

# The Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### A PSALM OF THE YEARS.

God of all ages, from whose constant hand  
Stream the swift years, like grains of glittering sand,  
Thee we adore, our Father, Saviour, Friend,  
Thee would we worship, ages without end.

Motes in the blaze of an unsetting Sun,  
Swift as the light our earthly course is run,—  
Atoms in space, yet close to thee we stand  
Sheltered, beloved, fast holden in thy hand.

Still hold thou us, as we adoring gaze  
On all the glory of thy works and ways;  
And stay our hearts if, overcast with gloom,  
We walk through pains and sorrows to the tomb.

Safe in thy love we tread the solemn shore  
Where beat the ages with uncaring roar;  
Knowing that God unseen is yet our friend;  
Loving his own, he loves them to the end.

Steady as stars which in their courses roll,  
So bound to thee be every trusting soul;  
Then, though stars fade, and suns dissolve in air,  
The life unending of our God we share.

Thanks be to God for years of blessing given,  
For earth's rich bounties, and the gifts of Heaven;  
Countless the favors that our paths surround—  
Thou hast each year with grace and goodness crowned.

Still thy long-suffering doth the sinful spare;  
Still waits to see the fruitless fig-tree bear;  
Pleads with the sinful, bids the weary come,  
Years for the lost, and holds wrath's thunders dumb.

Lo, nations, sunk in sin and darkness long,  
Write in their pain with dread contortions strong,  
Swift falls the stroke from the avenging hand,  
Bloodshed and slaughter drench the guilty land.

Yet locked in sleep, besotted, clothed with shame,  
Drunken and impious, men despise thy name;  
Fear not the storms that gather over head,  
Heed not the woes that come with earthquake tread.

Yet let not men, presuming on thy grace,  
Live on in sin, and mock thee to thy face;  
To such the deluge once in thunder spoke;  
O'er such the fiery storm on Sodom broke.

And so at last when guilt's dark cup o'erflows,  
On all the godless comes the day of woes;  
When men, unthinking, dream in peace secure,  
Destruction cometh, sudden, swift, and sure.

But better hopes the hearts of those inspire  
Who have for refuge fled from vengeance dire;  
Hidden within the cleft, eternal Rock,  
They dread no storm, they fear no tempest's shock.

To them, when storms of sin and wrath shall cease,  
Wide swing the gates of righteousness and peace;  
Those holy gates, where angels waiting stand  
To greet them as they reach the better land.

All hail, fair City, hail, celestial home,  
Whether the ransomed shall with singing come!  
As joys eternal crown them on their way  
To greet the glory of a nightless day.

Through time's dark night a holy radiance glows;  
The star that over Bethlehem's plain arose  
Shines o'er us now, and casts its beams afar;  
Herald of day! the bright and morning Star!

Swift may that Star ascend the eastern sky,  
Beaming with hope to each worn watcher's eye,—  
Shoot to earth's farthest realms its silver ray,  
Then blend its brightness with the perfect day.

O day of hope! for thee in solemn tones  
Rise loud and long the whole creation's groans;  
Earth, shook with anguish, travails to be free,  
Saints join the cry for glorious liberty.

Still wait we through each weary, servile year  
The joyful trump of jubilee to hear,  
When captive exiles shall in peace come home  
And sing, "The year of thy redeemed is come."

Still then, hearts longing wait, with anguish dumb—  
Their one great burden, "Lord, thy kingdom come;  
Bring in creation's new and better birth,  
As 'tis in Heaven, thy will be done on earth."  
—H. L. Hastings.

### ADDRESS AND APPEAL, SETTING FORTH THE IMPORTANCE OF MISSION- ARY WORK.

BY MRS. E. C. WHITE.

(Concluded.)

WOMEN can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. If this work was not beneath the dignity of the world's Redeemer, the Creator of worlds, should it be considered too humiliating for sinful mortals? If Christ taught, and if he wrestled in earnest prayer to his Father in behalf of those he came to save, we should engage in the same work. Those who engage with the Son of God in his work, be they ever so aspiring, can have no greater, no holier work than this. If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth. The Lord of the vineyard is saying to many women who are now doing nothing, "Why stand ye here all the day idle?" Zealous and continued diligence in our sisters toiling for the spread of the truth would be wholly successful, and would astonish us with its results. Through patience and perseverance, the work must be accomplished. In this faithful work is manifested the real devotion to God. He calls for deeds, and not words only.

We are so much wrapped up in our selfish interests that our hearts are not allowed to take in the needs and wants of humanity; we are lacking in deeds of sympathy and benevolence, in sacred and social ministering to the needy, the oppressed, and the suffering. Women who can work are needed now, women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls. All who have been partakers of the heavenly benefits should be earnest and anxious that others, who do not have the privileges which they have enjoyed, in seeing and hearing the evidences of truth, should have the truth in papers, tracts, and pamphlets. They will not merely desire that others should have this benefit, but will see that they do have it, and will act their part to accomplish this object.

Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving themselves will dwarf, and wither, and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus. But those who take hold of this work, whether young or old, must not be above counsel, and refuse to receive instruction. They will need to guard against self-sufficiency and self-importance. When it may come in the line of duty to correspond with those they wish to help, they should be careful not to show a pompous, self-righteous, pharisaic spirit. Those sisters who may be appointed to do work for the church, or tract and missionary work, should be guarded in regard to the tone in which they write. Some quite young persons have shown great weakness on this point. Letters have been written by youth, addressed to old and tried friends of the cause of God, who have carried the banner of the cross of Christ in all worthiness for nearly a quarter of a century, exhorting and advising them to be more zealous in the cause of God, more prompt in duty, in labor, and in reporting. All that was written may have been good in itself, but it was inappropriate; such letters do no

good. It is the manner and spirit in which labor is performed that makes it acceptable or repulsive.

The lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savor of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labor. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanor. Self must be hid in Jesus, and those who labor for God must have characters with a pleasant flavor. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying and weeping, sowing the precious seed of truth in imitation of the Redeemer, who was the Prince of missionaries.

Christ left the royal courts of Heaven; he left his high command, and for our sakes became poor, that we through his poverty might be made rich. He labored in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into Heaven's garner, and Christ shall then look upon the saints redeemed, he will see of the travail of his soul and be satisfied. He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the services of his believing people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will, in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in the cultivation of the heart in doing the works of Christ, will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joys of the life which measures with the life of God.

None of us should feel content to save merely our own souls. Those who appreciate the plan of salvation, the infinite price paid for man's redemption, will not live for themselves alone. They will have the deepest interest to save their fellow-men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in Heaven may not be in vain. They will on earth co-operate with the angels in Heaven, by manifesting their appreciation of the value of souls for whom Christ has died. They will, through their earnest, judicious labor, bring many to the fold of Christ. Not one who is a partaker of the divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace we may move forward in the pathway of duty, as co-laborers with the Redeemer of the world. Our work is to spread the light of truth and advance the work of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move that we make, and then trust the consequences with God.

"I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels re-

joice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? If you work in this direction with whole-hearted interest as the followers of Christ, discharging every duty, improving every opportunity, your own souls will be gradually settling into the mold of a perfect Christian. The heart will not be sore and unfeeling. The spiritual life will not be dwarfed. The heart will glow with the impress of the divine image; for it will be in close sympathy with God. The whole life will flow out with cheerful readiness in channels of love and sympathy for humanity. Self will be forgotten, and the ways of this class will be established in God. In watering others, their own souls will be watered. The stream flowing through their souls is from a living spring, and is flowing out to others in good deeds, in earnest, unselfish effort for their salvation. In order to be a fruitful tree, the soul must derive its support and nourishment from the Fountain of Life, and must be in harmony with the Creator.

All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life, and what glory they lose in the future, immortal life. I wish I could speak words to men and women which would nerve them to diligent action. The moments now granted us to work are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be.

There will be no lazy Christians in this cause, or connected with this work. It is essential that all who have named the name of Christ have a personal knowledge of the word of God and the testimony of Jesus Christ. They should understand the Scriptures for themselves. All indifference and lethargy must be overcome. Work, work, is crowding upon the few who are willing and obedient. They overwork because they see so much to do and so few who are willing to lift the burdens and bear the yoke of Christ. Many who see the work for this time, and realize its importance, are pressed under the weight of responsibility as a cart beneath sheaves, while hundreds are dying a spiritual death of inaction because they will not work at all. These might come into working order if they would gather divine strength, and yield not to passing influences. They have the opportunity to cultivate traits of character which would be the opposite of selfishness, which would refine, enrich, and ennoble their lives. These may grow in spirituality if they will accept any burdens of the work where they can best serve the cause of God. Christians, in the fullest acceptance of the term, grow in grace and in the knowledge of Jesus Christ. They love God more and more, and are more and more desirous of acting a part in the great plan of salvation. In-

tellectual laziness and spiritual lethargy must be overcome, and as Christ's soldiers we must be faithful to duty, ready for every good work.

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright, like the palm-tree in the desert. The sky may be as brass, the desert sand may beat about the palm-tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm-tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life.

The character of the true Christian will be consistent, meek, cheerful, fragrant with good works, and so resolute that sin will find no sanction in the heart, in the words uttered, or in silence. The peace of Christ ruling in the heart of the earnest, working Christian will be reflected upon others; and will elevate and refine the taste, and sanctify the judgment. The faithful sower of the seed will hear the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." What is the joy of our Lord? It is the joy of seeing souls for whom Christ died redeemed in the kingdom of glory. Those who enter into the joys of their Lord will have the blessed satisfaction of seeing souls saved in the mansions of God through their instrumentality. These souls will be as stars in the crown of their rejoicing.

#### PHILOSOPHICAL SECTS THAT REJECTED THE DOCTRINE OF THE SOUL'S IMMORTALITY.

BY ELD. D. M. CARRIGHT.

NEARLY all the celebrated philosophers of Greece and Rome and of the schools founded by them rejected the doctrine that the soul is immortal.

##### THE PERIPATETICS.

Aristotle, a Greek, born B. C. 384, stands first among the Peripatetics. He founded a flourishing school called the Peripatetic, which through many ages had numerous followers. That he rejected the idea of the soul's immortality is abundantly proved. The Encyclopedia of Religious Knowledge, art. Aristotle, says of him, "The soul of man he considered as an emanation from the Deity, but he says nothing of its immortality." Dr. Horne says: "Concerning the nature of the human soul, various and most contradictory sentiments prevailed; its existence after death was denied by many of the Peripatetics, or followers of Aristotle, and this seems to have been the philosopher's own opinion."<sup>1</sup> Buck says, "They were uncertain as to the immortality of the soul."<sup>2</sup> Tatian says, "But Aristotle impugns the immortality of the soul."<sup>3</sup> Watson says, "The doctrine of Aristotle and the Peripatetics gives no countenance to the opinion of the soul's immortality, or even of its existence after death."<sup>4</sup>

The learned Ritter, who has carefully investigated the whole subject, says of Aristotle: "No passage in his extant works is decisive; but from the general context of his doctrine it is clear that he had no conception of the immortality of any individual, rational entity."<sup>5</sup> Mosheim bears this testimony: "Therefore Aristotle's opinion was not a whit better than that of the Stoics, nor are those in error who consider that the prince of the Peripatetics argued ill of souls, and meant them to be perishable and mortal."<sup>6</sup>

The Encyclopedia Britannica says: "It may be said, however (and this, perhaps, is the most prevailing notion), that little as the vul-

gar believed in the doctrine of a future state, it was received and inculcated by many eminent philosophers. But in reality the doctrine never was either generally admitted among the ancient philosophers or satisfactorily proved by any of them, even in the opinion of those who argued in favor of it. On the one hand, not only the Epicurean school openly contended against it, but one of much greater weight than any of them, and the founder of a far more illustrious sect, Aristotle, without expressly combating the notion of a future state, does much more,—he passes it by as not worth considering, and takes for granted the contrary supposition, as not needing proof. He remarks incidentally in his treatise on courage that 'death is formidable beyond most other evils, on account of its excluding hope; since it is a complete termination, and there does not appear to be anything either of good or evil beyond it.'

"And in the same work, discussing the question whether a man can justly be pronounced happy before the end of his life, he proceeds all along on the supposition that after death a man ceases altogether to exist. \* \* \* We may collect from his mode of speaking that such was the prevailing and generally uncontradicted belief of the rest of the world."<sup>7</sup>

The believers in the immortality of the soul were few and far between, and their speculations on this subject were passed by unheeded, as not worthy of notice, by the mass of men both learned and unlearned.

##### EPICUREANS.

Epicurus, a Greek, born B. C. 341, was the founder of this school. "The Epicureans . . . continued to flourish through a long course of years under the Roman emperors."<sup>8</sup> Paul met them at Athens. Acts 17:18. To their doctrine he refers, 1 Cor. 15:32, when he says, "If the dead rise not, let us eat and drink; for to-morrow we die." They said that would be the end of man; that death was an eternal sleep; that there was no future life of any kind.

These facts are so well known that I need offer little proof upon them. Buck, in his Theological Dictionary, art. Epicureans, says, "They denied the immortality of the soul, and the existence of angels." Alger says: "Pliny, in his Natural History, affirms that death is an everlasting sleep. The whole great sect of the Epicureans united in supporting that belief by the combined force of ridicule and argument."<sup>9</sup> Of their numbers in the first century Mosheim says they were "everywhere so immensely great in the age to which we allude that whole armies might have been formed of them."<sup>10</sup>

Of the doctrine of this philosopher, the New American Cyclopaedia says: "The soul is not immortal, nevertheless death is by no means to be considered as an evil, since there remains no consciousness of annihilation after death." "His system found many followers in Rome, among whom Celsus, Pliny the elder, and Lucretius were the most eminent." This sect "exercised considerable influence over the Latin world in the decay of the Roman republic and during the first two centuries of the empire." "No other ancient school of philosophers has evinced a cohesive power equal to that of Epicurus."<sup>11</sup> "The pupils of Epicurus were very numerous."<sup>12</sup>

Here, then, was another whole sect, great, popular, and numerous, spread over the civilized world, and flourishing through many ages, which arrayed itself against the doctrine of the immortality of the soul.

##### ACADEMICS.

This school originated with Socrates and Plato. In time it was divided into the Old, the Middle, and the New. We might naturally expect that they would teach the immortality of the soul, but they did not. Mr. Leland justly remarks: "It is remarkable that though there were several sects of philosophers which professed to derive their origin from Socrates, scarcely any of them taught the immortality of the soul as the doctrine of their schools, except Plato and his disciples, and many even of these treated it as absolutely uncertain."<sup>13</sup> They held everything to be uncertain, and this with the rest. "This they held to be the case even in the most important subjects, such as the soul; and in the most interesting questions concerning it, as whether it was, in its nature, mortal or immortal."<sup>14</sup> Says the learned Bishop of Gloucester, "The sect was thoroughly skeptical."

The Religious Encyclopedia bears this testimony: "Among the Academics, the exist-

ence of God, the immortality of the soul, the preferableness of virtue to vice, were all held as uncertain. This sect and that of the Epicureans were the chief that were in vogue at the time of Christ's appearing, and they were embraced and supported by persons of high rank and wealth." Then at that time the immortality of the soul must have been generally disbelieved.

##### THE PYRRHONIC SECT.

The Pyrrhonic sect was founded by Pyrrho about B. C. 340. (Smith's Classical Dictionary, art. Pyrrho.) The disciples of Pyrrho doubted everything, and believed nothing. They were purely skeptical. Warburton remarks: "The Eleatic line [of philosophers] was wholly composed of atheists of different kinds, as the Democratic, the Pyrrhonian, the Epicurean, etc., so these come not into the account" as believers in the soul's immortality. "So highly was he [Pyrrho] valued by his fellow-citizens that they made him their high priest, and erected a monument to him after his death."<sup>15</sup> Here is another whole school of philosophers who not only did not believe in the soul's immortality, but utterly repudiated it.

##### THE STOICS.

The Stoics, founded by Zeno, a Greek who died B. C. 264, was another very celebrated and numerous sect of philosophers. Enfield says that "the Stoic as well as the Academic school was patronized by many eminent men in the Roman republic. The most distinguished lawyers were, as we have seen, inclined toward this sect."<sup>16</sup> Like those above mentioned, they rejected the soul's immortality. Mr. Jones says, "The Stoics denied the immortality of the soul."<sup>17</sup> Warburton remarks of Zeno: "We know, too, that the philosophical principle of this school was that the soul died with the body."<sup>18</sup> Mosheim confirms this testimony thus: "It is well known to the learned world that this [Stoic] sect denied the immortality of the soul."<sup>19</sup> So Alger asserts: "They all agreed that there was no real immortality for the soul."<sup>20</sup>

Enfield says of this sect that it "became so popular as to threaten the destruction of the Platonic system."<sup>21</sup> Again he says, "From these and other causes the Stoic sect, in the time of Juvenal, prevailed almost through the whole Roman empire."<sup>22</sup>

##### HERACLITEAN SECT.

This sect was founded at Ephesus by Heraclitus about 504 B. C. He had many followers who took up and taught his doctrine. He taught that souls were perishable. Thus Enfield says: "Human souls are liable to perpetual changes, and when they are loaded with moist vapors, they pass into the watery mass and perish; but if they are purified from these, they return into the soul of the universe."<sup>23</sup>

Thus it will be seen that nearly all the philosophical sects of ancient times avowedly rejected the notion of the immortality of the soul.

<sup>15</sup> Smith's Class. Dict., art. Pyrrho.

<sup>16</sup> Hist. of Phil., p. 304.

<sup>17</sup> Church Hist., p. 24.

<sup>18</sup> Divine Lega. of Moses, vol. ii, book 3, sec. 3, p. 168.

<sup>19</sup> Commentary, vol. i, p. 36.

<sup>20</sup> Future Life, p. 192.

<sup>21</sup> Hist. of Philosophy, book 2, chap. viii, sec. 2, p. 142.

<sup>22</sup> Ibid., book 3, chap. ii, sec. 7, p. 357.

<sup>23</sup> Ibid., book 2, chap. xiv, p. 256.

#### DEGREES IN PUNISHMENT.

The following from the *Congregationalist* was copied into the *Chicago Advance* of Aug. 29, as the *Congregationalist's* theory of the annihilation of the wicked:

"It implies and necessitates a wrong in the treatment of unrepentant men so outrageous as to be a libel upon the divine justice, that simply proposes to have all who are bad treated alike, not merely, but all who are not positively good treated alike. The young man whom the Saviour loved, and who lacked only the one thing needful, and Judas who by transgression fell; the tender girl of pure life and gentle affections who still rejects the Saviour, and dies in that rejection, and the most hardened, bloody, and loathsome scoundrel and villain whose dying ever disinfected earth, it serves alike. One event happeneth to them all. They die, and sleep—together sleep—the sleep that knows no waking. And he who owes a farthing is made as much an everlasting bankrupt as he who owes millions of pounds. 'Doth God pervert judgment? or doth the Almighty pervert justice?'"

These editors seem to think that any limitation of the duration of punishment in a future state would shut up God to the necessity of having the existence of all cease at the same time. It does not seem to occur

to them that God could have life and punishment continue one year, or for any period of time which might be necessary to vindicate law and satisfy divine justice; or else they believe our kind Heavenly Father could not be satisfied short of an eternity of torture such as a finite mind can have no conception of.

But they propose no plan of punishing those interesting "almost Christians," although they denounce what they term "annihilation" as "necessitating a wrong in the treatment of unrepentant men so outrageous as to be a libel on divine justice." No alternative is left for "that young man whom Jesus loved, and the tender girl of pure life and gentle affections who still rejects the Saviour," but to suffer eternally with the obnoxious characters described. Admitting the future place of punishment to be a lake of liquid fire, and that young man and girl to be as well protected from fire as Shadrach, Meshach, and Abednego were in the fiery furnace, to spend eternity in such company would be intolerable punishment. If all impenitent sinners must suffer eternally, how are the less guilty to "be beaten with few stripes"? And how is every one to be judged and punished according to his works? H. P.

#### "HE PURGETH IT."

WE sometimes wonder, with regard to God's dealings with the elect, that he should cast them again into the crucible of trial. It seems to us as though they were already refined gold. But he sees in them that which we do not see,—a further fineness which is possible; and he will not give over till that be attained. It is just as in a portrait by some cunning artist, which is now drawing near its completion. Men look at it and count it perfect, and are well-nigh impatient that the artist does not withhold his hand and declare it finished, while he, knowing better, touches and retouches, returning again and again to his work. And why? Because there floats before him an ideal of possible excellence at which he has not yet arrived, and he will not rest or be contented till he has embodied it in his work.

It is thus with God and some of his elect servants. Men, seeing their graces, which so far exceed those of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one sorrow to another. But he sees that which no other eye can see,—the grace which is capable of being more gracious still; and in his very faithfulness he will not deprive them nor suffer them to come short of this. They are fruit-bearing branches, and because they are so, he purges them that they may bring forth more fruit.

My brethren, how blessed must God's service be when he can give nothing better to his servants in reward of their obedience than the ability to serve him more and better.—*Trench.*

#### THE PROMISE PROVED.

A poor traveler called upon a certain good man named Fenneberg to borrow three dollars. This was the whole amount of money possessed by this modern Nathaniel; but as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity he said: "O Lord, I have lent thee three dollars, and thou hast not given them back to me, though thou knowest how urgently I need them. I pray thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here, sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome with surprise, said in his child-like way, "O dear Lord, one cannot say a single word to thee without being put to shame."—*Life of Pastor Gossner.*

LEAVE God to order all thy ways,  
And hope in him whate'er betide;  
Thou'lt find him in the evil days  
An all-sufficient strength and guide.  
Who trusts in God's unchanging love  
Builds on a rock that naught can move.  
Sing, pray, and swerve not from his ways;  
But do thine own part faithfully;  
Trust his rich promises of grace,  
So shall they be fulfilled in thee:  
God never yet forsook at need  
The soul that trusted him indeed!

<sup>1</sup> Introduction, vol. i, p. 18.

<sup>2</sup> Theological Dictionary, Art. Aristotelians.

<sup>3</sup> Address to Greeks, chap. xxv. See also Alger's Future Life,

p. 191.

<sup>4</sup> Theol. Inst., vol. i, p. 58. See also Divine Legation of Mos-

es, vol. ii, part 3, sec. 3, p. 167; Leland's Revelation, vol. ii,

part 3, chap. iii, p. 284.

<sup>5</sup> Hist. of Ancient Philosophy, part 3, book 9, chap. iv.

<sup>6</sup> Chadworth's Intellectual Syst., vol. i, chap. i, p. 99, note.

<sup>7</sup> Encyclopedia Brit., Ed. eight, vol. i, pp. 459-463.

<sup>8</sup> Enfield's History of Phil., p. 309.

<sup>9</sup> Future Life, p. 196.

<sup>10</sup> Commentaries, vol. i, chap. i, sec. 25, note 2.

<sup>11</sup> Art. Epicurus.

<sup>12</sup> Smith's Classical Dictionary, art. Epicurus.

<sup>13</sup> Leland's Revelation, vol. ii, part 3, chap. iv, p. 319.

<sup>14</sup> Divine Legation of Moses, vol. ii, pp. 123, 124.

NOTES OF NEWS.

—KRUPP has made a sixteen-inch gun.

—GENERAL FREMONT is very popular in Arizona.

—LONDON spends yearly \$75,000,000 for alcoholic liquor.

—DURING 1877 the Russian debt was increased by about \$325,000,000.

—A GREAT London draper is said to sell twenty times as much American long-cloth as he does English.

—THE American Bible Society is daily putting in print 550 copies of its agate Bible.

—It is estimated that 1,721,000 gallons of wine will be made in the Napa Valley this season.

—IN India 33,000 Hindus have renounced idolatry and became professed Christians during the year 1878.

—BAYARD TAYLOR, American Minister to Germany, died at Berlin, Dec. 19, in the 54th year of his age.

—THE American Board of Foreign Missions has expended about \$5,000,000 in its various missions in the Turkish empire.

—THERE is a fearful prospect for the winter in Lancashire, Eng., 12,000 hands in 120 mills having struck for higher wages.

—A DISPATCH from St. Petersburg says the Chinese are continually murdering and pillaging the inhabitants on the Russian frontier. Will war result?

—A WEEKLY paper is to be published at the Vatican, inspired directly by the pope. It is to be published simultaneously in five different languages.

—Two of the Socialist leaders recently banished from Berlin by the authorities have already arrived in New York City, and others are known to be on the way.

—EXCAVATIONS have been made of the Sacra Via in Rome from the Arch of Titus to the Temple of Romulus, bringing to light many structures of the old Roman and the Mediæval days.

—WITH the exception of a few towns on the coast of China, there are in all that empire scarcely a dozen Hebrew families. The Jews are hardly known in China, and only the learned are aware of their existence.

—THERE is every prospect for good crops in China the coming season, and China no longer needs the aid of the charitable. The famine has been terrible, but the aid afforded by Christians has done much to break down the iron walls of prejudice.

—A WAIL comes from the home missionaries of the Northwest, who are suffering great straits through the inability of the American Home Missionary Society to pay their overdue salaries. Absolute want and starvation, and the suspension of religious services, are painful facts which many faithful men and struggling churches are compelled to face.

—“JACK” KNOX, the leader of the Mollie Maguire, was executed at Pottsville, Pa., Dec. 18. He was guilty of many murders, had planned many bold and bloody deeds. When arrested, he defied the law, trusting that his political influence would shield him from punishment for his many crimes. The case caused great excitement in Pennsylvania.

—THE *Christian Weekly* warmly commends the course of “one of the queens of song,” who decidedly refuses to sing on Sunday. In a card to the *Herald*, in which she gives her reasons for refusing to sing at a Sunday-evening concert for which her name was announced, she says, “The seventh day is a day of rest and devotion.” That is what we believe; but will she tell us how the “seventh day” applies to Sunday?

—A BILL to prevent possible complications and controversies in deciding the results of election for President and Vice-president of the United States has passed the Senate. The bill proposes that the election shall be a month earlier than now, and the meeting of Presidential Electors a month later; thus giving the States ample time to settle all disputed electoral questions without leaving them to Congress.

RECENT reports show that there are 25,000 colored emigrants from the United States in Liberia, doing well as farmers and artisans. There are 750,000 native inhabitants who are being brought under the influence of civilization. The four States of Liberia are Montserado, Grand Bassa, Sinoe, and Maryland. The constitution is modeled after that of the United States, but Attorney General Davis explains that none but colored men are allowed to vote.

—THE financial suffering in France last year, in consequence of political agitation and stagnation in trade, is shown by the fact that the pawnshops of Paris made nearly \$3,000,000 of loans on almost 2,000,000 objects—a greater amount than for years before. So much furniture and so many heavy articles were pledged that great warehouses had to be rented to store them in. An unusual number of articles were abandoned, and when sold they brought over \$200,000 more than they had been pledged for.

—THE *Advance* of Dec. 19 says, “English letters represent the financial distress and apprehensions in that country as a more serious matter than the English papers like to proclaim.” Of the hard times in Europe, the *Religious Intelligencer* says: “In Europe, political economists are tracing the hard times to the immense standing armies, which are sustained mainly through the military influence of Germany. It is estimated that the European nations now have 7,500,000 men under arms. These men are non-producers, and are taken from their legitimate spheres of daily toil. The average cost of supporting them is \$200 per annum for each man, or about \$4,000,000 a day, or \$1,500,000,000 per annum, expended for the services of men who do not add one penny to the productions of the country. The United States maintains no such army, and the people do not have taxes to pay to support it, for which they should be truly thankful.”

—SCARCELY has one marvelous invention been recorded, when we are startled by another of equal or greater promise. It is affirmed on unquestionable authority that Mr. Edison has made possible the use of the electric light in cities and dwellings, and that the cost will be slight compared with the exorbitant charges of the gas monopolies. A correspondent of the *Boston Journal of Commerce*, writing from this city, tells of another invention which has been kept secret pending the procurement of patents, and which, with power derived from a spring like that of a clock, furnishes an electric light of great brilliancy. It is said that the whole apparatus occupies no more space than an ordinary lamp, that it can be sold for six dollars per lamp, and that the light itself will only cost half a cent per hour.

Meanwhile, Miss Harriet Hosmer, the American sculptor, claims to have invented a machine which, drawing upon the earth as a great magnet, supplies power without expense. The invention has been granted provisional protection under the patent laws of England and the United States, so that the world will soon know the exact truth concerning its claims.

—THE unfavorable influence of the Roman Catholic Church on public morals is a painful fact to which we have frequent occasion to advert. Another example of it has just fallen under our notice. The great fair with which the opening of the vast new cathedral in New York is being celebrated, like the notable Jewish fairs of last winter, is, to a large extent, a gambling school. The *Catholic Review* says: “Times are hard and money is scarce, but almost every one appears to have enough to go to the fair and to purchase something there, or to ‘take a chance’ in one of the many fascinating opportunities offered for a big prize.” These proceedings are not a whit different in their essence or in their tendency from the delusive ventures of the lottery or the maddening excitements of the card table. We could speak with a great deal more of virtuous indignation on this topic if we had not just heard of a fair which is still in progress in this city, where nearly everything, however small, is “chanced” or raffled away, and the Sabbath-school children are employed to canvass the streets with the invitation: “Take a chance, won't you? A penny for a chance!” Facts like these, and we could give more of them, quite abate our indignation against our Roman Catholic neighbors, and fill us with anxiety and shame.”—*Christian Statesman*.

Sabbath School Department.

LESSONS FOR BIBLE CLASSES.

LESSON XXVII.—CHRIST EXECUTES JUDGMENT.

QUESTIONS.

1. Who presides as judge in the investigative Judgment?
2. From what scripture may this be proved?
3. What statement is made in John 5:22?
4. Where is this seeming contradiction explained?
5. What do we learn from verse 27?
6. What does Christ say in verse 30?
7. What is made plain by these passages?
8. To whom does this work of executing judgment pertain?
9. What will the righteous receive when Christ comes?
10. What will be the fate of the wicked?
11. With what different feelings will the righteous and the wicked behold the coming of the Lord?
12. Where do we find a vivid description of the feelings that will then seize the wicked?
13. What words will be uttered by those who try to hide from the presence of God?
14. Where is the awful destruction of the wicked described?
15. How is Christ represented in these verses?
16. What does the angel say to the fowls of the air?
17. What does Jude say of this Judgment?
18. Where will Christ take his people when they are caught up to meet him in the air? John 14:2, 3.
19. Where may we find a description of the scene that will then be presented?
20. Give the description.

SYNOPSIS.

We have seen from Dan 7:9, 10, that God the Father presides as judge in the investigative Judgment; but in John 5:22 we read that, “The Father judgeth no man, but hath committed all judgment unto the Son.” This seeming contradiction is explained in the verses that follow. From verse 27 we learn that Christ has authority from his Father to execute judgment. In verse 30 he says, “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” It is plain, then, that Christ comes to earth to execute the decisions made by the Father in the investigative Judgment.

This work of executing judgment pertains both to the righteous and to the wicked. The righteous will receive eternal life; the wicked will be destroyed. Read 1 Thess. 4:16, 17; John 5:26-29. This will be a time of great rejoicing to the righteous, but a time of unutterable terror to the wicked. The scene that will then take place is described in Rev. 6:14-17. The awful destruction of the wicked is described in Rev. 19:11-18. This is the Judgment referred to in Jude 14, 15. After the righteous are caught up to meet the Lord in the air, he takes them to the holy city, the New Jerusalem, the capital of his kingdom.

The scene that will then be presented is described in Rev. 7:9-17.

BIBLE LESSONS FOR YOUTH.

LESSON XXVI.—RECAPITULATION.

“IN six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.”

Adam and Eve, the first pair, disobeyed God, lost their home in paradise, and became subject to death. Cain, Adam's oldest son, killed his only brother, Abel, and became a vagabond; but God gave Adam another son, who was called Seth.

Adam lived to mingle with eight generations of his children. Enoch, the seventh from Adam, was translated without seeing death. He was a prophet, and prophesied of the coming of Christ, Jude 14, 15. Noah, the tenth from Adam, was a preacher of righteousness, and warned the world of the coming flood. He built an ark, in which he and his family were saved, while all the world perished.

As men multiplied again, they became proud, and God, by confusing their speech at Babel, scattered them abroad upon the face of the earth. Then God called Abraham to leave his country and kindred, promising to give him the land of Canaan for an inheritance, to make his seed as the stars of heaven, and to make him a blessing to all the nations of the earth.

By his impatience in regard to the fulfillment of these promises, Abraham displeased God, and caused much trouble in his own family; but when Abraham was one hundred years of age, God gave him a son. This son was named Isaac.

Isaac was a man of God. He had two sons, Jacob and Esau. Jacob, by his eagerness to obtain the blessing that had been promised him, incurred his brother's hatred, and was obliged to flee to a distant land, where he remained for more than twenty years.

Jacob had two wives and twelve sons. Joseph, his favorite son, was sold by his wicked brothers, and became a slave in Egypt. Finally he was cast into prison, but God was with him, and brought him out of prison, and made him ruler over all the land of Egypt.

At length, Jacob and all his family were obliged to go to Egypt to escape the famine which was over all the earth. Jacob died in Egypt, at the age of one hundred and forty-seven years; but his body, at his urgent request, was taken to Canaan, and buried there in the cave of Machpelah.

Joseph had two sons, Ephraim and Manasseh. He died at the age of one hundred and ten years, having prophesied the deliverance of his people, and given a charge respecting his bones.

The promises that were made to Abraham were renewed to Isaac and Jacob, but they all died without receiving them. Heb. 11:9, 13. The promises will be fulfilled to them when they receive their inheritance in the new earth. Then will Abraham's seed be as the stars of heaven; for all that are Christ's are the seed of Abraham.

NOTE.—No questions accompany this lesson, for it should be recited without the aid of questions, though not necessarily in the words of the text. After it has been thus recited, the teacher may ask such questions as seem necessary.

G. H. BELL.

SABBATH-SCHOOL HINTS.—NO. 5.

GENERAL SUGGESTIONS.

It is as impossible to lay down inflexible rules that would be applicable to all schools as to prescribe a method of government that could be universally adopted; yet general statements can be made and suggestions offered from which specific rules may be deduced. First of all, then, every school should have a regular

ORDER OF EXERCISES.

It may not be best that this order of exercises should be just the same in all schools, as often what will work well in one place will not succeed at all in another. But there are some regulations that may with profit be uniformly adopted, even in our smaller schools. 1. Instead of scattering promiscuously over the house, so that classes must be arranged after school opens, let teachers and pupils all take their places on coming in. 2. To save unnecessary delay, strike the bell, and announce the hymn. 3. After giving ample time to find the page—say a minute or two—have the whole school arise while singing. 4. Let all kneel while the superintendent offers prayer, after which class and general exercises can be conducted as may seem most proper.

MAPS, ETC.

Maps and illustrations of various kinds are very useful in securing the attention of a school. The power of illustration is great to arrest the attention and impress the mind. Ministers who have the most success, generally speaking, are those who enforce the truth, point by point, by impressive illustrations. No one goes to sleep under their preaching. Everybody likes to hear them; and even the children are heard to exclaim, “How plain that is!”

Not so, however, with the stoical theologian. No matter how sound his doctrine or impregnable his line of reasoning, while there is nothing to break the dull monotony of his logic his congregation may be seen in various postures denoting inattention. Some will be lolling in their seats to keep from yawning, while others will have their eyes closed and heads dropped, apparently in deep meditation. Suddenly the minister says, “Now by way of illustration,” and the effect is magical. The lolling ones sit

upright; the sleeping ones rub their eyes and look up, and the entire congregation is all attention. This proves the efficacy of illustration. It is just the same with Bible maps. When used in connection with the Sabbath-school lessons, they are valuable helps, and no school should be without them. Maps of different kinds and sizes can be purchased at the Office of the REVIEW AND HERALD.

PAPERS.

These are needed, even if a school has a good library. A good weekly paper, with its short, pithy paragraphs and simple illustrations of truth, is even better than the best library, as the matter contained in it is fresh every Sabbath, besides being more in accordance with the truth. The weekly INSTRUCTOR is designed for this purpose, and each church should immediately order a sufficient number of copies to supply each member of its Sabbath-school with one. They can be sent to one address, and distributed every Sabbath after the lessons are recited; this will serve as a stimulus to faithful attendance. In this way, too, the papers will come at reduced rates, and it will be much better than taking them separately outside of the school.

SINGING.

Singing is as necessary to the spiritual nature of children as that of older people, and is therefore an important exercise in the Sabbath-school. Good singing is needed, singing in which every one can take part not as a formal duty, but as a precious privilege and true delight. To secure this, a class of music adapted to the wants of the entire school is certainly necessary; and why not have uniformity in singing in our Sabbath-schools, as well as in our churches? Certainly no church would think of being without our standard hymn book, and for substantial reasons. For the same reasons our Sabbath schools should not be without a standard singing book. The “Song Anchor” is a work of real merit. It is well adapted to the wants of old and young, and should be in every school. It can be had at the REVIEW Office, in quantities, at forty cents per copy. Single copies, fifty cents.

FINANCIAL SUPPORT.

The Sabbath-school, like all other institutions, in order to succeed must be supported financially. Means are needed to procure books, papers, maps, etc., without which the school fails to answer the purpose for which it was instituted. To meet these wants, a contingent fund is necessary. How to raise such a fund and keep it good has been a subject of much discussion. The most successful way yet devised is to have every member of the school each Sabbath bring a small contribution and drop it into a box prepared for that purpose. This can be done without any violation of the Sabbath commandment, when the money is provided through the week and simply carried on the Sabbath and dropped into the box as a free-will offering to the Lord. Funds will then be always on hand, and no school need be destitute of the helps needed in the training of those under its care. c.

NEW YORK AND PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

In connection with the New York and Pennsylvania Conference at Rome, N. Y., a session of the State Sabbath-school Association was held.

The first meeting was called Nov. 18, at 12:30 P. M., by the president, Eld. B. L. Whitney. The secretary, Mrs. E. E. Walsworth, being absent, Isadore L. Green was chosen secretary *pro tem*.

The chair, being empowered by the Association, appointed H. E. Robinson, E. C. Hoxie, and S. N. Wright the committee to nominate officers for the next year.

Voted, That the Association be divided according to the division of the Conference, and that the committee be empowered to nominate officers for both Associations.

It was also voted that two members be added to the committee. Accordingly, Frank Peabody and D. C. Phillips were added.

The Committee on Nominations submitted the following names for the consideration of the Association:—

New York Conference: President, M. H. Brown; Vice-president, J. Q. Foy; Secretary and Treasurer, E. E. Walsworth; Executive Committee, R. F. Cottrell and W. E. Stillman.

Pennsylvania Conference: President, Barber Oviatt; Vice-president, D. B. Welch; Secretary and Treasurer, Anna M. Oyer; Executive Committee, Wm. B. Knapp, C. D. Tubbs.

This report was adopted, and the officers elected.

The general report was as follows:—

No. of Sabbath-schools,	22
“ “ members,	704
“ “ scholars under 10 years of age,	105
“ “ “ over ten and under twenty,	187
“ “ “ twenty,	337
“ failing to report age,	35

This report is incomplete, as some of the schools sent no report.

Interesting remarks were made by Eld. Loughborough, setting forth the interests of the Sabbath-school, and the benefits of a State organization. He recommended the use of the Lesson Sheets printed at the REVIEW Office.

It was voted that the recommendation made by Eld. L. be adopted.

Two meetings were held, the last one Nov. 19, at 10:30 A. M. The Association then adjourned. B. L. WHITNEY, Pres. ISADORE L. GREEN, Sec. *pro tem*.

## The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 2, 1879.

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

### RUSSIAN SABBATH-KEEPERS IN DAKOTA TERRITORY.

It is truly wonderful to what extent the Lord is working among the people of other tongues. The two letters that follow will be of the deepest interest to our readers, as they show that light is breaking forth among the German-speaking Russians in Dakota Territory. The writer, Bro. Eldon H. Pullen, appeals to the President of the General Conference in their behalf, and suggests that a preacher who can speak the German language be sent among them. In his first letter, dated Howard, D. T., Nov. 11, he says:—

"Having occasion to pass through the Russian settlements of Dakota, I concluded to remain a few days, to learn what I could of the people, and especially of their religious belief.

"They are not Russians proper, but are the descendants of a religious sect of Germans, that left their own country and settled in Russia, because they were opposed to bearing arms against their fellow-men. I find also that they are not, as is generally supposed, all Mennonites, but that there are three religious sects among them; viz., Lutherans, Baptists, and Mennonites. The Mennonites are subdivided into two classes. One class hold their property in common, while the other class believe that each person should control his own property. The Baptists are not a unit. Part of them resemble the Baptists of this country, while the others take the Bible alone as their guide, and claim that we should render implicit obedience to its teachings and requirements. They are temperate, holding to many of the views and practices of our people. They discard the use of alcoholic drinks, and require applicants for church membership to dispense with the use of tobacco. They also practice feet-washing. Being temperate in their habits, and holding some views in common with S. D. Adventists, they can be easily reached by the truth for the present time.

"On my way to Milltown I learned of a meeting of this class of Baptists. I attended it, and was well paid for doing so, as I had the pleasure of witnessing the celebration of the ordinances, including feet-washing. After meeting I introduced myself, and told them that I also believed in feet-washing, but differed from them in regard to the Sabbath; but it was difficult to make them understand, as none of them could speak much English. I gave them some German tracts (they all read and speak the German language), and one of them took me home with him.

"I was anxious to learn what I could of them, and he was equally desirous to learn something of us. We could talk but little, so we took our Bibles and in this way I pointed out the true Sabbath, and the Spirit of the Lord was present and showed him his duty. He said, The seventh day is the true Sabbath, and men ought to keep it. The next morning I gave him some tracts, and we parted.

"The next Sabbath I was with him again, and was greatly rejoiced to learn that he and his wife, his mother, and his stepfather had decided to keep the Sabbath.

"The next day (Sunday) I went to meeting with them. The subject of the Sabbath was introduced, and the entire day was devoted to discussing it. I could not understand anything that was said, but helped what I could by referring the new-found friends of the Sabbath to proof-texts. As a result of the debate, four men decided in favor of the Sabbath. These four men, I think, are all married. If they are, and their companions are with them, twelve are observing the Sabbath.

"I should have stated before that I learned of a Russian about ten miles from this place, and I hunted him up. I found him an intelligent man. He went with me to the meeting that I have spoken of, about twenty miles from his home, and rendered much assistance. He has been keeping the Sabbath three or four months.

"These Russians are very anxious to have some one sent among them that can speak the German language. I promised them that I would do all I could to have some one sent. I told them I would lay the matter before the President of the General Conference, and I thought something would be done for them.

"Besides this company, and the brother that I have spoken of, there is another company of five thirty miles from here, that have kept the Sabbath for a short time. They came out through reading. If there is any one that can speak the German language who can be sent here, it appears to me that he can accomplish much good in a short time, as the Spirit of the Lord is especially working for them. They are already interested in behalf of their brethren in Russia. They say that there are many Baptists in Russia who, they are sure, will readily take hold of the Sabbath.

"One brother says that if I will get some tracts and work among the Russians, he will accompany me for a month; another brother made a similar offer. The Russians are kind and hospitable, and would take good care of any that labor among them. If anything can be done for this people in the way of sending them help, I would like much to know at once, if it is not asking too much.

"If the General Conference see fit to send me some German tracts, I will use them to the best advantage possible. I do not care for many, and would like mostly Sabbath tracts."

In his second letter, dated Bon Homme, D. T., Dec. 1, Bro. Pullen says:—

"I have just visited the Sabbath-keeping Russians that live at Lone Tree. There are four of them. This is the company that I mentioned in a previous letter. They are intelligent. One, a young man of twenty-eight, I think will be able to proclaim the message if he can have a teacher for a short time. This young man and another brother visited the settlement that I had been in scattering tracts, and held two meetings; one lasted till two o'clock in the morning and the other all night. They left twenty-five keeping the Sabbath, and still others are interested.

"It is evident that the Lord is working on the minds of these people, and that they should be helped. They want the General Conference to send to Dakota some one who is able to speak their language. They are deeply interested for their friends, and if this interest is followed up it may open the way to do something in Russia. Please pardon me for troubling you with this; I do so in behalf of others, hoping that a German teacher may be sent here soon. If any one can be sent, I would be pleased to hear from you. My address is Howard, Turner county, D. T."

We give the foregoing for two reasons: first, to call attention to one of the most interesting circumstances that has occurred in the brief history of our growing cause; and, second, to bring the matter before those who are especially engaged in missionary work, for their reflection and careful investigation, that they may arrive at the best plan for reaching this people.

Bro. Pullen should be greatly encouraged at the success which has crowned his labors thus far, and we hope he will continue his efforts until the way shall be opened for a judicious, experienced laborer to visit this people. Those who labor among them should first know that the Lord calls them to that field, and then they should go with the sanction of the General Conference. We refer this matter especially to Eld. Haskell, who has the supervision of the tract and missionary department of our cause.

J. W.

### PROMPT RESPONSE.

We have this day received a response from Bro. James Hackett to our appeal in behalf of the houses of worship at Oakland, California, and Battle Creek, Michigan, in the form of a ten-dollar greenback, five dollars for each house. Now what is wanted is that one thousand and six hundred persons follow the example set for them by Bro. Hackett, and the sum of \$16,000 will be raised, \$8,000 for each church, and the debts will be lifted.

We do not expect that all will be able to give ten dollars each; but while many will give less, from ten cents upward, not a few will give much more, even one hundred dollars each to both houses. The money will be raised, and the sooner the better. Let all our people respond promptly. Bro. Hackett says:—

"BRO. AND SR. WHITE: I have seen your appeal in REVIEW Supplement, and I feel it my privilege to contribute from my scanty earnings five dollars each to the house of worship in Oakland and the Tabernacle in Battle Creek, or otherwise, as in your judgment it will best serve the cause.

"Yours truly in hope of life,

"JAMES HACKETT."

Address, Elder James White, Denison, Texas, Box P, unless it would be more convenient to send direct to Battle Creek and Oakland.

J. W.

### TRACT AND MISSIONARY INSTITUTE.

THE great event of the past two weeks in Battle Creek, has been the Tract and Missionary Institute, which will have come to its close ere this paper reaches its readers.

It commenced with a good attendance at the appointed time, Dec. 18. About eighty names were enrolled as members. The order of exercises suggested in the appointment of the meeting was substantially followed. One exercise each day, continuing one hour, was devoted to Parliamentary practice, and two each day, of two hours each, were given to tract and missionary work.

All the duties of all the officers were elaborately explained, and practical drill was given to the class in each. The keeping of all the various accounts, making reports, letter writing, &c., received their due share of attention.

Bro. Haskell, with his usual enthusiasm in this work, labored hard and incessantly for the interests of the Institute, and succeeded in imparting to the members some of his own inspiration. Sr. Huntley, the secretary of the General T. and M. Society, rendered constant assistance.

The meeting has been a complete success so far as the carrying out of its immediate object is concerned, which was to impart instruction in this important branch of the work. A greater and more important success, we believe, will be seen in the more systematic, and consequently more efficient, workings of the society as these instructions shall be carried out.

The exercises have been to not a few in the class a happy surprise. They did not realize that there was so much to this work, nor that there was the chance to carry out so much system, with such prospect of cheering results. We only wish that every person in the State who is to act in any one of the capacities of canvasser, librarian, treasurer, director, secretary, or president could have been present.

We congratulate the missionary workers in those States in which Bro. Haskell intends holding Institutes like the one which has just closed so successfully here. We expect these meetings will beget a new interest, and mark a new era, in the tract and missionary work.

### DISTRESS OF NATIONS.

HE who faithfully chronicles the passing news of the day is writing the most accurate commentary upon the prophecies of the word of God that was ever produced, showing their most marked and explicit fulfillment. And what is the more striking in the matter is that those who do this are largely all unconscious of the part they are acting, many of them being bitterly opposed to the idea that prophecy is fulfilling, or that anything whatever on prophetic subjects can be understood. The following from the *Advance* of Dec. 26, 1878, is one of these unconscious commentaries on Luke 21:25:—

"England is the richest country in the world, and no other country has such a 'compost heap' of pauperism. The monetary center, the manufacturing and commercial center of the world, the rich, a little while ago, were fast growing richer, and the industrious poor, those who had a mind to work and would not squander wages in drink, were getting on increasingly well. But a sharp change has come. A variety of causes, some obvious, others occult, have combined to produce the result. Our own and other countries have grown comparatively independent of English manufactures. The forced attempts to discard one of the coins from the world's currency has had, many believe, its effect in disturbing values and disconcerting commercial transactions. Meanwhile the all-devouring army-systems of Europe have gone on absorbing the wealth of nations. But whatever the causes, the British Parliament has been constrained to ask the Home Society, 'whether it is true, as reported, that we are now face to face with a crisis of distress such as this generation has never known?' To the inquiry the official referred to makes the soothing reply, that there is nothing to cause 'unnecessary alarm.' Still the alarm, necessary or otherwise, continues. The streets of the great manufacturing cities swarm with thousands clamoring for food, or work that they may earn food. Nor is the case any better in the agricultural districts. But the English people—to say nothing of their kin this side the sea—when their attention has been arrested and their sympathies touched, are the most generous people on the globe; and we may be confident that British Christian philanthropy will not rest until social wrongs get righted, and the present

horrid chasm between the abnormally rich and favored few and the pauperized or half-pauperized millions begins to close up. In the meantime we of America have enough to learn—to learn to do on the one hand, and to avoid doing on the other."

### MAY WOMEN SPEAK IN MEETING?

THERE are two principal passages cited to prove that women should not take any part in speaking in religious meetings. These are 1 Cor. 14:34-36, and 1 Tim. 2:12. But a careful study of the books of Corinthians shows that the passage first referred to can have no such application.

The Corinthian church was in a state of great disorder. The first chapter shows that they were divided into parties in reference to the apostles themselves. The fifth chapter shows that one had taken his father's wife, and the others did not mourn over this act. The sixth chapter shows that they went to law with the world, and implies that they were guilty of violating the seventh commandment. The eleventh chapter shows that when they celebrated the Lord's supper, the rich ate and drank until they were intoxicated, and the poor were waiting, and suffering hunger.

Now it appears from the fourteenth chapter that when they were assembled in meeting, the women threw everything into confusion by talking among themselves, and acting with such indecorum as to be a matter of shame to them. So that what the apostle says to women in such a church as this, and in such a state of things, is not to be taken as directions to all Christian women in other churches and in other times, when and where such disorders do not exist.

As positive proof that he was not speaking against a woman's participating in religious worship, we refer to 1 Cor. 11:5, where he says that every woman who prophesieth or prayeth with her head uncovered dishonoreth her head. And in chapter fourteen, verse three, he says that he that prophesieth speaketh unto men, to edification, exhortation, and comfort. These two passages show that they (women) did speak to edification, exhortation, and comfort. It was not a shame for women to do this work. Therefore Paul did not refer to such acts when he said, "It is a shame for women to speak in the church."

1 Tim. 2:12. We understand this text to give Paul's general rule with regard to women as public teachers. But there are some exceptions to this general rule to be drawn even from Paul's writings, and from other scriptures. It appears from Phil. 4:3 that women labored with him in the gospel. Romans 16:1 shows that Phoebe was a deaconess of the church at Cenchrea. See original.

Verse 3 shows that Priscilla, the wife of Aquila, was one of Paul's helpers; and Acts 18:26 shows that she was capable of instructing Apollos. Tryphena and Tryphosa, Rom. 16:12, labored in the Lord; and Persis labored much in the Lord. Acts 21:8, 9. Philip's four daughters prophesied. In Luke 2, Anna the prophetess is mentioned. Verses 36-38. In the time of Jeremiah, Huldah was a prophetess consulted instead of Jeremiah himself. See 2 Chron. 34. In the fifth of Judges, Deborah is spoken of, and in the fifteenth of Exodus, Miriam.

Paul, in Romans 10:10, says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;" and this must apply to women equally with men.

J. N. A.

### PRACTICAL.

THE theory is clear, beautiful, and scriptural. The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We may have a theory in our head that does not affect our heart. We may help to publish the truth to others while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board ourselves.

Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our

thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? Or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know it. How often are they grieved, and in sorrow turn from us! To know ourselves and be right before God is the all-important point. How easy to deceive ourselves; but God is not deceived.

Come, let us prove where our affections are. Let us get a deeper interest in the cause of God. Let us bring in all our tithes and offerings and prove the Lord therewith. He invites us to do so. His promise cannot fail. He is waiting and desirous to pour us out a blessing such as we have not received. Let us be in readiness to receive it.

R. F. COTTBRELL.

**THE SPIRIT SHALL RETURN TO GOD.**

"THEN shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. This text is confidently quoted by many for the purpose of proving that the essential part of our being, the real man, goes immediately into the presence of God when the body dies. But this is asserting far more than the text declares; for it simply says that at that time "the spirit shall return unto God who gave it." What is the spirit? Those who rest upon this text to prove that men go to Heaven at death must first show by the Scriptures that the spirit is the real, intelligent, thinking, responsible being residing within the body,—a task which they will find it impossible to accomplish.

The first seven verses refer to the wearing out and breaking down of an old person. The seventh contains the statement of the utter dissolution at death. God made man of the dust of the earth, and to the lifeless man he added the breath of life, and the man lived—"became a living soul." Gen. 2:7. Death reverses this process. God takes away the breath, or spirit, and men die, and return to dust. It is just the same in the death of all animals. Speaking of the cattle, the birds, the goats, the young lions, all the beasts of the field, and man, the psalmist says, "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. The word rendered *breath* here is rendered *spirit* in Eccl. 12:7. God takes away the spirit of man and of beast alike. Alike, then, the spirit of man and beast goes at death to God who gave it. That is proper; for, "they have all one breath," or spirit, and "all go unto one place." Eccl. 3:19, 20. The word rendered *breath* in verse 19 is the same that is rendered *spirit* in verse 21, and in our text.

Does this prove that the intelligent part of the dumb beast goes to Heaven at death? It does, or else it does not prove that man goes there at death. For many reasons we incline to the latter conclusion. "Thou takest away their breath, they die, and return to their dust." This text tells where they go; and so does the following: "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20. And so do these: "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust." Job. 34:14, 15. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. These texts declare that man at death shall return to the dust. But men say that Eccl. 12:7 teaches that man at death goes to Heaven. If so, then the Bible contradicts itself. But it is not so.

"The spirit shall return to God who gave it." If it returns to God, then it came from God; for nothing can be said to return where it has not been before. And it is so stated in the words, "Who gave it." God gave this spirit, it came from him, it is to go back to him. Whatever it is, it is the same thing that came from him. But it is claimed that the spirit that returns to God at death is the real, thinking man. Then it was the real, thinking man when God "gave it," when it came from him. Therefore every "thinking man" alive to-day, or dwelling in in the body, should be able to "think" back to that time when he was with God, before he came from God. I never had the pleasure of meeting a man who could remember quite back to the date of his birth; but if this text proves what some would have it prove, we should all be able to remember just how it used to seem in Heaven before we came from God, and how new and strange were our sensations when we found ourselves encased in the bodies of little infants.

**GOING HOME.**

MUSIC BY GEO. E. LEE.

1. I'm go - ing home; the tid - ings come, And sweet - ly fall up - on my ear; A lit - tie long - er here I'll roam,

a. I'm go - ing home; this wilderness Grows brighter when my mind recalls The glorious mansions ready made,

**CHORUS.**

And then my Sav - our will ap - pear. Hail! hap - py day, hail! ho - ly rest! Hail! an - gels, saints, and With - in fair Zi - on's jas - per walls.

Sav - our too, I'm go - ing home! ye sighs and tears, I bid you now a long a - dieu.

3. I'm going home, and cold, pale death Has lost its terrors, since I know My long-lost friends shall meet me there, Where life's fair tree shall ever grow.

**CHORUS.**

4. I'm going home! I'm going home! My heart leaps high while thus I sing. O happy day! it soon will come, And I shall see our glorious King.

**CHORUS.**

But no. There was a time when we began to think. The thoughts were infantile and weak. We cannot even remember them. The mind growing, at two or three years some thoughts become so deep as to make a lasting impression, and we remember them. The mind grows with the brain. The thoughts continue while the brain acts. This ceases at death, and the thoughts perish. Ps. 146:4.

The breath, the spirit, returns to God who gave it. The breath of life goes forth into the great storehouse whence God took it to give to man. It goes out into the atmosphere, and does not come back,—we "breathe our last," and are dead. "His breath goeth forth: in that very day his thoughts perish." Ps. 146:4.

C. W. STONE.

**EDITORIAL NOTES.**

It is gratifying to know that the Review is prized and appreciated by its many patrons. In reference to the omission of the paper last week, some of them write: "We do not grudge the printers their week's vacation; but we do miss the REVIEW."

The interest taken in the subject of Parliamentary practice by the ministers and prominent brethren in attendance at the T. and M. Institute, was very gratifying. And such is the desire for further study of this important branch on the part of those who are to remain here, that it has been decided to devote the lecture hour for the first two weeks of the coming term of school, to the theory and practice of properly conducting business meetings. Robert's Rules of Order, for sale at this Office, is the text book used.

**Testimony to the Church.**

We are happy to announce to our brethren that No. 28 of the Testimonies to the church will be through the press in a few days. As this Testimony relates largely to the writer's experience, to our Institutions, and the dangers and duties of our people, especially the ministry, it is by far the most important one of the series. Ministers and people are addressed in the most pointed, stirring manner.

The book will contain about 200 pages. Price, post-paid, 25 cents. As no deduction is offered by the quantity, and as all our people should have the book at once, orders should be sent in immediately, accompanied by the cash. Address, REVIEW AND HERALD, Battle Creek, Mich.

J. W.

**The Christmas Tree.**

ACCORDING to the recommendation of the General Conference Committee in the Supplement to REVIEW, Vol. 52, No. 25, that all the churches should provide a Christmas tree, and suspend thereon their gifts for the cause, the Battle Creek church entered with alacrity into the work. A beautiful tree was donated by a sister in the church, and appropriate exercises were prepared for the evening of Dec. 25. The tree well loaded down with its gifts made a beau-

tiful appearance. The exercises consisted chiefly in the singing of some choice and select hymns and pieces of music, short addresses by different ones, and a general exercise of repeating the promises of Scripture applicable to the various ages and conditions of life. The gathering of the fruit of the tree showed quite a bountiful yield. With the one hundred dollars each from Bro. and Sr. White, there were gathered seven hundred and thirty dollars and two cents (\$730.02) in cash, besides some jewelry and keepsakes which were heartily devoted to the cause. This, with the exception of a little devoted to foreign missions, was all for the Tabernacle. The house was crowded, the occasion was a very pleasant one throughout, and was considered a very successful effort.

**Golden Words.**

The following words from the article by Sister White, in this number, we reproduce here, lest some should overlook them. They should live constantly in every heart. After reading these you will want to read or re-read the whole article:—

"If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright, like the palm-tree in the desert. The sky may be as brass, the desert sand may beat about the palm-tree's roots, and pile itself in heaps about its trunk. Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands."

"Christians indeed may be fitly represented by the palm-tree. They are like Enoch; although surrounded with corrupting influences their faith takes hold of the Unseen. They walk with God, deriving strength and grace from him to withstand the moral pollution surrounding them. Like Daniel in the courts of Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm-tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the fountain of life."

**To the Members of the Iowa T. and M. Society.**

WE now design holding a Tract and Missionary Institute at Sigourney, commencing Jan. 11 and continuing two weeks. Already good results are seen from the one held in New England. We hope to see every minister, tract officer, and every individual who will have a part in the missionary work, at this Institute. It is expected that Lizzie Hornby, the State secretary, and others, will be present to assist in the Institute. It is necessary, as far as practicable, that all the librarians be present and bring their books, so that at this time their books may be

properly balanced. It is hoped that this may be the beginning of a new era in the missionary work in the State of Iowa.

S. N. HASKELL.

**Tract Society Institute for the Pennsylvania Conference.**

AFTER consultation with leading brethren in the Conference, we have decided to appoint a meeting for all tract society, church, and Sabbath-school officers, and for such other of our brethren and sisters as can attend. The special object of the Institute will be to give instruction in all branches of business connected with the various departments of the cause among us. This meeting will be held immediately following the State quarterly meeting at Wellsville, and should continue for two weeks.

We trust the brethren throughout the Conference will see the importance of this move, and will take hold earnestly to carry out the plan and make the meeting a success. Our Conference is just organized, and it is of the greatest importance that the business connected with the cause should be properly and correctly done.

We believe the officers in the various departments of the work are willing to do their duty when fully understood; but all need instruction, and this is the special object of this meeting. Every director, district secretary, and librarian of the tract society, every church clerk and s. b. treasurer, every Sabbath-school superintendent and secretary, and such other of our brethren and sisters as can do so, should attend this meeting, and thus have the benefit of the experience of others to help them in this work.

Especially is this the case with those officers mentioned, and if they are not able to meet the expense, the churches to which they belong should assist them. It is also proposed to organize a class in vocal music for the benefit of those who wish instruction in this direction, in connection with the other exercises of this Institute.

Further particulars will be given in due time in reference to the accommodation of those who wish to attend. Brethren, shall we not take hold of this matter in earnest and labor to have the work of the Lord in this Conference done decently and in order? Let all our churches see to it that the proper persons from among them attend, and may the blessing of God rest upon this effort to advance the cause in our midst.

PENNSYLVANIA CONF. COM.

**Labor in Dakota.**

No Providence preventing, I will be at the quarterly meeting to be held at Swan Lake, Dakota, Jan. 11 and 12. Being an entire stranger in that field, I very much desire a general attendance of the brethren, that I may learn their wants and consult with them in relation to the best point at which to commence labor. Let there be a general rally, and all come seeking God, that we may enjoy a profitable meeting, and receive wisdom for future labors.

S. B. WHITNEY.

**Notice for Iowa.**

MINISTERS, tract society officers, and canvassers, as well as all the brethren and sisters of the Iowa Conference, are specially requested to give attention to Eld. Haskell's appointment of a school, or business meeting, to be held in Iowa, where the work of officers and members of the tract society will be fully set before us, and all the necessary instruction pertaining to said work will be given.

Brethren, we are sadly in arrears in labor and in sustaining the good cause. Others succeed, why should we not do so? Thousands around us are anxious to hear the truth, and we have not ministers enough to half supply the demand. You are anxious to see the good work move on, then put forth an effort to have our Conference take a front rank in this work. Let no trivial excuse keep you from attending this meeting, which we hope to make profitable to all who may attend. It is expected that each director, librarian, and district secretary, and a delegate from each church, will attend if possible. Provision will be made for all who will attend, and we expect all to remain till the close.

We consider that we are especially favored in having the aid of Bro. Haskell, who can help us as no one else can. We shall be much disappointed if this meeting is not largely attended. And if you do not come, all excuse for not knowing how to attend to the tract business will be of no avail.

We want to get out of the slough of despond, and have life infused into us, and have the harness on. Those who come will bear in mind that this meeting means work, and those who do not expect to take a part and be benefited may as well stay at home. Time is short, and the opportunity for us to help in this good work will soon be past forever. May the Lord help us to improve the talent committed to our charge.

L. McCoy, Pres. Iowa T. and M. S.

## THE NEW YEAR.

THE year, all new and fresh and bright,  
E'en like a scroll appears,  
But soon it will be written o'er,  
And stamped with hopes and fears.

O man! the tablet is for thee,  
And on it thou must trace  
A record that no mortal hand  
Can alter or erase.

Shall then the page all spotted be  
With words and acts impure?  
Or shall it bear an impress true,  
That ever will endure?

Discern thou now, and wisely choose  
The "onward, upward" way;  
And then thy strength shall ever be  
All equal to thy day.

And time redeemed will prove to thee  
A heritage divine;  
And jewels bright within thy crown,  
As stars, will glow and shine.

And though the storms of life may beat,  
And earthly temples fall,  
There is a Being good and great,  
Who ruleth over all.

And in the vast, unknown Beyond,  
The tumult and the strife  
Will all be hushed, and years be merged  
In everlasting life.

O glad new year! O blissful hour!  
O day of days the best,  
When Jesus takes the kingly throne,  
And gives his people rest!

ELIZA H. MORTON.

January, 1879.

## Progress of the Cause.

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

## NORWAY AND DENMARK.

THE interest in Christiana is still good. There is a desire to hear on the different subjects pertaining to present truth, and many are searching the Scriptures. There is no lack of opposition. Many are trying hard to keep the people away, yet our places of meeting are well filled. We have obtained eleven subscribers for the ADVENT TIDENDE this week.

Bro. K. Brorsen has held meetings in Aers'o, Asaa, Hellum, and Tylstrup, Denmark. He has obtained three new subscribers for the paper, and others have renewed. Two Christian friends have commenced to keep the Sabbath. Many oppose, and are trying to hinder the work, but others are reading and investigating the truth. The brethren in Ring (near Horsens) are faithful and united in the truth. One sister has been baptized there.

JOHN G. MATTESON.

Osterhausgaden 12, Christiana, Norway, Dec. 2.

## MINNESOTA.

East Parker's Prairie, Dec. 17.

WE are now at East Parker's Prairie, holding meetings in a private house. One family has accepted the truth. Nearly all who have attended our meetings acknowledge the truth.

N. BATTIN.

A. MEAD.

Greenwood Prairie.

DEC. 11, we commenced meetings at Greenwood Prairie, where we remained nearly two weeks. The church seemed much encouraged, and resolved to live nearer to God. Two families commenced to keep the Sabbath; others are interested.

GEO. M. DIMMICK.

JOHN HOPKINS.

Dassel, Dec. 25.

THE interest at Dassel is still rising. We have an average attendance of one hundred; forty have, by vote, indicated their belief that we are preaching the truth on the Sabbath question, and five have decided to obey. Opposition is strong. We have just been notified that after one more meeting the house will be closed against us. We expect to secure a hall and continue the work. Bro. J. L. House has joined us. We desire the prayers of God's people.

JOHN W. MOORE.

M. H. GREGORY.

ARTICHOKE.—I came to Artichoke Nov. 28, and labored to Dec. 5. Our brethren and sisters love one another and have living faith, and the Lord blessed our meetings. Two united with the church. This church now numbers nine members, and the s. b. pledge is \$64.

GRANITE FALLS, DEC. 16.—I have been at Granite Falls since Dec. 6. The Sabbath-keepers here are few in number; but they

love the Lord and his truth. They have met bitter opposition; but there is a prospect that some will soon unite with this church. Many are convinced that we have the truth. One has embraced the Sabbath since I was here last.

C. NELSON.

## WISCONSIN.

Nov. 24, I commenced a series of meetings in the "Warner district," five miles south of Stevens Point. Eleven covenanted to obey the truth, all but one heads of families. Three were converted to the message from as many different churches; the others had never made a profession.

S. S. SMITH.  
December 25.

## ILLINOIS.

Clinton, Dec. 16.

I CLOSED meetings at the Texas meeting-house last evening. Have held in all about thirty meetings. The attendance has been rather poor; however, a few have embraced the Sabbath reform, and regular meetings are appointed.

To-morrow evening I commence a series of meetings six miles north of Clinton, where I understand several good families are deeply interested.

C. H. BLISS.

Morris, Grundy Co., Dec. 16.

I HAVE held eight meetings in a school-house about five miles north of Morris. The congregations have been good, and some are very much interested. I have given away some tracts, and sold \$1.35 worth. I had no opposition until yesterday, when the directors, under the influence of the Lutheran priest, shut up the house. I am sorry that I cannot have the house, but I shall now visit among the people. I have had the blessing of the Lord during my labors here.

LEWIS JOHNSON.

## OHIO.

Solon, Cuyahoga Co., Dec. 23.

I AM still holding meetings in this place. The interest continues to be good, notwithstanding I have been obliged to leave two different school-houses, and am now holding meetings in an old cheese-house. Some who never attend other religious meetings are deeply interested. A few are observing the Sabbath, and others are investigating the matter thoroughly.

E. H. GATES.

## KANSAS.

Elivon, McPherson Co., Dec. 23.

IN two weeks I have given twenty-three discourses and nearly as many more in discussion at different points among the French, besides visiting. About fifteen are obeying. Most of these are French, as I have given them more of my time; yet Americans are receiving the truth, and we look for more.

Last Sabbath was a good day. God gave power to the word spoken; the Spirit of God moved mightily upon hearts, and some spoke in tears and with choked utterance, expressing gratitude for the truth.

I have obtained six subscribers for our French paper, and two for the REVIEW. An American laborer for the American branch would be a great help. Brn. Lamont and Enoch will succeed me here.

D. T. BOURDEAU.

Ward, Wilson Co.

I HAVE spoken three times at Ward, and the prospect is encouraging. The Brn. McReynolds have recently moved here from Iowa, and they are a great help in the singing. Bro. John McReynolds expected to assist in the meetings, but a severe attack of hemorrhage of the lungs has prostrated him. The roads are very bad, and as a consequence the attendance is small. The people seem earnest and hospitable.

L. D. SANTEE.

## NEBRASKA.

Albion, Boone Co.

WE commenced meetings at Albion, Dec. 1. The interest is good, and the attendance the largest we have had this winter. God is giving us liberty in preaching. We expect fruit.

DANIEL NETTLETON, JR.  
Dec. 12. GEO. B. STARR.

RAEVILLE, DEC. 7-9.—At these meetings a tract society was organized, and three were baptized and united with the church. All were encouraged.

ORD.—The meetings here, Dec. 14-16, resulted in the organization of a tract society, a Sabbath-school, and a church. The friends

cheerfully pledged for the State T. and M. fund. Three were baptized, and the meetings closed with the celebration of the ordinances of the Lord's house, at which service we gratefully acknowledged the presence of the Divine One. Bro. Spicer assisted in these meetings.

CEDAR VALLEY, DEC. 21-23.—In company with Bro. Nettleton, I held meetings at this place. A tract society was organized, and also a Sabbath-school. This company is young in the cause, yet a zeal to work for the Lord is manifest.

CHAS. L. BOYD.

Golden Spring, Burt Co., Dec. 24.

I COMMENCED meetings in the Thompson school-house near Golden Spring, Nov. 27. The interest has been good, and the average attendance about one hundred.

There was not much opposition until I reached the Sabbath question, when a class-leader of the United Brethren church tried to convince the people that Sunday is the Sabbath, but made quite a failure. Next a notice appeared in the county paper requesting some minister to come and discuss the question with me. In response to this call, two Methodist ministers came. Last Thursday evening, they spoke one hour each on the Sabbath question. Their arguments, ridicule and abuse, did not satisfy the people. I reviewed them the following evening, and had a full house. The Lord assisted, and some who were undecided before acknowledged that we have the truth. Six have commenced to keep the Sabbath. Jan. 3 to 5, three other ministers are to speak against the Sabbath. Brethren, pray that truth may prevail over error.

My address, for the present, is Golden Spring, Burt county, Neb.

A. J. CUDNEY.

Unadilla, Dec. 17.

I AM now holding meetings near Unadilla, Neb. Some interest is manifested, yet not so much as I would like to see.

H. SHULTZ.

## PENNSYLVANIA.

Russellsburg, Warren Co.

AFTER the Rome meeting I came to Russellsburg, where Bro. Peabody and myself labored a few weeks before. Those who embraced the truth then are still holding on and keeping up Sabbath meetings. Others seem to be interested.

Nov. 28, I commenced meetings at N. Warren, about five miles from R., in a hall, after trying in vain to get the (Union) church. Bro. Peabody joined me at this place. The hall proving too open, after giving six discourses we concluded to discontinue our meetings for the present. We visited some and left reading matter, and one intelligent family of six persons are keeping the Sabbath. Others are interested. We intend to follow up the interest there, as also at Russellsburg. We are now at a place called Quaker Hill. The people are friendly, though we have opposition. We seek God for wisdom and direction. Pray for us.

J. Q. FOY.

## NEW YORK AND PENNSYLVANIA.

SUNDERLINVILLE, PA.—In company with Bro. J. G. Saunders I visited this place Dec. 7-15, for the purpose of organizing the company of believers here into a church. The company here were brought into the truth through the labors of Bro. Saunders during the past summer, and I was especially pleased with the earnestness and zeal with which they have taken hold of the truth, especially the reforms, some of them beginning the work of serving God by first forsaking their bad habits. The twelve meetings we held with them were well attended, and a good degree of outside interest was manifested. We organized a church of eighteen, fifteen of whom I had the pleasure of burying with Christ in baptism. The scene at the baptism was one of the most pleasant I ever witnessed. The best of order prevailed, and the exercises were characterized by the presence of the Spirit of God.

An elder was ordained, and all the other officers were duly elected. By vote, they adopted the tithing system as recommended by the General Conference Committee, and every member joined the tract society. They have an interesting Sabbath-school organized, and at this time supplied themselves with the Lesson Sheets and the Song Anchor. There are others here who are convinced of the truth, who, we hope, will soon take hold of it and join those already organized. Altogether, we were much pleased with this young company of believers, and trust that with the blessing of God they will become a strong church and a great help to the cause

in the Pennsylvania Conference. May the union and love that prevails among them always continue.

WOODHULL, N. Y.—Dec. 16, I came to this place to complete the organization which was commenced about one year ago. There are but few brethren here, but they love the cause and are desirous of doing what they can to advance its interests. Satan has been trying to bring in division among them and so hinder the work of God, but he has been defeated, and peace and harmony prevail. An elder and deacon were duly ordained. All voted to adopt the new plan of s. b. Fifteen copies of the SIGNS were taken for the missionary work.

Bro. J. W. Raymond was with me here and at Osceola, where we spent Sabbath and Sunday, Dec. 21 and 22. This meeting was nearly a failure on account of storm and lack of due notice, so we were not able to organize here as we had hoped. Bro. Raymond will return at some future time to attend to this work.

B. L. WHITNEY.

Corning, N. Y., Dec. 24.

## BANGOR, ME.

Nov. 25, I went to Presque Isle, thence to Bangor. A few days were spent in distributing Swedish publications, selling books, and soliciting subscribers. The Swedish friends then hired a hall and fitted it up, and we held meetings every evening for about two weeks. There was some opposition when we presented the Sabbath. This was because in some Swedish Bibles, in the four gospels, in some texts the word which should have been translated first-day has been rendered Sabbath. This was shown to be an error by other Swedish translations as well as by the English. Two have declared their determination to keep the Lord's Sabbath, and others acknowledge its obligation. Some rejoice that they have made an advance step in health reform. In the meantime, I held two Sabbath meetings with the brethren in Brewer and Eddington. I was glad to find at Eddington an interesting Sabbath-school, conducted by Bro. Geo. W. Field.

I also met with the first-day Adventists, both at their homes and at their place of worship. I addressed them twice, and received at their hands \$1.94.

I obtained one subscriber for LES SIGNES DES TEMPS, one for the SIGNS OF THE TIMES, one for the REFORMER, and twelve for the Swedish paper. Total receipts, \$18.34. I am on my way to meet Eld. Goodrich at Canaan.

JAMES SAWYER.

## CALIFORNIA.

[Abridged from the SIGNS OF THE TIMES.]

Santa Rosa.

As the result of the meetings recently held at Santa Rosa by Eld. W. M. Healey, fifty-three persons have signed the covenant, and eighteen have been baptized. Although most of these persons are poor, they have pledged over one hundred dollars s. b. for 1879. There is quite a good interest manifested by some here who have not identified themselves with us.

Vacaville, Woodland, Rocklin, and Sacramento.

BRO. E. R. GILLET has held profitable meetings with these companies. At Vacaville 77 copies of the SIGNS were taken, at Woodland 112, at Rocklin, 32, at Sacramento 20. At the three latter places, V. M. societies were organized.

Napa and St. Helena.

DEC. 7, 8, Bro. M. C. Israel held meetings with the church at Napa. The meetings were good. Twenty-three copies of the SIGNS were taken, and a V. M. society was organized.

Tuesday, Bro. Israel was at St. Helena. Here fifty copies of the SIGNS were taken, and a V. M. society was organized.

## DAKOTA TERRITORY.

SWAN LAKE, DEC. 9.—We came to Swan Lake Nov. 28, and remained eleven days. Several matters of importance were taken up, especially that of s. b., and pledges were renewed for the coming year, amounting to about \$150.

On the day after our arrival, we attended a funeral. Our meetings were quite well attended, and some of the blessing of the Lord was felt. One was added to the church. We are very anxious that the cause in this territory should move forward, and we are fully persuaded that, by the help of the Lord, it will, if the friends of the truth will sacrifice both of their time and means.

We visited a Russian who had been keeping the Sabbath for six months. He can neither read nor speak English; but there is, undoubtedly, a good field opened for some one who can speak German.

SUNNY SIDE, DEC. 17.—We were at Sunny Side Dec. 10 to 17. The church is prospering. The meetings were well attended, and a good interest was shown by those not of our faith. On the 16th we met to elect new officers for the Sabbath-school and T. and M. society, and to renew the s. b. pledges. They cheerfully raised their s. b. for 1879 to \$100, \$20 more than for the year 1878. Two united with the church, and others are on the point of deciding.

Our last meeting was one long to be remembered. Bro. M. M. Olsen, who is now to labor in this territory and is to make this place his home when not in new fields, was chosen and elected elder, and set apart for that office.

Before separating, we celebrated the ordinances of the Lord's house. May the Lord continue to bless his people here, that others may be gathered in.

SIoux VALLEY, DEC. 23.—I held meetings here six days, commencing with the 17th. Some were kept from the meetings by the stormy weather. The outside interest at this place has not been very good. There is a Swedish church here of eleven members, with an s. b. pledge for 1879 amounting to \$50. The three Scandinavian churches in Dakota pledged \$300 for the coming year.

As I have labored in this territory more or less during the past four years, and as it is probable that I shall not return, I have been very anxious to leave the cause in such a condition that it may prosper. Bro. Olsen remains to labor especially among the Scandinavians, and I hope that the Lord may be with and prosper him.

There is an American church at Elkpoint, which needs help very much. They expect Bro. Whitney. JOHN F. HANSON.

**THE CAUSE AMONG THE RUSSIANS.**

In company with Bro. Nelson and Frederickson, I have just visited the Russian settlement near Milltown, Dakota. We found to our joy that seventeen more had taken hold of the Sabbath of the Lord, making in all twenty-one at that place, nine men and twelve women, all adults.

One brother we visited is placed under very trying circumstances. He is opposed by his wife. She makes home as unpleasant for him as she can. His father, a wealthy Russian, recently came to this country to visit him, but learning that he is keeping the ancient Sabbath, he refuses to enter his son's house, and has disinherited him, claiming that he has disgraced the family name and is no longer worthy to be called a son. I am sorry to say that others are somewhat similarly situated, but like this brother they confide in the Lord, trust in his promises, and are desirous to honor his name by forsaking all and following the Lord Jesus.

I did not remain at Bon Homme, as I anticipated doing. ELDON H. PULLEN.  
Howard, Turner Co., D. T., Dec. 18.

**AN URGENT CALL.**

The following is the translation of a German postal card received at this Office from Lone Tree, Bon Homme county, Dakota:—

BELOVED BRETHREN IN THE LORD: If it be possible, send to Dakota a German preacher, for here the German nationality is well represented, and we wish to become better acquainted with your views. It is our sincere wish that a German should come here, with whom we could converse in our own language. There are a few Americans here with whom we are acquainted; but having but a limited knowledge of the English, we cannot converse with them as freely as we should like to. To-morrow, Sabbath, we shall visit Bro. Eldor, and Bro. H. Bullen from Sweden, were here last Sabbath. We are here a company of four who keep the Sabbath; and on Beautiful River are twenty more, and in Alewood four more, who also keep the Sabbath. And we hope the Lord will turn many more hearts to a knowledge of the truth. We should be pleased to receive a visit from a German S. D. Adventist preacher.

Your brother in the Lord. v. l.  
Dec. 10, 1878.

**TO OUR BRETHREN IN NEW ENGLAND.**

The first Sabbath and first-day of this month is the time for our church quarterly meetings. I hope every church or company in this Conference will carry out the design of

these meetings just as far as possible. Some churches and companies cannot have the ordinances, because they have no ordained officers, but all can do something. For a statement of the duties to be performed, see the article in this number headed, "Church Quarterly Meetings."

Dear brethren in New England, be prompt in making your financial reports. "Bring ye all the tithes into the storehouse," "and prove me now herewith." Let the beginning of 1879 mark the period when we shall commence to prove the Lord. How many will do this? Who dares to venture out on this promise? I know some will, but God grant that there may be a general move all along the line. The Lord says, "prove me, . . . if I will not pour you out a blessing, that there shall not be room enough to receive it." Will the Lord do as he has said? Pardon me for raising the question, but there are some of us who do not act as though we believed he would. D. A. ROBINSON.

**DEBATE AT PLANO, TEXAS.**

THE debate with Eld. Caskey, the Campbellite champion, has terminated, after continuing nearly two weeks. I found him no better prepared to meet Bible arguments this time than he was at Terrell, though he had written to other parties that he was "fully posted," and had declared that he had "sold out to the sects" to "meet the archdeceiver, hypocrite, and falsifier" in debate; that he intended to first kill his doctrine, and then kill him personally, etc. During the debate he claimed that the rules of logic and of parliamentary practice did not compel him to produce any negative proof, and found fault with me because I would "pile up texts" against his, for "this would manufacture infidels."

We debated on the Sabbath question four evenings. It is a fact that he did not produce a single argument from the Bible to show that the Sabbath law was abolished, but simply denied and ridiculed my arguments. The best point he made was, it all "came from Michigan," "was Battle Creek logic," "Yankee guesses," etc., etc. Of course, with minds of a certain caste this was better than a plain "thus saith the Lord." Saturday night, in a speech of nearly an hour on the affirmative of the Sunday question, he only quoted one text, Acts 20:7, but he waged an unrelenting warfare against the seventh-day Sabbath, trying to show that it was abolished, etc. I submitted to it; for he had boasted that the moderators were in his favor, which was apparent to all unprejudiced persons.

While I was replying to his first speech on this question, without giving me notice before I began, he deliberately left the house, asking a fellow-minister to take notes, and remarking that the debate would be resumed on Monday evening. This was the second time he had dismissed the debate in this manner. I stopped and appealed to the audience: "Do the people of Plano think that this debate should proceed, while Eld. Caskey takes such liberties as he has twice taken since it began, dismissing and resuming it at his pleasure, without consulting others interested, or gaining my consent, thus causing others to remain here in suspense, and hindering me from filling other important appointments previously arranged?" I called for an expression of the people, and the moderator then asked all "who thought the debate should proceed on the grounds stated to rise. Thirty-eight voted for the debate to continue and sixty-two against it.

His second then announced that Eld. Caskey would be on hand Monday evening whether Mr. Kilgore was or not, and that the debate must go on. Again on Sunday evening the same announcement was made at the close of their preaching service, when it was also announced that Eld. Kilgore would be there too. This was done without my knowledge.

On Monday evening the house was lighted and heated, and a goodly number assembled. Eld. Caskey failed to make an appearance, though he was in town. Thus closed the debate in the midst of the Sunday question.

The people decided that Eld. Caskey should not take the management of the debate into his hands any longer, and that if it went on it must be carried on on terms more equitable. He greatly objected to my leaving disputed points to the people, and ridiculed it. He was afraid of the voice of the audience.

It is three months to-day since we pitched our tent here. We leave a company keeping the Sabbath, and they are strengthened by the debate. We lost none. I am ready to leave for Rockwall. R. M. KILGORE.  
Dec. 11.

**THE T. AND M. WORK IN DAKOTA.**

I WOULD like to say something to arouse to earnest action every member of the tract society in this district, which comprises Dakota Territory. And to those who are not members, but have received the light of present truth, let me say, Come, and join our army. God is willing to bless our efforts. And if we each do what we can, by the help of God something may be accomplished in the cause of present truth. Shall we let the winter pass without doing something for the good Master and for our fellow-men?

God has abundantly blessed the efforts of the few workers in this territory, and to-day we can count about thirty Russian Sabbath-keepers in Dakota. This alone should arouse us to action; but this is not all. The General Conference sends two ministers to this territory this year; the labors of one of our brethren, who has gone out to proclaim the message, have been crowned with abundant success. Then can we not believe that the Lord has set his hand to the work in this new field?

We hold our first district quarterly meeting at Swan Lake, Jan. 11, 12. Let us make it a success. Turn out in force. We expect all the ministers in Dakota to be there, also the librarians and the district secretary. The scattered brethren should attend, and make known the wants of the cause in their several localities. Come, all who are interested in this good work, and let us lay plans for the future. Come, praying that the Lord will meet with us, and direct us.

We shall try to have a good supply of publications on hand.

C. FREDERICKSON, Director.

**THE REVIEW.**

How often have I felt that I should like to tell the readers of the REVIEW how I love our good paper, and how I long for its weekly visits. After preparing for the Sabbath on sixth-day, I walk a mile to the post-office for this indispensable Sabbath visitor, and as I peruse its columns I am amply repaid for all my trouble.

As I read the letters from Bro. Ribton, Rupp, and Bertola in No. 24, I could not help shedding tears of joy to see how God's truth, the third angel's message, is uniting a people in all parts of the world. And the scripture came to my mind, "They [the watchmen] shall see eye to eye, when the Lord shall bring again Zion." I shall ever pray that God will bless these dear brethren, and make them bright and shining lights in those lands of darkness.

MRS. M. MILLER.  
Windham Co., Conn., Dec. 17.

**BEWARE OF HIM.**

A MAN by the name of Bruce, formerly of Jefferson, Mich., is now going around among our churches in Tuscola county, trying to get some of the brethren in good circumstances to bind themselves in writing to support him for what he may do. This man is unworthy of the confidence of Seventh-day Adventists. He is a wily, mischief-making person. Let our brethren everywhere be careful lest they be entrapped by him. E. R. JONES.

**WORDS OF CHEER.**

It is encouraging to V. M. workers to know that their labors are productive of good. The following extracts from letters received by the V. M. society at Allen's Corner, Maine, speak for themselves, and we submit them to the readers of the REVIEW, hoping that some will take courage and engage in the work with greater zeal and renewed earnestness, knowing that God is able to bless the feeblest efforts put forth in his cause.

A gentleman in Maine writes: "We received your kind and welcome letter, and were much encouraged by its contents. You asked us how we were led to embrace the truth. It was by reading the tracts and papers you sent and comparing them with our Bible. We have been visiting our friends, and they are very much interested in what we have told them. Please send them a paper and tract. They had never heard of the truth before. We are poor, but we will do all we can to spread a knowledge of the glorious truths we have learned. May God bless you."

A lady in California writes: "I continue to receive the SIGNS OF THE TIMES, and feel very grateful for the papers. They are a great comfort and blessing to me. Your Scripture references are comforting. I believe the day is near when we shall see Jesus

as he is. The Sabbath question is almost settled. I believe you are right."

Words like the above send a thrill of joy through the heart. Let us give God the praise and labor on.

ELIZA H. MORTON.

Allen's Corner, Me.

**DEBATE AT NEW PROVIDENCE, IOWA.**

I HAVE just closed a debate with Eld. D. R. Dungan, of the Disciple church. I had been holding a series of meetings about four miles north-east of New Providence, where quite an interest was manifested, when arrangements were made for the debate.

We held nine sessions, discussing the kingdom, Sabbath, Sunday, and immortality questions. The subjects of the kingdom and the Sabbath were pretty thoroughly discussed, but we were obliged to give up the house to other parties, and were able to hold but one session on the immortality question and none on the destiny of the wicked. I think I can safely say that the truth has lost nothing, but has gained many friends by the debate. Eld. D. is one of their champion debaters, but he fell far behind the expectations of the people in his effort to sustain his positions. M. WING.

Union, Iowa, Dec. 21, 1878.

Time is gold; throw not one minute away, but place each one to account.

**Obituary Notices.**

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

DIED, in Brooks county, Ga., Dec. 14, 1878, Menna L. youngest child of Bro. and Sr. S. P. Mitchell, aged one year and one month. C. O. TAYLOR.

SISTER ELLEN WILSON, aged 22 years, 10 months, and 24 days, died at the residence of her father, in Montcalm county, Mich., Dec. 7, 1878. She has kept the Sabbath with her parents for seventeen years, and ten years of this time she has been an active member of the church. A large circle of friends mourn her loss, but not as those who have no hope. Words of comfort by the writer from 1 Thess. 4:13. ORLANDO SOULE.

DIED in Westford, Mass., Nov. 20, 1878, my dear mother, Harriet C. Wilkinson, aged 66 years and 4 months. From my earliest recollection, mother has been a humble Christian. She took great pains to instruct her children in the precious Bible. The Sabbath of the Lord was precious to her, and she loved the commandment-keeping people, although it was not often that she had the privilege of meeting with them. Her lot in life was not an easy one, but her sufferings are all over. Her last days were peaceful and happy. We have laid her down to rest beside our father and two brothers, to await the coming of the Lifegiver, when we hope to meet them all no more to be separated. May the living ones be prepared for that meeting. H. M. WILKINSON.

FELL asleep in Jesus, Dec. 5, 1878, at Bluff Creek, Iowa, Clara Alice, daughter of Bro. and Sr. D. H. Hodder, aged 20 years, 5 months, and 20 days. Last winter, when Bro. Starr was holding meetings at Bluff Creek, she, with her parents, embraced the third angel's message. She was a great sufferer, but was very patient. She desired to live to do something in the great harvest field, but expressed a willingness that the Lord's will should be done. She was loved and respected by all who knew her on account of her meekness. Her death is a severe blow to her parents. May the Lord sustain them. M. M. KENNY.

DIED of cancer, at Fremont Center, Newaygo county, Mich., Dec. 11, 1878, Sister Addie E. Hipkins, wife of Bro. Wm. Hipkins, in the thirty-fourth year of her age. About six years ago she made a profession of faith in Christ, intending to unite with the M. E. church; but soon after, her husband embraced the Sabbath and its kindred truths, which wrought a change in her mind, and for the past year she has been fully with her husband in keeping God's commandments. Her kindness of heart won for her many dear friends. A husband and one child, besides her mother, whose home was with her, and a large circle of friends, mourn her loss. Funeral discourse before a large congregation by the M. E. elder of Fremont, from words of her own selection: "Weeping may endure for a night; but joy cometh in the morning." LAURA J. WATERS.

BRO. PHINEAS OLIMSTEAD, of Glensdale, Lewis county, N. Y., Deacon of the Otter Creek church of S. D. Adventists, has recently buried his son Orwell L., aged 17 years. He went from home Nov. 21, with William Rennie, a hunter, to help him carry a pack of provisions into the "Big Woods." They reached the camp Friday noon, and Orwell started for home the next morning. It snowed all day and the evening following, and the weather was very unpleasant for a whole week. When it was known that he was lost, diligent search was made for him. They found him on Sabbath morning, one week from the time he left the camp. He had come about seven miles. His track showed that he made unceasing effort to find his way out, until fatigue, hunger, and cold overpowered him, and he fell dead. Eld. Reed, Seventh-day Baptist, preached the funeral discourse, from John 11:25, 26. Bro. and Sr. Olimstead need help to bear their heavy loss. Brethren, let us remember them. A. P. BUMP.

