes no proof of this, from the simple fact that he was translated without seeing death. See 2 Kings 2:11. But the case of Moses is different. Moses had died fifteen hundred years before, and had been buried; but he appeared on the mountain. Hence it is claimed that it was his immortal soul separate from the body. To this claim we object, and we give our reasons.

The Bible says that Moses died and was buried. See Deut. 34. Afterward he was seen on the mountain alive. Now, we submit that the rational conclusion to be drawn from these facts is that Moses had been raised from the dead. The conclusion of our opponents is unnatural; it is a mere supposition without any facts. It does not say Elijah and the soul of Moses were there, or that the spirit of Moses was there. No; but "There appeared unto them Moses and Elias talking with him." Moses himself was there. But turning back to the record, we read: "Moses, my servant, is dead." Josh. 1:2. And here it is said that Moses talked with Christ. Was there more than one Moses, then, one dead and one alive? That is absurd. No, there was only one Moses. The Bible positively says this Moses was dead. And now we maintain that if Moses was actually seen alive afterward, he must have been raised from the dead. If our opponents had not had their judgment warped by a fanciful philosophy, they would readily admit that their conclusion is unnatural and illogical. We propose to show that the Scriptures intimate that this is a fact, in the case of Moses, that he was raised from the dead.

First, look at the record of his burial, which is extraordinary. It says that the Lord buried him, and "no man knoweth of his sepulcher unto this day." Deut. 34:6. Why was this? The Lord did not suffer him to die a natural death, but he took him up into the mount, and there he died in a peculiar manner; and then the Lord took care of him, and no man ever found his sepulcher.

Secondly, the language in Jude does plainly assume that Moses was raised from the dead.

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9.

How is this? What does this mean? Here was a dispute between two noted individuals, Michael the archangel on one hand, and the devil on the other. It will be remembered that the archangel is the one who will raise the dead; for Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and dead in Christ shall rise first." 1 Thess. 4:16.

It is the prerogative of the archangel to raise the dead, and this is the very one that held the controversy with the devil about the body of Moses. Let it be remembered, further, that the devil is the very one who holds the power of death under which Moses had fallen; for Paul says, Heb. 2:14, Christ took our natures "that through death he might destroy him that

had the power of death, that is, the devil." Now we begin to understand what Jude means. The archangel, who alone has the right and power to raise the dead, has a dispute with the devil, who holds the power of death, and this dispute relates to the body of Moses. The devil disputes the right of Michael to raise that body. But the archangel rebukes him, and carries out his own design. This certainly does imply that Moses was raised from the dead. In perfect harmony with this, we read that Moses was seen alive on the mountain with Elijah, who was translated.

Thirdly, Moses was a type of Christ. See Acts 3:22. "A prophet shall the Lord your God raise up unto you, like unto me." Christ died, was buried, and was raised again the third day without seeing corruption. So Moses, as the type of Christ, was raised from the dead.

Fourthly, the very significance of the transfiguration proves that Moses was there bodily. What was the transfiguration for? It was a miniature representation of the kingdom of God; for, notice that Christ had just promised them that some of those standing there should not taste of death until they should see the kingdom of God come. Then Matthew adds that about six days afterward Jesus took the disciples up into the mountain and was transfigured before them. In the kingdom of God there will be, first, the King of glory. Jesus appeared in this capacity. Secondly, the living saints who will be translated at the second advent without seeing death. Elijah was here as a representative of this class. Thirdly, those who have died and been raised from the dead. Moses was here as a representative of that class. And thus were Christ's words fulfilled. They saw in this an epitome of the kingdom of God. Indeed, Peter directly declares this in speaking of that event. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18. The apostle declares that in this event on the mount they saw the power and coming of Christ just as Jesus had promised.

But to this it may be objected that Christ, in his resurrection, was the first-fruits of them that slept. How, then, could Moses have been raised before him? Well, Lazarus, Jairus' daughter, the widow's son, and others were raised from the dead before Christ was. But you say that these were not raised to immortal life. Neither does this text say that Christ was the first to be raised to immortal life. It simply says that he should be the first-fruits that should rise from the dead. Acts 26:23. In point of time, others did rise from the dead before Christ. Looking at the original Greek we find that "the first" translated from *protos*, is thus defined by Greenfield: "First in time, order; first in dignity, importance." We see, then, it not only means first in time, but it also means first in importance. So of Christ. His resurrection really did not take place till after a few others were actually raised; but his resurrection was the grand, important one of all; for by virtue of him the others were raised. And finally by his word and power all the millions of the human race will come up. In view of these facts, we firmly believe that Moses was raised from the dead, and was actually alive on the mount, as the record says.

—LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you,—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose,—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—Winslow.

PHIL. 3:10-14.

BY ELD. R. F. COTTRELL.

A DISCIPLE is a learner. Jesus said, "Learn of me." A true disciple of Christ will always be glad to learn more of him, and of the word of the gospel which he announced and sent forth into all the world by the servants of his choice.

In reading the passage referred to in my heading, the sense of the clause which says, "If that I may apprehend that for which also I am apprehended of Christ Jesus," has not been clearly apprehended by me. But from reading the passage in Whiting's translation, I have received an idea new to me; and I will give it, not as infallibly true, but for the consideration of the reader. If it is not right, I shall be glad to learn. I will first give the text as rendered by Whiting, from verse 11 to verse 14.

"In order that by any means I may attain to the resurrection from among the dead. Not that I have already attained, or have already finished my course, but I am pressing forward, so that I may lay hold of that for which I also was laid hold of by Christ Jesus. Brethren, I count not myself to have laid hold of it; but one thing I do, forgetting those things which are behind, and stretching forward to the things before, I press forward toward the mark for the prize of the calling from on high, of God, by Christ Jesus."

The past tense of the verb in the phrase, "was laid hold of by Christ," suggested the following. When Saul of Tarsus was on his way from Jerusalem to Damascus to persecute the saints, the Lord Jesus apprehended, or laid hold of him, by the way. Jesus said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee." Acts 26:16, 17. Here the apostle received his call to the ministry. It was a high calling, or a calling from on high, a calling of God made by Christ Jesus. A "course" was set before the apostle, which was that he should go to the Gentiles and wherever God should send him, and faithfully fulfill his ministry. A dispensation of the gospel was committed to him; and at the end of the course, or race, there was a prize, which was a part in the first resurrection,—the resurrection "from among the dead,"—and "a crown of righteousness, which the Lord, the righteous Judge," would give him in that day.

Reader, a course is set before each one of us, and the same prize awaits us "in that day," if we finish our course as the apostle did his, faithful to the last, loving Christ's appearing. See 2 Tim. 4:6-8.

With a realizing sense of his commission, its responsibilities and its results,—the salvation or condemnation of those to whom it came, the preacher as well as the hearer,—it is no wonder that the apostle should feel such anxious solicitude to finish his course and fulfill his ministry in a way to meet the approval of Heaven. Said he to the elders of the church at Ephesus, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:22-24.

When Paul wrote to the Philippians, he had not finished his course, and consequently had not yet fully secured that which the Lord designed to give him, when he appeared to him on his way to Damascus,—that prize of eternal life at the first resurrection,—but he was still pressing forward to this object, "if by any means" he might lay hold of that for which he had been called by the Lord Jesus. He finished his course with joy; and may the reader and the writer so fulfill their respective callings as in the end to "lay hold on eternal life."

WHY SEVENTH-DAY ADVENTISTS SHOULD SIGN THE TEETOTAL PLEDGE.

BY ELD. W. H. LITTLEJOHN.

IN organizing temperance clubs in the various churches, we meet quite frequently with individuals who object to signing a temperance pledge on the ground that the church covenant really covers the field occupied by the temperance movement, and that, having signed the covenant, they are already committed to principles of abstinence.

It is not our purpose just now to discuss the proposition whether the commandments of God and the faith of Jesus, when rightly understood, will exclude the use of intoxicants. As we are agreed with the parties in question that they would do so, we wish only to inquire whether that fact should stand in the way of the signing of the pledge. To our mind, it is very far from doing so. To us it appears that the objector, in insisting that by signing the covenant, he has already virtually signed *one* temperance pledge, thereby removes every serious objection to the signing of *another*, since he frankly concedes that total abstinence is perfectly sound in point of doctrine.

That being the case, the question to be considered by him in the matter of signing the temperance pledge has ceased to be one of principle, and has become one of expediency merely; for, granting that the church covenant is a pledge, he either did wrong in signing that covenant, or else it is right, under some circumstances, to sign a pledge. But does he say that expediency is the very ground of his objection, and that he refuses to sign the second time because in so doing his practice as to the use of alcohol, tea, coffee, opium, and tobacco could in no wise be affected thereby, since he has kept his covenant strictly and wholly abstains from all of them? We answer, So far so good.

Had it turned out that he had been pleading his church covenant as a bar against the necessity of signing the teetotal pledge, while he was himself in the daily use of some of the articles which that pledge prohibits, then he would have exposed himself to the charge of prevarication; for if a church covenant is really a substitute for a teetotal pledge, and is to be pleaded as such, then it is manifest that he who makes that plea and yet continues to use the things which he says the covenant forbids, is undeniably dishonest, since he thereby feigns to be doing what he really does not do.

We repeat, therefore, that he who pleads the church covenant as equivalent to a teetotal pledge, must be a total abstainer in practice in order to be consistent; and that it only remains to prove to him that there are certain advantages to be gained by signing the teetotal pledge, in order to induce him to take that step.

What, then, are the facts?

Suppose we should grant—as we do most cheerfully—that so far as he is concerned *individually*, his practice would in no wise be improved by signing the pledge? How would that affect the discussion? Why, it would decide it in his favor, unless it could be shown that others besides himself would be affected by his refusal to sign that instrument.

We inquire, therefore, Is it true that there are no interests involved in the signing of the pledge except those of the individual signer?

The answer is emphatically in the negative. In this life we are so related that we act and react upon one another in society as the cog-wheels in a piece of machinery mesh in together, alternately turning others and then being turned by them.

No man is so humble but that he can influence some one else.

This is particularly true in the temperance work. Example goes a great way, either in leading others to drink or to desist therefrom.

Moral suasion has been found most successful in bringing about the reformation of inebriates. Its influence has been most potent when exerted through organized societies. As bad as the world is, in point

of drunkenness, at the present time, it is hard to conceive what it would have been were it not for the untiring efforts of philanthropic men and women through temperance societies. About everything that has been accomplished in the line of reformation has been brought about through these instrumentalities.

But what has been the prominent resource of those who have labored successfully in that line?

Manifestly it has been the pledge. Without that, you could have no temperance organization worthy of the name. Without temperance organizations, drink would run riot, and demoralization would become complete. Furthermore, temperance reformers who should offer to the victims of strong drink a pledge which they would not sign themselves, either because of indifference to its importance or scruple in regard to its propriety, would be certain to meet with failure in the work of reform. In this thing, as in everything else, he alone who is willing to do *himself* what he asks *others* to do, will be enabled to move men in the direction in which he desires to move them.

These things being true, it becomes at once evident that the question of pledge-signing is vital to the highest interests of society. No trivial consideration, therefore, should stand in its way. He who does not wish to become responsible for the ruin of others, should not allow himself to dishearten temperance workers, and encourage drinking men in their opposition to the same, by either practically or theoretically condemning the most valuable resource which has yet been discovered for reforming the fallen. It is not enough to say that we will not sign the pledge because we do not need it *ourselves*, so long as by signing it we might by our example lead *others* to do the same, who otherwise would not do so.

In God's word we are instructed that we should look upon the things of *others*, as well as those of ourselves. Phil. 2:4. We think, therefore, that he who is not opposed to temperance upon principle, and who has at heart an earnest desire to save the young from temptation and to rescue the fallen from the horrors of the drunkard's doom, should heartily co-operate in the formation of temperance societies, by attaching his name, without hesitation, to a temperance pledge, and henceforth recommending to all, by example as well as precept, personal union with that institution which is fraught with blessing untold to the young, the middle-aged, and the aged.

Allegan, Mich.

LAWS, PHYSICAL AND MORAL.

BY ELD. A. STONE.

THE physical and moral laws by which God governs the world are immutable. No change could better adapt them to their respective uses in the divine economy. They possess both the qualities of infinite precision and exactitude. To take from them or add to them would mar their perfectness. The least change in the laws of nature would doubtless be fraught with incalculable mischief to the physical world. To abrogate or change moral law would tend to the annihilation of goodness and the destruction of the moral world. The laws of nature were made by the Creator to govern the physical world. Moral law depends on the existence of God, and is inseparable from it. Though these laws differ in their objects and operations, yet they are in harmony, and are prime parts of that stupendous whole which constitutes the universe of God. Man cannot change them. Divine wisdom and goodness has placed them beyond the reach of man's power or skill. The worst that he can do is to transgress them, and incur the penalty.

It is, indeed, passing strange that in the nineteenth century a controversy should arise among the professed followers of Christ respecting the claims of the moral law of God, on the basis of law or no law in the gospel dispensation. Long-cherished and well-established theories are made to give way before the rolling tide of human fancy, that the moral law of God expired

with Christ at the crucifixion. This view is advocated with an earnestness and zeal worthy of a better cause.

Do our no-law friends refuse to take stock in the express declaration of Christ, that he came not to destroy the law, but to fulfill it? Will they listen to Paul, who expressly says that the gospel of faith does not make void the law, but establishes it? Rom. 3:31. Does not the apostle further teach that Christ hath redeemed us from the curse of the law, being made a curse for us? But there can be no lawful curse if the law is done away.

If they believe not Moses and the prophets, Jesus Christ and the apostles, they would not believe though one should rise from the dead. To annul the law is to reject the concurrent testimony of nearly all the inspired writers, and at the same time make the gospel of no effect. In the name of truth and consistency, we ask, If the law is done away, of what use is the gospel? Just none at all. The gospel was not in the original plan, neither was it brought in after the fall of man as a substitute for the law, nor to kill the law, but as a remedy to help the sinner back to the perfection which the law required.

The gospel is an effort put forth, at infinite expense, to obtain the consent of the law to the salvation of penitent believers. The law condemns the transgressor to death. It is the office of the gospel to cancel the claims of the law for past sins, and obtain its consent to the salvation of believers. Christ, who is the resurrection and the life, will raise the saints from their graves, and give them eternal life; but he will do it only as the law is satisfied, and consents. An effort to obtain friendship with Christ while living in rebellion against the law, is a direct insult to both the Father and the Son.

"The law commands, and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do his will."

—Watts.

UNIVERSAL PEACE AT LAST.

HOW THIS PEACE WILL BE BROUGHT ABOUT.

BY A. SMITH.

IN an old number of *Harper's Weekly* is a series of pictures representing the progress of the art of war from the most primitive pugilistic demonstrations, and the earliest use of arms by Cain in slaying his brother, down through the centuries to the beginning of 1900. In each scene the devil is represented as an interested and often gleesome spectator. The sword, pistol, musket, cannon, and needle-gun are superseded by the fan-gun, the electric organ-gun, and the steam-gun; and these, in turn, by an asphyxiating bomb, whereby both contending armies are annihilated in *three minutes*. The crowning tableau represents a reign of perfect calm, the opposing armies lying in ranks, *a la* Sen-nacherib's host, and the prince of hell striding in mid-air over the battle field, holding in one hand an olive branch, and in the other a coronet of laurel.

Such an ending would doubtless be the legitimate consequence of the present progress of the art of war, should not the God of Heaven anticipate the result by destroying the wicked of the earth by the brightness of his coming. Then will be fulfilled the prophetic declaration: "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

AN INTERESTING PEOPLE.

IN the *Independent* of Dec. 18 we find the following brief sketch of a peculiar sect of Russian Christians:

"Mr. Cole, of the mission of the American Board in Eastern Turkey, writing of the state of affairs in Kars, describes a sect of Christians called Mal-agans, who are settling in Kars in great numbers. The history of their origin, as they give it, is that between fifty and sixty years ago their fathers were taken as captives into Germany, where they received some ideas of Protestantism. They speak the Russian language and come from north of the Caucasus. They have been much persecuted. They dress some-

what like Quakers; they abstain from wine-drinking and the use of tobacco, and wear long beards. They will not eat pork, and also eschew some kinds of herbs, and have a fervent desire to go to Jerusalem. They are diligent readers of the Bible, which they prize very highly, and will have no other book. Though they believe in the New as well as the Old Testament, they do not celebrate baptism nor the Lord's supper. They observe the Sabbath, and are noted for their love of truth and fair dealing. They bought all the Bibles Mr. Cole had to spare, and desired him to come and teach them and correct their mistakes. There are now about 500 of them in Kars, and many are yet to come. Mr. Cole thinks there ought to be a Protestant congregation in Kars for their benefit. The introduction of a little steamer on Lake Van for missionary use greatly excited the natives, who gravely discussed the question whether Solomon was as wise as the Protestants, and gave a verdict in favor of the latter."

SPECIAL MENTION.

THE SITUATION IN MAINE.

MAINE finds herself in a singular position. She has no legally elected Governor, and no legally formed Legislature; but the judicial branch of the government remains unimpaired. At the time appointed (Jan. 7), the Legislature was organized under the auspices of the Fusionists, many of the lawfully elected Republican members being entirely ignored. In voting for a speaker, a quorum was lacking, and one of the members, the Hon. Eugene Hale, made the point that all the voting was illegal.

On the 12th, the Republicans, in turn, organized, claiming that their object was to bring the matter before the Supreme Court of the State, that facts might be brought out, and a just decision rendered.

This has been done; but as the decision rendered was favorable to the Republicans, the Fusionists refused to accept it. Joseph L. Smith, the Governor elected by the illegally-constituted Fusionist Legislature, was at last accounts endeavoring to administer the government. He had issued an order relieving General Chamberlain of his command. The General has been acting as Governor and commander of the military. What the result will be cannot now be foreseen.

We indorse the following from the *Christian Weekly* of Jan. 17: "We care nothing for the mere party aspect of the Maine election. There are far higher considerations involved than those of party. It is a question whether honesty or trickery is to control our political affairs."

The situation is peculiar, and a significant sign of the times. What will become of our boasted freedom, of our republican institutions, when the purity and freedom of the ballot box can no longer be maintained, and when the results of an election cannot be decided without the threat of an appeal to arms? In view of the Maine "muddle," with some other similar ones that have preceded it, we are led to ask if our government is taking lessons of Louis Napoleon, whose *coup d'etat* of 1850 produced such brilliant results.

Before the crisis in Maine had reached its present stage of development, the *Christian Union* made the following pertinent remarks on the subject:—

"It is a wrong to the nation, and one full of danger. It looks like the beginning of a deliberate attempt to secure the Presidential election at every hazard; for if the electoral vote of Maine be added to the vote of the solid South, only forty more votes in the electoral college would be required; and they could easily be secured by the same methods. Republicanism rests upon the cordial acquiescence of all the people in the expressed will of the majority; and whoever assails this, mines under the very foundation of the nation. Whoever, Republican or Democrat, endeavors to defeat the will of the voters, whether by violence, as in Mississippi, or by purchase, as in Louisiana, or by technicalities, as in Maine, is a traitor to the Republic more dangerous than Benedict Arnold, and deserving as condign a punishment and as universal an execration. The Maine fraud is as much more dangerous to its life than the bombardment of Fort Sumpter, as the attack

is more insidious, and should be met with a popular indignation as universal."

THE AUSTRIAN PROBLEM.

UNDER this heading, the *Advance* of Jan. 15 publishes the following interesting letter from the Rev. F. H. Foster, their correspondent at Gottingen, Prussia. Our readers will be interested in the question of religious liberty in Austria, as this country is so near our European Mission, and will probably soon be included in its operations.

"The readers of the *Advance* have no doubt watched with great interest the struggle for religious liberty now going on in Austria. American Christians are familiar with the name of Stupitz, a little village in Bohemia, where religious bigotry and persecution have gone so far as to forbid even a prayer over the dead body of a child, because that prayer was not to be offered by a Catholic priest. Dr. Joseph P. Thompson's last work on earth was to memorialize the Basle Conference of the Evangelical Alliance in behalf of these obscure Christians; and we now hear with delight that so much success has attended the efforts of the Alliance that an order has been issued to permit household worship by any family with specially invited guests, except that children bound by law to attendance upon the schools, who belong to any recognized church or confession, must be excluded.

"But are American Christians fully aware of the real question at issue in these matters? The American Board is specially concerned here, because it is the work of her missionaries which has brought the question before the Christian public. But the question is by no means simply whether this Society shall work in Austria, but a far more important one, whether *any religious labor calculated to bring men to Christ as their Saviour shall be allowed in that empire.*

"There lies before the writer evidence that within a short time efforts have been made (and hitherto successfully) to stop every kind of truly evangelical labor in Austria. Not to mention the checks put upon our missionaries, upon Mr. Schaffler in Brunn and Mr. Adams in Prague, the following suggestive cases may be cited: In Vienna, Mr. Edward Millard, after having held Biblical lectures, with the foreknowledge of the authorities, and the co-operation of conspicuous members of both the Protestant churches in Austria, for nine years, was in March last forbidden to continue them. The same month, the Baptists, who have been represented in Vienna since 1845, were forbidden to hold further meetings, and their subsequent assemblies dispersed by the police. The Swedenborgians, who have been legally recognized for ten years, were likewise forbidden to meet, and have only secured, after an expensive law-suit, the mere right of meeting, but cannot celebrate the sacraments. Rev. Mr. Pirie, at Prague, Scotch missionary to the Jews, can hold no service in the language of the country. Rev. Mr. Balzar, of the Free Reformed Bohemian Church, can hold no service whatever.

"It has been evidently, then, the determination of the authorities, previous to this appeal from the Evangelical Alliance, that outside the two recognized churches, Catholic and Protestant (the latter in two divisions, Lutheran and reformed), no preaching of the gospel should be allowed. The issue, as presented simply in this form, is one that must stir every American heart. If any amount of labor and money on the part of our missionaries and churches can break up this iron despotism, seeing we have once embarked in the work we must carry it through. But the Christian heart is still more touched and moved to pity and to action, when it is fully realized that Austria is not only thus shut out from religious freedom, but from the knowledge of the truth. In Austria, Roman Catholicism is synonymous with superstition and ignorance, and Protestantism with unbelief and spiritual death. Mr. Schaffler was originally prevented from continuing his labors in Brunn by one branch of the Protestant church, and Mr. Adams in Prague by another. As already reported in America by telegraph, this Protestant church, in the face of the cruelties at Stupitz and in Prague, memorialized the Emperor against the Evangelical Alliance, saying that *they* had no desire for more religious liberty; they had enough! It is evident that as little is to be hoped for the gospel in Austria from this dead Protestant church as from the Romanists. The poor Stupitz villagers might die Romanists, and die in their sins, but the Protestant church would not try to save them. And when some one else did try to lead them to Christ, this church, instead of rejoicing, began to fear lest its own numbers should be diminished by similar secessions, and memorialized the Emperor against giving the Stupitz Christians the protection that was their due by law!

"The Bible has already met with much the reception in Bohemia that it did in the days of Huss. Considering the restrictions placed upon our missionaries, great results have already been reached. Patience and faith in God are all that is necessary to a triumphant issue of our labors. Let now the churches understand fully what the question in Austria is, and let them redouble their gifts and their prayers. The land of Huss and of Jerome of Prague shall yet be redeemed to our God!"

EUROPEAN ARMIES.

THE recent newspaper war between Germany and Russia having given rise to many speculations concerning the offensive and defensive power of several European States, some particulars respecting various armies, which have been furnished to me on good authority, may be read with interest at this moment. To begin with Germany, the re-organization of that army was fully carried out in 1866, since which time the annual recruiting has produced 1,300,000 men. After making due deductions for dead, sick, etc., the strength of the German army may now be fairly put at 1,250,000 men of the line, and the reserves and the First Landwehr, all of whom are thoroughly drilled and ready to enter the field at any moment. These men are of various ages, from twenty to thirty-two years. Besides these, the German government can call out the Second Landwehr and the Landsturm, which includes all the drilled soldiers from thirty-two to fifty years of age. These would, after making due deductions, number 1,300,000 men. All these 2,550,000 soldiers can be marched in twenty-four hours after being called out, as all the Quartermaster's arrangements are made in time of peace to enable this to be done. From this total must be deducted 200,000 for the fortresses, 150,000 for the coasts and against Denmark, and 100,000 for depots; so that 2,100,000 men are available for real warfare, the last of whom would only require a fortnight at the most to be on the frontiers.

The border fortifications on the French side are completely furnished and are fully armed. They are furnished with large stores of provisions, and communicate with the interior of the country by means of good railways. France has, of course, good fortresses also on the German frontier, and these are strengthened by smaller barricading forts, but, in addition to the fact that they will not be completed and in thorough working order before 1881, Germany has the advantage of a convex frontier, which would facilitate concentric attacks, such as are regarded by military authorities as the most successful. The strength of the French army is, on paper, 3,600,000 men; but Sir Garnet Wolseley, as well as other authorities, calculates it as only about 1,800,000, among whom are more than 600,000 undrilled men. Besides this, the status of the territorial army and the Garde Mobile is so doubtful that France is considered to have ready for the beginning of a war not more than 1,000,000 men, of whom 400,000 must be deducted for garrison, etc., leaving 600,000 really available for action. Russia's force, although given on paper at 1,800,000 men, cannot, as was explained at the beginning of the recent dispute, exceed 400,000 men on the German frontier.—*Vienna Correspondence of the London Standard.*

HOW WAS IT?

ONE of the most puzzling religious questions in Chicago is, whether there was dancing or not in the Ada Street M. E. church. It appears that the cantata of "Esther" was performed by members of the congregation. Afterward, an influential brother published a card, in which he said: "Vastly ennobling and sublime was the scene! The youthful members and probationers (among whom was the church class-leader), dressed in gaudy theatrical costumes, performed their respective parts in dancing. Does not the discipline of the Methodist Episcopal church expressly and positively forbid dancing? For several weeks prior to the opera, the church has been open evenings for the rehearsal of its actor members. Very commendable, indeed, to see church-members engaged in taking their first lessons in dancing in the house of God. Alas! alas! has the time already arrived when the house of God is to be converted into a dancing academy, and the church opened for theatrical performers?" But pastor Adams denies that there was any dancing, though he says: "In a certain part of the oratorio two young ladies, entering from different sides of the platform, approached the king with a gliding motion. I am willing to confess that the motion was not a walk, but I am equally sure that it was not a dance."—*Napoleon Northwest.*

SEEKING THE LOST.

BY MRS. MELISSA F. GOULD.

GIVE me a deeper love to show
To all thy creatures here below,
And may my hand keep back no part
Which I might do to win one heart.

Some dear one from the path of sin,
Oh! may it be my lot to win
Back to the tender Shepherd's care,—
Back to the fold, thy pastures fair.

Oh! let no selfish thought or care
Persuade me not for them to bear
Fatigue or hunger, thirst or cold,
To win the young or bless the old.

Oh that in Heaven I some may meet
Who'll say, "'T was you who turned our feet
From straying, to that narrow road
That led us to this blest abode."

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.

SOUTHAMPTON, ENGLAND.

A MONTH has passed since my last report, and it has been a month full of interest. If we are not able to report numbers taking their stand with us, we have been made to rejoice by the evidence we have seen that the influence of our work is spreading, and that many, on sea and land, are determined to learn the truth.

The steward of the steamer, mentioned in my last report as having bought six one-dollar volumes, spent one evening with us at Ravenswood, and was deeply interested in a parlor lecture I gave for his benefit, on the subject of the sanctuary. He has got so far in his investigations that he does his Saturday's work on the boat on Sundays. The captain has also read on the truth, and says the steward is right in his course. They are anxious to assist us all they can to spread the truth in the different parts of Great Britain where they make their semi-monthly visits. They have also donated for the support of the work.

There are difficulties connected with the work of introducing the truth in a kingdom like this which those laboring in free America do not have to meet. I have purposely refrained from speaking of these in my reports, lest any should think us complaining of our field of labor. Far be that from us. We have evidence that God has called us to this field. If our labor should be like that of the minister who in his dream was set to pounding a rock with a sledge, it is our duty, like him, to pound away. If that is what the Lord bids us do, it is for us to pound. Opening the rock belongs to the Lord.

When I read of the trials and privations of those who in the seventh century labored so earnestly on British soil to displace the heathen gods Thor and Woden, and to teach the doctrines of the blessed Jesus; when I read how they, sometimes supperless and almost friendless, lay down in their blankets on the bare earth to awake in the morning and find the falling snow stopping their path; when I see that they yielded not to discouragements or complaints, but said amid it all, "If our way by sea and land is closed, the road to Heaven is still open," I think: "If, under such circumstances, they did not murmur, why should we complain who meet comparatively slight difficulties in our efforts to plant present truth on the same soil?" We have thousands of brethren and sisters raising their prayers to Heaven in our behalf, and doing all in their power to help and cheer us on in our work. No; we have naught of which to complain; and if we are faithful to our duty, God will water the seed sown, and much fruit will appear by-and-by.

I am informed by Bro. Butler of the anxiety of our people to learn the exact situation here, so I will speak of some matters now, and of some others at another time.

First, then, let it be understood that society here is divided into classes. Of the relation of these classes, I will quote the words of Mr. Robertson, a minister of the Church of England. He says: "In England we are inconsistent people. A rigid barrier exists between class and class, and it is almost never broken down, except in two instances; wealth and talent break it down. Let a man amass enormous wealth, and he will find at his board the noblest in the land. It matters not that he became rich in some questionable way, that shrewd suspicions are entertained of foul practices and unfair means; no one asks about that. Again, talent of a certain class—that talent which amuses—breaks down the rigid lines of demarcation. The accomplished man or woman, who, though astonishingly profligate, can while away an evening, is tolerated—nay, courted—even in the Christian drawing-room. Now, understand me. I do not say that the breaking down of conventional barriers is undesirable. If goodness did it,—if a man, low in

birth, were admired because of his virtues,—oh! it would be well for this land of ours! But where wealth and talent, irrespective of goodness, alone possess the key to unlock our English exclusiveness, there, plainly, the apostolic injunction holds because the reason of it holds: 'What fellowship hath righteousness with unrighteousness?'—Robertson on 2 Cor. 6.

Our readers will at once see the point involved. Those of wealth do not expect to listen to the same man to whom the poor listen. How, then, can we reach them with our preaching? In our hope to find candid, truth-loving persons among those of wealth, we see no way to reach them, except with reading matter. I presume our American vigilant missionary workers will say, "Canvass among them with the papers and books." But how will you do that, when you find their mansions surrounded with high walls, with great iron gates locked and barred, and no admission unless you have a note of introduction from some of their own class. "Her Royal Majesty's mail" does find admittance in the post-boxes by their gates. This open avenue we are using, hoping by this means to reach some candid souls, even of the wealthy class.

Lords, nobles, and gentry are perhaps outside the class that we may at present hope to reach with our preaching. We have left to us artisans, merchants, tradesmen, and laborers,—no mean class by any means. The real laborers have had but a poor opportunity to educate and inform themselves until within the last few years, since laws have been passed making the attending of some school compulsory, from the ages of six to fourteen. Ignorance, to an alarming extent, prevails among the poor laborers of maturer years. In a town not far from this, as good as the average of English towns, out of a population of six thousand adults the census showed that there were but one thousand that could either read or write.

Be it remembered that in the matter of schools we are where church and state are united, and with the exception of a few private (select) schools, the schools are directly under the control of the churches. These are what are called "parochial schools." Thus it will be readily seen, that there is no opportunity for "going into the country and speaking in some district school-house;" for there is no such thing here.

There is hardly an opportunity to secure the free use of any place in which to speak the truth. Churches, chapels, and school-rooms are alike closed against it, and in order to secure a place to hold meetings, a good price must be paid for its use. Most public halls rent for from \$5.00 to \$10.00 per night. Looking at the situation from this standpoint, we feel the force of the expression made a few years ago by Mr. Spurgeon, "If you want the truth to go around the world, you must hire an express train to draw it."

We know that to introduce the truth into this kingdom will require a steady, earnest, and persevering effort; but in the name of the Lord that effort must be made. In his name we scatter the seeds of truth. If the Lord water the seed sown, fruit will some day appear.

We trust we appreciate the efforts our brethren and sisters in America are making to assist in the work here by sending clubs of papers. Some in Lemoore, Cal., and in other places, have remailed their papers to us. Individuals and V. M. societies have done a good work with the names they have obtained from England. We would here mention the reception, in our last invoice of books from Battle Creek, of twenty-five nice libraries, a donation from J. D. Morton and wife, of Detroit, Michigan. The books are to be loaned, and thus made to continuously tell the story of truth. Bro. and Sr. Morton have our most sincere thanks for this \$75 addition to the stock in our circulating libraries.

To-day it is one year since myself and wife first set foot on British soil, in Liverpool. We render praise to God for the tokens of good we have seen in that time. As we enter upon the new year,—the second of our mission here,—we seek Divine guidance, that this year may tell more for the advancement of truth than has the one already past.

J. N. LOUGHBOROUGH.

Dec. 29, 1879.

KENTUCKY.

Seatonville, Jefferson Co., Jan. 5.—I have been in this place about three weeks. Twelve came out on the Sabbath, but the opposition has been so bitter that four have given up. We still hope for others. The weather has been very unfavorable, but we have lost no time.

S. OSBORN.

ILLINOIS.

Martinsville, Jan. 11.—Eld. D. Morrison and myself held meetings here four weeks, in the Disciple house, which was rented for the occasion. Eld. R. F. Andrews came to assist us. The attendance was good the most of the time. Five are keeping the Sabbath, one has joined the church, and three the Sabbath-school. The church here is in a prosperous condition; harmony prevails. We hold meetings in Potter's Hall next.

J. B. LOGAN.

MINNESOTA.

Winona Co., Jan. 7.—I am now lecturing in the Hiler school-house, about three miles from where I have recently been laboring. I have a full house, and the people listen with marked attention to the word spoken.

Eld. Dikeman, evidently not feeling satisfied with the result of the late discussion, preached on the Sabbath question Sunday afternoon. I attended, took notes, and in the evening reviewed him before a large audience. He was quite bitter this time, using ridicule and misrepresentation to make up for his lack of sound Bible argument. He has not hurt our cause, and the united testimony of the candid is, that he has failed to make out a case, either against the Sabbath or in favor of Sunday.

N. BATTIN.

MICHIGAN.

Ransom Center, Jefferson, Hillsdale, and Quincy. —Between January 1 and 15, I visited the above named churches. Most of my time was spent with the first two. Both of these have in years past been subjected to very severe trials; but we think there are evident tokens that God, through his providence, has been steadily working for their deliverance. While with them, we organized in each a health and temperance club, and were much encouraged by the disposition manifested to enter heartily into the temperance work. I spoke also on the temperance question on my return trip, in both Hillsdale and Quincy. In the former place enough signers were obtained for a club; but I did not have time to complete the organization of the same. In the latter place I found a club already in existence, and endeavored to encourage them to prosecute the work with vigor.

W. H. LITTLEJOHN.

OHIO.

Mendon and Van Wert, Jan. 12.—Jan. 2 to 5, I was at Mendon. This church has a small membership, and has had very little preaching in the past five years. Still their Sabbath-school, T. and M. work, tithing, and regular meetings, are all kept up. The weather was so bad that we failed to have a business meeting on Sunday; but those that came together were in favor of taking a club of the *Signs*. The librarian will probably order them. I now think this will be a good place to hold a tent meeting in the spring.

Jan. 10-12 was the time of our district quarterly meeting at Van Wert; but on account of high water and mud, but few of the brethren could get there, and the Uniopolis church was the only one represented. The Van Wert church ordered a club of ten *Signs*.

G. G. RUPERT.

Geneva and Bloomfield.—Dec. 31, I came to Geneva, which is between Cleveland and Ashtabula. Here I found a half-dozen Sabbath-keepers gathered together, with several others who are friendly. I spoke to them in Sister Bane's parlor. All were interested in the message. They took over two hundred *Annuals*, renewed their subscriptions to *Review* and *Good Health*, and donated to the T. and M. and S. B. funds and to other good works. We have no church here, yet it seems as though the way was open to raise up one with a little effort. I shall remember my visit here with pleasure.

Jan. 2, came to Bloomfield. Though there is a large church here, yet they are so widely scattered that but few usually meet together. The weather and roads were very bad, hence the attendance was small, only about a dozen. We attended to the usual business of a church quarterly meeting. All spoke, giving encouraging testimonies. Those who made a start when I was here last spring are doing well.

Bro. Underwood had formed a temperance club before I came. Though they had already used several hundred *Annuals*, yet they took over three hundred more. Each member also became responsible for obtaining a given number of subscribers for *Good Health*, amounting in all to one hundred. Each person will give more or less time to canvassing for our periodicals.

The T. and M. reports showed a large improvement over last quarter. Their society is out of debt, with a large stock on hand and money in the treasury. This is the way it ought to be with each church.

D. M. CANRIGHT.

WISCONSIN.

Lucas.—At our meeting on the Sabbath, Dec. 27, all the members of the Lucas church were present, besides brethren and sisters from Wilson. The Sabbath-school here is a success.

On first-day we had a meeting of the V. M. society. The organization was completed, dues were paid, canvassers were appointed, and all felt pleased that arrangements had been made so that they could work intelligently for the salvation of their fellow-men. Although it was not yet due, they paid \$27.00 on their s. b. The business of the special meeting for the 21st was attended to, and ten copies of the *Signs* were taken.

The next day Bro. R. Foster and myself visited the Wiston church. This church had had some trouble. We visited every family, and had a season of prayer. On the last day of the year, all the brethren and sisters met to transact the business of the special meeting and organize a V. M. society. We had a season of prayer, and the remainder of the day was spent in doing business for the Lord. The enemy was repulsed; and if the brethren and sisters carry out their resolutions, the year 1880 will be a happier one for them than was 1879.

On New Year's day, we attended a surprise dinner and prayer-meeting which two sisters had arranged for their brother, who was trying to overcome the tobacco habit. The afternoon was spent in prayer and praise. The dear brother felt that he had gained a victory. Two of his brothers-in-law, who had made no profession, promised never to use the filthy weed again, and one of them, for the first time in his life, prayed and gave his testimony for the Lord. We all felt that the Lord had come very near to us during the last week of the year, and as we consecrated ourselves anew to his service on the first day of the new year, we felt that it was "sweet to work for Jesus."

During the seven days, we held eight meetings, in all of which prayer, praise, and confession took a prominent part.

JOHN McMILLAN.

Stevens Point, Jan. 14.—In November, 1879, I visited the Attica church, in Green county, Wis. This church was organized in connection with the tent-meetings held there during the past summer. The interest and attendance were good. I spent considerable time in visiting families between Albany and Monticello. A number were prevailed upon to take a stand for the truth and unite with the church. They now have a membership of twenty, also an interesting Sabbath-school. We held a quarterly meeting, and celebrated the ordinances of the Lord's house. It was a refreshing season. The labors at this place closed with a temperance meeting, which was well attended. Fifteen signed the pledge.

About the middle of December, I went to Stevens Point to commence labor in the ministerial division that has been placed under my charge.

Dec. 27, 28, I held a quarterly meeting with the church at Stevens Point. The attendance was small, but, by the blessing of the Lord, we enjoyed a good season. This church is laboring under some discouragements.

Jan. 3, 4, I held a quarterly meeting with the church at Grand Rapids. They have a membership of fourteen. The Sabbath-school is well conducted, and very interesting. The weather was unfavorable, yet the meetings were well attended. Some who had not seen their way clear to unite with the church did so on this occasion. A tract society meeting was held, in which much interest was manifested.

Jan. 10, 11, I held a quarterly meeting with the Plainfield church. Our meetings were especially blessed of the Lord. A number expressed a wish to become members of the church. We had a good T. and M. session. The meetings here closed on Monday evening with a temperance lecture. The house was crowded. A temperance club of thirty-four members was organized; thirty of these signed the teetotal pledge, and twenty became full members by paying the initiation fee. A leader and clerk were elected.

In visiting these three churches we sold \$16 worth of Sister White's bound books, obtained forty-nine signers to the temperance pledge, received pledges for the general fund to the amount of \$42, also \$3.75 for the English Mission, sold thirty-three copies of Testimony for the Church No. 29, obtained nine subscribers for the REVIEW, twenty-one for *Good Health*, seven for the *Instructor*, twelve for the *Signs*, and two for the German paper.

Bro. J. J. Smith, director of Dist. No. 7, accompanied me in visiting these churches, and rendered much assistance.

N. M. JORDON.

TESTIMONY NO. 29.

A LOCAL paper in Battle Creek having undertaken to raise a sensation by publishing garbled extracts from this work, we addressed the following note to the Battle Creek *Journal*, the leading city paper, which appeared in its issue of Jan. 14, 1880 :—

TO THE PUBLIC.

To the Editor of the Battle Creek *Journal*:

Will you allow us space in your journal to say to the public that if they believe what a morning daily is publishing concerning the writings of Mrs. White, they are most grievously imposed upon. It asserts that these writings have never before been "presented to the world." But some, at least, of the citizens of Battle Creek know that since our location here in 1855, these works have been advertised for sale in the publication column of our paper, openly upon the book-shelves of our office, and in all the catalogues we have sent abroad. They have always been free to the public, and many not of our faith have purchased and read them. And those who will look at the record of the proceedings of our late Conference, will see that steps were taken to give them still greater publicity, as we are persuaded that they inculcate the highest morality, both public and private, the scrupulous practice of which would be vastly to the advantage of both the church and the world.

We notice that the publishers of the paper above referred to put in whole paragraphs of their own, and place them in quotation marks as if from the writings of Mrs. White. And again, paragraphs are run together with no indication of any omission, which in the book are on different subjects and fourteen pages apart. The reader can judge for himself how fair a representation of the contents of the book he can get by having it pre-

sented in such connection. This is following hard after those who go one step lower and burlesque the Bible by quoting, "And Judas went and hanged himself. Go thou and do likewise."

If any have an interest to read the book as it is, which is thus garbled before the public, it can be had at the REVIEW AND HERALD Office and at F. E. Peaslee's bookstore. And if any paper, with a fair and candid motive to present the real truth, desires to publish any of the writings of Mrs. White whatsoever, we shall be happy to furnish them.

EDITOR OF REVIEW AND HERALD.

The following paragraph relative to the same matter, we copy from the Lansing *Republican*, of Jan. 17 :—

"Mrs. Ellen G. White, of Battle Creek, well known in Lansing as an able and interesting speaker of the Advent persuasion, is receiving a large amount of criticism on her recent vision, marking out the track in which her people should travel. In the Battle Creek *Journal* of Jan. 14 Henry Willis comes to her defense, and among other things says: 'I would that all other religious beliefs in Battle Creek were as true to morality as Mrs. White and her adherents. Then we would have no infamous dens of vice, no grog-shops, no tobacco stores, no gambling halls, no air polluted with the fumes of rum, and that fell destroyer of man, tobacco.'"

Some of the Chicago and Detroit dailies have also taken the matter up as "correspondence from Battle Creek," publishing the most false and unjust statements and insinuations against Sister W. and her writings, especially in representing that these writings are not within the reach of any who may wish to read them. But it is all working well; for it is creating a public interest and demand for her writings, which we have wished to see, and shall now be happy to supply. And so we look for the Lord's declaration by the psalmist to be a little more than fulfilled in this case, as not only "the wrath of man," but his madness also, will be "caused to praise him."

Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16:15.

A WORD TO ALL.

BY ELD. S. N. HASKELL.

HAVING spoken of canvassing and the work of colporters, we wish now to speak a word to our V. M. societies.

No part of the missionary work is of greater importance than visiting families and praying with them, and in many instances the sisters can accomplish more in this direction than the brethren. When V. M. societies were first organized, this was an important branch of the work performed. At each meeting of the society, it was decided who should be visited by the members before the next meeting, when a report was given, and further steps taken if necessary. Frequently different members would visit the same families, and thus this work was continued some time.

This kind of labor will add very much to the interest of any missionary society, and there are hundreds of villages which might in this manner be canvassed by our sisters this winter. In fact, no individual or church can engage in a work like this without its giving them a burden for souls, and interesting them in the work of God.

HOW SHALL FAMILIES BE APPROACHED?

This question is frequently asked by those who are urged to engage in this work. Not having been accustomed to present the subject of religion to their neighbors, and feeling sure that any advance of this kind will be repulsed, they are anxious to know how to approach them. Upon this point we wish to offer a few thoughts.

1. Great care should be taken not to have it appear that you call on any one for the purpose of introducing to them some doctrine which would be repulsive to them.

2. Make the call appropriate to the occasion and circumstances. In some cases it would be well to take some kind of work, as sewing or knitting.

3. As soon as convenient, give the conversation a religious turn, and introduce such particular points as will be most agreeable. It may be Christ, his character, his death or resurrection. If so, his sufferings,

dying with the Father's smiles hid from him, his appearance to Mary before he had ascended to his Father, his subsequent appearance to the disciples, and many other incidents in his life, can be mentioned; and in connection with them, interesting and instructive ideas can be presented, which, though rich in thought, are but little considered by the mass of professed Christians at the present time.

4. To obtain these ideas, carefully read the Bible record of the sufferings and death of Christ, in connection with the Spirit of Prophecy; and take the same course with reference to other points of interest.

5. Take with you the REVIEW, *Signs of the Times*, *Good Health*, and where there are children, the *Youth's Instructor*, with those articles marked which you especially wish them to read.

6. After conversing upon religious subjects, have a season of prayer. Do not be afraid to recommend Christ and the consolations of his grace without presenting doctrinal subjects which would be objectionable to those whom you are visiting.

As you leave, call attention to some article in the paper or the tract which you have with you, one that you think they would like to read, but not the one you have marked, especially if that one treats on some doctrinal subject on which you have not conversed. Marking an article will secure the reading of it, even if nothing is said about it.

The more familiar you become with the life of Christ, and the more carefully you imitate the example he has set, the more easily you can converse upon these subjects, and interest others in them. In a short time you will be surprised to find that some are sufficiently interested to subscribe for one or more of our periodicals, and that others wish to read the Spirit of Prophecy and our other publications. Such labor as this, when properly conducted, will yield nothing but good fruit; but first of all, seek divine aid in the closet.

A MISSIONARY WORKER.

THE following is a portion of a letter written by a brother in St. Helena, Cal., to Eld. S. N. Haskell. Although a private letter, Eld. H. takes the liberty to offer it for publication, thinking it worthy of being made public as an inspiration to other workers, and to show what can be done when the heart is in the work. We concur in this opinion, and are happy to present for the consideration of the reader the following narrative. This brother puts in six days' work in a week at his regular business, and does his missionary work outside of that. His letter shows what he has done, and hence what others, unless more unfavorably situated, can do likewise. After thanking Eld. H. for an encouraging letter received from him, the brother says:—

"During the past year I have sent away upwards of 2,700 *Signs*, having put every dollar that I could get hold of into the work. We have just ordered our new club, but I was only able to take twelve copies to begin with. It seems impossible for me to be reconciled to this small number, unless it is shown that we are not living in the last days, and that cannot be done. I have a field of missionary work opened before me for the coming year in which I could use more than 150 *Signs*. I have also a large, interested correspondence in Great Britain (including Ireland, Wales, and Scotland), Australia, and Egypt; and I cannot, nay, I dare not, think but that God will open the way for me. This work has become dearer to me than my life. I often retire to plead with God for wisdom, strength, and missionary matter, that I may work in his cause for the salvation of precious souls for whom Christ died; and not a night passes that I do not get up, and on bended knees pour out the desires of a burdened heart that I may so live that God can accept me as a co-worker with Jesus. I am anxious to have a daily connection with him, that when the silent messengers are sent out, the Spirit of God may go before them to prepare the way for his truth.

"I cannot understand why we as a people are not more enthusiastic over the missionary work. Why do we stand idle all the day long, telling our dear Lord that no man hath hired us, overlooking the fact that he has told us to go and labor in his vineyard, and by-and-by he will pay us? I am more than charmed with this blessed work; and it seems to me

that even eternity will not be long enough to fathom the depth of Jesus' love in permitting one so unworthy to engage in it. I only ask him to make me one of his hired servants. Satan knows his time is short, that He whose right it is to reign is soon coming, and that God will give him the kingdom. Our adversary also knows that the time of his destruction is near; but many of God's people will be taken unawares because they knew not the time of their visitation. For myself, I can say, Once I was extremely blind, but now I see, because old things are passed away, and all things are become new. I spent twenty years of my life at sea, and rose to be chief officer in the service. I came to San Francisco, and heard Bro. Loughborough preach; and the last nine years have been the very happiest of my life, and the past year excels them all. If I possessed ten thousand lives, I would use them all in the missionary cause, and in other work connected with the third angel's message. May God grant that the slumbering Laodiceans may awake and realize the awful realities of the Judgment. I believe that this solemn tribunal must close very soon, because a short work will the Lord make upon the earth.

"It seems to me every day that the burden of missionary work is rolling upon me. I have sent 150 *Signs* at times to Egypt, and I expect to hear from Bro. Ribton every week with more names. I am also assisting Bro. Sanborn in his mission, and have lately sent twenty-five *Signs* to England to be used in jails and penitentiaries. I have also sent to England for a list of the English men of war, so that I can send our reading matter to them. I long to see the time when I shall be able to give three or four full days to the missionary cause each week. All the pay I ask for is something to eat and wear, and plenty of reading matter to send out to the people. I pray God to make me a missionary in thought and deed. Like good old Jacob, I shall keep on praying to the Lord, till he gives me all the *Signs* and other reading matter that I can use in his cause. On Christmas day I sent away 243 *Signs*, 70 *Annals*, and 104 letters, which it took me two weeks to get ready. I would get up at three or four o'clock in the morning and devote two and a half hours to this work, and an hour and a half at night. I have done this repeatedly, during the year, and then done a hard day's work besides; and to-day I feel as well as ever, though some of the brethren say I do not look quite so healthy.

"The result of my efforts this year has been very good. Some who received the *Signs* and never wrote to me, are now subscribers. We praise God, take new courage, and press on in the work. There is a minister in Adelaide, South Australia, who is interested, with whom I am corresponding.

"Our church is to be dedicated on the second Sabbath of the new year. It is admitted to be the best church in St. Helena. Its size is 28 by 48 feet. It will be dedicated free of debt, and we hope that God will accept it. Our people are all of good courage.

"This quarter I have sent to various parts of the world 1,464 *Signs*, 500 letters, 700 *Annals*, 900 pages of tracts; and have done almost all of this work early in the morning and in the evening. I hope that I shall see 350 *Signs* coming here next year instead of 200. I earnestly desire your prayers that God will remember me. I can work as cheap as any one, and I will try to do all the good I can. I hope that we as a people will be as earnest to advance the truth as our opponents are to advance error. Since I commenced writing this letter, I have received three missionary letters, one of which is from Edinburgh, Scotland. As I read it, my heart leaped for joy, and I exclaimed, 'The Lord must open the way. O Lord, I believe; help thou mine unbelief. Increase my faith.' So I must pray on.

"We hope, by the blessing of God, to see you among us again soon, that we may catch more of the missionary spirit."

TRACT INSTITUTE AT ADAMS CENTER, N. Y.

THIS meeting, we believe, will prove a source of great profit to the cause in the New York Conference. Although it was not so largely attended as we hoped it would be, yet every district but one was represented, and those who did attend came with a mind to work. Five regular meetings were held each day, and yet the interest continued good to the close. The presence and labors of Eld. S. N. Haskell during the early part of the meeting added much to the interest of the work, and all expressed great regret that he could not remain during the entire time.

One of the most encouraging features of the meeting was the interest manifested by the ministers

in the tract work. Nearly all were present, and took an active part in the exercises of the Institute throughout; and we have good reason to believe that all will take an active interest in the work of the society, and use their influence for the advancement of this branch of the work in connection with their other labors.

The brethren parted with feelings of good courage; and the officers of the society, and, in fact, all the brethren and sisters, returned to their homes determined to carry out the instruction received, and to engage with new zeal in the missionary work.

B. L. WHITNEY.

—THE grand difficulty is so to feel the reality of both worlds as to give each its due place in our thoughts and feelings—to keep our mind's eye ever fixed on the land of promise, without looking away from the road along which we are to travel toward it. —Hare.

Notes of News.

—BISMARCK'S health is improving.

—GOVERNOR VAN ZANDT has been appointed Minister to Russia.

—THE losses by the recent Boston fire are now estimated at about \$1,000,000.

—DURING 1879 there were 739 fires in Philadelphia, causing a loss of \$1,524,911.

—BUENOS AYRES is to have a Continental Exhibition, which will be opened in that city, Sept. 15, 1880.

—THE New York Times says: "We are menaced by a railroad despotism, and it is the duty of Congress to interfere."

—DURING the year just closed, about 20 ocean steamers foundered at sea, and their fate has never been known.

—ACCORDING to the *Missionary Review*, the Greek church is making as rapid progress in Japan as the Protestant church.

—GAMBETTA (Republican) has been re-elected President of the French Chamber of Deputies, which re-assembled Jan. 13.

—OF the newspapers of Pennsylvania, 22 have declared in favor of Grant for the Presidency, 26 for Blaine, and 3 for Sherman.

—PARIS has had 32 days of frost this winter, during which the thermometer fell to 8° below zero. This is the coldest weather on record there.

—THE Emperor of Germany has devoted the fund of \$60,000 raised at the time of his golden wedding, to the relief of the sufferers by famine in Silesia.

—A DISPATCH dated Jan. 11, says that since the 8th there has been incessant fighting between the Montenegrins and the Albanians. It is a local feud, however.

—THE British now have possession of Cabul; but there are rumors that another insurrection has arisen, and the Afghans propose to contest their right to the situation.

—THE Western Union Telegraph Company have prepared a bill providing that the same inviolability that attaches to mail matter, shall be extended to telegrams.

—MR. ERNA is again in eruption. Three new craters have appeared. Several villages are threatened with destruction, and there is great alarm among the inhabitants.

—THE silk mills of Patterson, N. J., employ 10,000 hands, besides from 2,000 to 3,000 employed in their own homes. The annual production of these mills reaches a total of \$14,000,000.

—THE Wheeler and Wilson Sewing Machine Company, of Bridgeport, Ct., has at present on hand orders for 10,000 sewing machines in advance of the capabilities of their immense establishment.

—THE Samoan Islands have been entirely Christianized. Out of a population of 40,000, about 35,000 are connected with Christian churches. Of this number, 2,852 are Roman Catholics, however.

—THE city of Deadwood, D. T., is a good example of Western enterprise. Eight weeks after being destroyed by fire, it was completely rebuilt, with buildings of a superior character.

—THE distress in Ireland is very great. Many are on the brink of starvation. The magistrates of Cork are urging greater activity in "suppressing demonstrations partaking of the nature of bread riots."

—AT Deadwood, D. T., and vicinity, a disease similar to diphtheria is causing from 4 to 6 deaths a day. Adults as well as children are the victims, and the cold weather is likely to increase the mortality.

—JAMES ANTHONY FROUDE, in an article in the *North American Review*, says that from being the smallest denomination in the United States the Catholic church has in less than a century grown to be the largest denomination in the country.

—A FRENCH artist has invented a system of colorization by means of which photographs may be taken in several colors. The effect is said to be very pleasing, the gradations of light and shade being excellent. The process is simple and inexpensive.

—THE Tay bridge in Scotland, from which a passenger train was recently hurled into the water 80 feet below, was completed in May, 1878. It was two miles long, and was considered a triumph of engineering skill. The North British Railway Company have decided to take immediate steps to rebuild it.

—THE net revenue of the New York post-office during the

past year was \$1,028,664; of that at Boston, \$656,634; at Philadelphia, \$635,964; at Baltimore, \$235,714; at Washington, \$57,035; at Cincinnati, \$293,781; at Chicago, \$635,954; at St. Louis, \$295,529.

—THE *Gazette* of Reno, Nevada, describes the soil in the bottom and around the margin of a lake recently discovered near that town, as "of a grayish color, quite tenacious, and with a hard smooth surface, over which a carriage rolls as smoothly and noiselessly as over a carpeted floor. When a ball made from the soil is thrown down, it will rebound like rubber."

—A DISPATCH from Rome states that the pope has approved the appointment of Bishop Elder, of Natchez, to be the coadjutor of Archbishop Purcell, of Cincinnati, with right of succession, and to be administrator of the arch-diocese. It is trusted that his administrative ability will be sufficient to extricate the finances of the arch-diocese from their present embarrassed condition.

—THE Chinese in New York are more numerous than most people know. There are in the city over 300 laundries, 50 groceries, 20 tobacco stores, 10 drug stores, 6 restaurants, and a variety of other establishments, all owned and carried on by Chinamen. There are three schools in New York attended by the adults and their half-breed children. Under these circumstances, Mr. Brown's mission among the Chinese, near Five Points, becomes an object of interest to Christians.

—THE Island of St. Kitts, known as "the Mother of the Antilles," has recently been laid waste by floods. In the center of the island is a rugged peak 4,000 feet high, known as Mount Misery. The streams from this elevation, swollen to torrents, converged in a gulch at the base, and rushed over the arable land, destroying an immense amount of property. Great distress prevails. It is supposed that 200 lives were lost.

—RUSSIA, with all her domestic troubles, is threatened with serious foreign disturbances. Her relations with Germany and England are very precarious, and it would seem that an open rupture might occur at any time. The *Inter-Ocean* of Jan. 12 gives the following sensible remarks from the *Republique Francaise*, Gambetta's organ, as "French opinion": "Without troubling to see all events well at home, Russia has cast herself upon the path of conquests and chimeras. She has taken the wrong road. Instead of following the Utopian dream of striking Turkey at the risk of obtaining but a meager share of the spoil, how much wiser it would have been to have entered upon a transformation at home. Her best policy now is resolutely to take in hand those reforms which the vast majority demand and expect. We must always reckon with Russia; but as long as she remains in her present unhealthy state, she will be feeble, and play an unimportant part in the destinies of Europe. When the house is on fire, there is a decided originality in running out of doors and setting fire to the houses of others. Reasonable people at such times endeavor to extinguish their own conflagrations." France knows how it is. She has had such fires to put out.

Obituary Notices.

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

LEE.—Died at Lamberton, Minn., Aug. 21, 1879, of diphtheria, Fanny E., daughter of P. H. Lee, aged 13 years and 8 months. She had kept the Sabbath about six months. M. H. BROWN.

FRANCIS.—Died of membranous croup and diphtheria, near Clyde, Sandusky Co., Ohio, Dec. 5, 1879, Lizzie T., only daughter of Wm. A. and M. E. Francis, aged 6 years and 1 month. W. D. SHARPE.

GREEN.—Died of diphtheria, near Raymond, Penn., Jan. 3, 1880, our little son, Oscar, aged 2 years and 2 months. We deeply mourn his loss, but look forward to the resurrection morning. CHAS. A. AND CYRENA J. GREEN.

PACKER.—Died of diphtheria, at Dunkirk, Ohio, Nov. 22, 1879, Mary L., only child of Calvin and Mary Packer, aged 2 years, 7 months, and 23 days. Bro. and Sr. Packer embraced present truth nearly one year ago, under the labors of the writer. The funeral was largely attended. Discourse by the writer, from 1 Cor. 15:26. G. G. RUPERT.

FARLEY.—Died of membranous croup, in East Blaine, Me., Dec. 6, 1879, Darwin D., only son of Aaron W. and Agnes M. Farley, aged 4 years and 6 months. Funeral discourse from Ps. 103:13, 14, by Eld. Taylor, F. C. Baptist. Also, of diphtheria, Dec. 14, 1879, their only daughter, Sarah B. Farley, aged 8 years. Funeral discourse by the writer, from 2 Sam. 14:14. S. J. HERSUM.

JEROME.—Died of typhoid pneumonia, in Roscoe, Ill., Dec. 21, 1879, Sister M. A. Jerome, in the fifty-fifth year of her age. For several years she had endeavored to keep all the commandments of God. She was respected by all who knew her, as a godly, devoted woman. A husband and a large circle of friends mourn her loss; but they sorrow not as others who have no hope. Funeral services by the writer. C. H. BLISS.

PICKLE.—Died of diphtheria, at Golden Gate, Minn., Sept. 19, 1879, Myron N., only son of John E. and Nancy M. Pickle, aged 12 years, 5 months, and 19 days. He was patient through all his sickness.

Of the same disease, Oct. 5, 1879, his sister Ella M., aged 15 years. Sister Ella was baptized about two years ago. She loved the truth, and in her last moments gave a good testimony. M. H. BROWN.

STANDARD BOOKS

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

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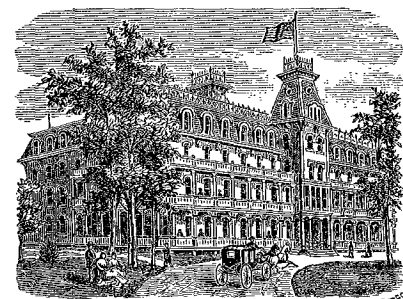
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THE SIGNS OF THE TIMES.

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 22, 1880.

The P. O. address of Eld. James White and Mrs. E. G. White will be, till further notice, Otsego, Allegan Co., Mich.

TO THE BRETHREN IN MICHIGAN.

IN another column will be found a notice of what some of the enemies of our faith are trying to do in reference to the writings of Sister White, making Testimony No. 29 the point of attack. The false statements referred to will probably be spread by different papers all over the State; and we recommend to our brethren living in various localities, wherever public attention may be called to these matters, and an interest or curiosity be raised to read Sister W.'s writings, that they circulate her pamphlets on the Life of Christ, and also this number of the REVIEW containing the article on The Spirit of Prophecy. We shall print extra numbers for this purpose.

A. H. VANKIRK: The statement has been made in Michigan papers that Battle Creek is in rank the third mailing office in the State of Michigan; which is correct. The mistake you refer to has come from some one saying United States instead of the State of Michigan.

SHOOTING-MATCHES.—Is it right, asks a correspondent, for S. D. Adventists to patronize shooting-matches? We might with propriety turn around and ask, Is it right to ask such a question? Any person who will patronize and spend his time in any such folly as shooting-matches is undeserving the name S. D. Adventist, and is not one, however much he may claim the name.

THE GUIDING HAND.

BY ELDER R. F. COTTRELL.

WHEN the Epistle to the Romans was written from Corinth, it seems that the apostle had never been in Rome; but he had heard that there were some in that place who believed, and he was anxious to see and help them. He longed to see them, and had often purposed to go there, but had been hindered. The Lord's time had not yet come. He wrote:—

"I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto)." Rom. 1:8-13.

Paul intended to visit the seat of the great Roman empire; and he did not mean that Rome should be the full extent of his journey in that direction. His mission was to the world. He intended to go on westward to Spain, thus reaching the Atlantic shore, the western boundary of the known world. See Rom. 15:20-25.

But before going to Rome, the apostle had a mission to Jerusalem. We read: "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome." Acts 19:21. He still meant to see Rome by some means; and it is reasonable to suppose that he expected to travel as he had heretofore,—voluntarily, and at his own charges. He did not know that the Roman government would take him there free of charge.

On his way to Jerusalem, he was dissuaded by prophets from going there. They told him very truly that the Jews at Jerusalem would bind him and deliver him into the hands of the Gentiles. His reply was, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:10-13. If he died at Jerusalem, of course he would be excused from going to Rome. So he went bravely on, "not knowing the things," he says, "that shall befall me there."

Bible readers know the sequel. He was seized by the Jews, who were determined to kill him, was taken out of their hands by the Roman authorities, and, to save his life, was sent off by night to Caesarea. The Jews wished to get him back to Jerusalem, under pretense of being

tried there, but in reality to give his sworn enemies a chance to murder him. And when he was asked by Festus if he would go up to Jerusalem to be judged by him, his answer was, "I stand at Caesar's judgment seat," meaning, doubtless, that he was there to be judged by a Roman governor, the proper authority, and that he ought not to be put in the power of his murderous enemies. Said he, "I appeal unto Caesar." To his surprise, Festus replied, "Hast thou appealed unto Caesar? unto Caesar shalt thou go."

When a boy I used to read the words of Agrippa, namely, "This man might have been set at liberty, if he had not appealed unto Caesar," and I would feel regret and sorrow for the apostle, because he had made that mistake. But the Guiding Hand was there. This was God's way of sending an ambassador to Rome—"an ambassador in bonds." It was a fearful voyage, one of extreme hardship and suffering; but God caused the Romans to take the apostle to Rome, and then grant him liberty to preach to those who would hear in "his own hired house."

The Guiding Hand is with the faithful servants of God. They cannot die, until they have fulfilled their mission. It was so in former times; why not so now? God still lives, and has as much interest in his work on earth as ever. He chooses his own instrumentalities as well now as then, and will guide and sustain them, if devoted to his will. Why not, then, fully trust him?

We cannot choose the way for ourselves. Our plans may be thwarted, and our course directed contrary to our expectations. But if, with a true heart, we rely upon the Guiding Hand, the will of God will be accomplished. Why not, then, pray, "Thy will be done"? We must meekly accept our situation, and submit to the crossing of our purposes; for he has said, "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9.

We may regret our want of power. Age may be approaching, and our bodily and mental powers failing; but we must remember that God is strong, and his strength may be shown to be perfect by being exhibited through our weakness. See 2 Cor. 12:9. Let us then cheerfully accept the will of God, and move onward in his service, believing that his hand will guide us, crown our efforts with success, and finally crown us in his kingdom.

"Forward, then, with courage go."

BY THE SPIRIT OF GOD.

I HAVE just finished two prayerful readings of Testimony for the Church, No. 29, and I have felt greatly re-
proved, and also strengthened to renew the struggle for complete victory, in the strength of Jesus, our matchless Redeemer, who still loves us. He proves his love by often reproving us through the testimonies of his Spirit. And I hereby wish to say to all who love the present truth, Dear brethren and sisters, if you neglect to give Testimony No. 29 a careful and prayerful reading, you wrong yourselves. I would not be deprived of the knowledge I have thus obtained for anything that I know of. Read, believe, and obey, and the Lord will greatly bless. I. SANBORN.

AN IMPORTANT MEETING.

THE State quarterly meeting for Michigan T. and M. Dist. 8, 9, 10, 11, 13 and 16, to be held at Flint, Jan. 24-26, will be a very important one for this division of the State. At this meeting we expect to see every minister and director in these districts. Let no ordinary circumstance deter you from coming.

We also urgently request that there be a good delegation of brethren and sisters from every church composing these districts. At this time arrangements will be considered for more perfect action in the T. and M. work. We hope to have the largest gathering ever held in this part of the State. We would be glad to see all who attend this meeting come with such zeal in the work of God as would inspire a greater love and more earnest activity in every other person.

Bro. and Sr. White are expected to attend, and this will give us all an opportunity to hear once more the good counsel and instruction from these servants of the Lord.

J. FARGO.
E. R. JONES.

Appointments.

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

GENERAL MEETING IN MINNESOTA.

THE Minnesota Tract and Missionary Society will hold its semi-annual meeting at Hutchinson, Feb. 7, 8. Meetings will commence Friday evening.

The directors, secretaries, and librarians of the several districts are particularly requested to attend, as matters of importance will be considered. We hope to see a large number of the brethren at this meeting. Come prepared to take care of yourselves, as far as possible.

HARRISON GRANT, Pres.

We will meet with the church at Gaines, Mich., Jan. 24 and 25. Eld. E. H. Root will be present.

E. B. AND E. S. LANE.

I WILL meet with the church at Little Falls (Cataract) Monroe Co., Wis., Feb. 21, at 2 o'clock P. M., and first-day forenoon and evening. Would like to have the brethren from Leon attend if possible. T. B. SNOW.

PROVIDENCE permitting, I will meet with the church in Bunker Hill, Mich., Jan. 24, 25. We wish to see a full attendance, as the meeting will be an important one.

M. B. MILLER.

Carson City, Mich.
Matherton, "

JAN. 23-27,

Jan. 28, 29,

A. O. BURRILL.

THE T. and M. quarterly meeting for Division Three, Michigan, will be held at Orleans, Ionia Co., Feb. 7, 8. It will be seen that this will be in connection with the T. and M. Institute appointed by Eld. Haskell in last REVIEW, to commence Feb. 5 and continue two weeks. Hope the ministers and T. and M. officers and workers in this division and others from other parts of the State will avail themselves of this opportunity. Let all bring bedding and provisions, so as to care for themselves as far as possible. J. FARGO.

A. O. BURRILL.

Publishers' Department.

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

MICHIGAN CENTRAL RAILROAD.

| GOING EAST. | | | | | STATIONS. | | GOING WEST. | | | | |
|-------------|-----------|---------|-------|--|-------------------|----|-------------|---------|-----------|----------|--|
| Night Ex. | Atla. Ex. | Day Ex. | Mall. | | | | Mall. | Day Ex. | Atla. Ex. | Pack Ex. | |
| A. M. | A. M. | P. M. | P. M. | | Ar. Detroit | De | A. M. | A. M. | P. M. | P. M. | |
| 8.00 | 8.35 | 6.30 | 6.50 | | Ar. Jackson | De | 7.00 | 9.35 | 8.10 | 9.50 | |
| 5.00 | 12.45 | 4.05 | 8.45 | | Ar. Battle Creek | De | 10.20 | 12.15 | 11.15 | 12.55 | |
| 3.18 | 11.10 | 2.15 | 1.28 | | Ar. Kalamazoo | De | 12.19 | 1.55 | 12.50 | 2.30 | |
| 2.28 | 10.38 | 1.40 | 12.33 | | Ar. Michigan City | De | 1.15 | 2.37 | 1.38 | 3.02 | |
| 11.30 | 7.40 | 11.18 | 9.25 | | Ar. Chicago | De | 4.30 | 5.20 | 4.55 | 5.55 | |
| 9.10 | 5.15 | 9.00 | 7.00 | | | | 6.50 | 7.40 | 7.30 | 8.30 | |
| P. M. | P. M. | A. M. | A. M. | | | | P. M. | P. M. | A. M. | A. M. | |

Day Express and Mail daily, except Sunday. Pacific and Atlantic Express daily. Night and Evening Express daily, except Saturday and Sunday.

THE post-office address of D. T. and Mrs. L. A. Fero is Wells-ville, N. Y., instead of Penn., as stated in the last H. and T. quarterly.

WISCONSIN SABBATH-SCHOOL SECRETARIES, TAKE NOTICE.—The Secretary of the State Sabbath-school Association is Mrs. Nellie Taylor, Neillsville, Clark Co., Wis., and not Mattie A. Kerr.

WANTED.—Two men for grubbing and clearing timber. None need apply who do not understand that kind of work. For further particulars, apply to G. Bernard, Serena, La Salle Co., Ill.

Will the brethren in Virginia take notice that all business connected with the T. and M. society must be done through the State Secretary? All money, donated or otherwise, must be forwarded to R. T. Fultz, Quicksburg, Shenandoah Co., Va.

A. C. NEFF, Director.

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.

A S Perrin \$1.75, Mrs E A Turner 3.70, Mrs Jennie Reid 3.85, Mrs L A Bramhall 17.52, Geo Foreman 37.17, S S Shrock 15.88, Lewis Johnson 12.77, Wellman & Gilbert 19.77, E B Lane 26.94, Wm Chinnock 8.50, J B Gregory 35.35.

Books Sent by Freight.

Lizzie Hornby \$75.00, S N Haskell 111.68.

Cash Rec'd on Account.

Ill Conf Fund Sarah Glascock s b \$13.00, Ill Conf Fund M J Myers (s b) 50c, G S Honeywell 15.00, Ind Conf Fund 290.00, Ind T & M Reserve Fund 15.00, Am H & T Association per M F Stillman 27.75, Vt T & M Society per T H Purdon 68.05, N Y T & M Society per B L Whitney 362.37, M M Olsen 81.04, Calverton, Md church 9.35, Signs of the Times B C V M Society 148.00, Mo Conf Fund M B Wagner 2.00, Am H & T Association per J Thayer 3.75, Ind T & M Reserve Fund per S H Lane (I Zirkle 25.00, Wm McCurdy 10.00), Ind T & M Society per S H L 23.00, Va T & M Society per I Sanborn 3.75, S Osborn 5.00, Wm Ostrander 5.00, Col T & M Society per A J Green 25.88, Vt T & M Reserve Fund (A J Barton 5.00, Mary Howe 1.00), Pa T & M Society per B L W 137.33.

Gen. Conf. Fund.

Mary A Manley (thank-offering) \$1.00, Orange church 175.00, Mo Conf per Wm Evans tithe 100.00, Annie Mills 1.00, Sarah Glascock 30.00.

Mich. Conf. Fund.

Cedar Lake per C Webster \$18.50, Brookfield per L N Lane 19.54, Sheridan per B E Sherman 25.12, Orange per L C Smith 32.00, Newton per James Stiles 40.35, Baurort Augusta Chafee 8.01, Partello per Robert Crawford 20.50, St Charles per E L Watkins 3.20, Orleans per L B Kneeland 28.00, Jasper per N A Horton 13.07, Westphalia per M J Parkhurst 10.34, Maple Grove per Wm Harding 18.92, Armada per M F Mullen 2.40, Matherton per Peter Moore 21.00, Cedar Springs per L S McClure 10.27, Kalamazoo per E M Butler 25.00, Muir & Lyons per F Howe 6.40, Otsego per A Carpenter 53.07.

Mich. T & M. Society.

Dist 11 Augusta Chafee added 2.67, Dist 3 per J H Thompson 14.25, Dist 13 per M F Mullen 16.75, Dist 1 per C S Veeder 56.80, Dist 9 per D Malin 27.50, Dist 6 per F Howe 135.45, Dist 10 per S Wilson 81.24, Dist 4 per A Carpenter 134.56, Dist 16 per M E Rathbun 5.00.

Danish Mission.

Ole Paulsen \$5.00, Paul J Norderhus 5.00, Ole Larson 2.00, John Peterson 4.00, Lizzie Edwardson 12.00, Rasmus Hansen 5.00, Lars Clauson 5.00, Hans Peterson 3.00, Lars Hanson 1.00, C A Dineson 5.00.

European Mission.

J T Alverson \$20.00, Orange church 50c, Sarah Glascock 25.00, Melissa J Myers 50c, R B Simmons Italian 5.00.

English Mission.

R B Simmons \$5.00.

The Thousand-dollar Fund.

Mary Martin \$1.00, M E Stewart 1.50.

S. D. A. E. Society.

P M Lamson \$25.00, Delilah Blanchard 5.00, Stephen Rider 10.00, Mrs Ellis Clarke 25.00, T H Purdon 25.00.

Share in Sanitarium.

Stephen Rider \$25.00.