

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 SOUL'S RESPONSE.

BY MRS. L. D. A. STUTTLE.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116: 12, 13.

LORD, what can I render thee
For thy mercies unto me,—
Me, a lost, forsaken wanderer from the fold?
O'er the desert lone and wild
Thou didst seek thine erring child,
In thine arms thy wayward lost one thou didst hold.

Darksome shades were falling round
Ere thy wandering one was found
In the gloomy, dark recesses of the wild;
Where, concealed from light of day,
Savage foes were hid away,
There my loving Father sought and found his child.

Then I left the haunts of sin,
For the danger I was in
Faithfully my blest Redeemer made me know;
From my white lips came the cry,
"Save, oh, save me ere I die!
Bid me follow wheresoever thou shalt go;

"Let me grasp thy mighty arm,
Shield my trembling soul from harm;
'Rock of Ages, let me ever hide in thee,'"—
Then I heard his gentle voice,
Making all my soul rejoice,
"Fear no evil; trembling spirit, follow me!"

Thus he gently leads me on
Till my doubts and fears are gone,
And he never, never scorns my feeble cry;
And when all is dark as night,
Jesus fills my soul with light
By these blessed words of comfort, "It is I."

Perish, all ye joys of earth,
For I count but little worth
All the fleeting joys and vanities of sin;
Faithfully I'll bear the cross,
And account them all but dross,
If the blessed smiles of Jesus I may win.

Our Contributors.

PRAISE GLORIFIES GOD.

BY MRS. E. G. WHITE.

God says by the psalmist, "Whoso offereth praise glorifieth me." The worship of God consists chiefly of praise and prayer. Every follower of Christ should engage in this worship. No one can sing by proxy, bear testimony by proxy, or pray by proxy. As a rule, too many dark testimonies are borne in social service, savoring more of murmuring than of gratitude and praise.

When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervor of their souls, was required as evidence that they understood the word spoken and were interested in it.

When the ark of God was brought into the city of David and a psalm of joy and triumph was chanted, all the people said, Amen. And David felt that he was fully repaid for his labor and anxiety by this cheerful universal response from the people.

There is too much formality in the church. Souls are perishing for light and knowledge. We should be so connected with the Source of all light that we can be channels of light to the world. The Lord would have his ministers who preach the word energized by his Holy Spirit. And the people who hear should not sit in drowsy indifference or stare vacantly about, making no responses to what is being said. The spirit of the world has paralyzed the spirituality of such, and they are not awake to the precious theme of redemption. The truth of God's word is spoken to leaden ears, and hard, unimpressible hearts. The impression given the unbeliever by these professed Christians is anything but favorable for the religion of Christ. These dull, careless ones show ambition and zeal when engaged in the business of the world, but things of eternal importance do not engross the mind and interest them as do worldly things. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal and sacred things are placed upon a level with common things. The Holy Spirit is grieved. Said Christ, "Take heed, therefore, how ye hear." Those are spiritually dead who profess to worship God while the heart is not in the work. There should be a hearty, wide-awake church to encourage and uphold the hands of the ministers of Jesus Christ.

The people who profess to believe the truth may be familiar with the evidences of our faith, and yet be like the pretentious fig-tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit. Fruitful Christians will be connected with God, and intelligent in the things of God. The truth and the love of God is their meditation. They have feasted upon the words of life, and when they hear it spoken from the desk, they can say, as did the two disciples who were traveling to Emmaus when Christ explained to them the prophecies in reference to himself, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who are connected with the light will let their light shine to the world, and will, in their testimonies, praise God, to whom their hearts will flow forth in gratitude. Those who have a vital union with Christ will rejoice in the assurance of his love. Nothing of the world can make them sad when Jesus makes them glad by his presence. Walking in the light, they will never disgrace their profession or bring reproach upon the cause of Christ. It is the privilege of every child of God to store his mind with divine truth, and the more he does this the more vigor and clearness of mind he will have to fathom the deep things of God. He will be more and more earnest and vigorous, as the principles of the truth are carried out in his daily life.

We should all be working together with God. No idlers are acknowledged as his servants. The members of the church should individually feel that the life and prosperity of the church is affected by their course of action. Those in the church who have sufficient talent to engage in any of the various vocations of life, such as teaching, building, manufacturing, and farming, will generally be prepared to labor for the upbuilding of the church by serving on committees or as teachers in Sabbath-schools, engaging in

missionary labor or filling the different offices connected with the church.

God requires that the first, the best, and the most useful talents shall be employed to carry forward his work upon the earth. The same zeal and energy, tact and order, which are exercised in counting-rooms, shops, and in the fine arts, should be brought into the religious life and exercised in the work of God. These persons are responsible for the talents given them of God to use to his glory. He calls for them to come up to the help of the Lord against the mighty.

Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, "My business claims all my time. So numerous are my engagements and so pressing their demands, I cannot give my time." Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

God wants, not only that you should give of your means, but that you should give yourselves. He wants you. He claims your personal interest, your talents. The very best and most vigorous thoughts should be devoted to his cause and to glorifying his name.

What revelations will be made in the day of God, when each individual will see his life as God sees it! What opportunities lost to save souls! How many precious hours wasted in following inclination instead of discharging duties! How much greater advancement might have been made in the knowledge of the truth! How much talent that was given of God for wise improvement, to be spent in his service, has been buried in the cares and allurements of this world! How much strength and courage might have been given to the individual members of the church, had they dedicated to God their talents and used them to his service and glory. And how many souls might have been saved had they been wise and sought first the kingdom of God and his righteousness.

What can we say to arouse the people, who profess to be the followers of Christ, to a sense of the solemn responsibilities resting upon them? Is there no voice that shall arouse them to work while the day lasts? Our Divine Master gave his life for a ruined world. Who will deny self, and make some sacrifice to save souls for whom Christ died? Christ has left us an example in his life, that we might follow in his steps and secure the approval of Heaven.

Contemplating things of eternal interest will give true perception of the things of God. The respect and reverence due to God will be exhibited in the daily life and character. The soul will be brought into harmony with Heaven. The entire character will be elevated and transformed. The believer will be made Christ-like, and finally obtain an entrance into the city of God.

—"I NEVER knew it was wrong to tell a lie; I never heard of God!" This was the testimony of a boy fourteen years old at an inquest in the city of London, on the 30th of November. What a confession to be made in the nineteenth century, in the midst of all the efforts to evangelize the world, with the missionary traveling to the ends of the earth! This boy must have come in contact with Christian men every day, but it seems "no man had cared for his soul."—*Christian at Work*.

WHITE ROBES.

BY ELD. JAMES WHITE.

TEXT: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

THE terms employed in the text are white robes, washed their robes, great tribulation, and the Lamb. These form natural divisions of the subject.

1. The white robes. The character of the truly righteous, both in the life that now is, and in that which is to come, is illustrated by white robes and garments of purity. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath covered me with the robe of righteousness." Isa. 61:10. The true Witness, Jesus Christ, counsels his people, to buy of him "white raiment," that they may be clothed, and that the shame of their nakedness do not appear. Rev. 3:18. And the great multitude which no man could number "of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes." Rev. 7:9. In the passage from the prophet Isaiah, we have the phrase, "robe of righteousness," and in Rev. 19:8, the inspired definition of the figure is given. "The fine linen is the righteousness of saints."

Warp, woof, and weft, are words applicable to a piece of cloth. The threads running lengthwise are the woof, those running crosswise are the warp, and the woven piece of cloth is the weft. Webster and Lev. 13:48, 49. From cloth are made garments, whether they be called robes, or by any other name. Robes, apparel, garments, and fine linen, are terms used in the Scriptures to represent character. The two men in white apparel who appeared on the mount of ascension, Acts 1:10, were two sinless angels. The pure and white linen of the seven angels of Rev. 15:6, represents their holy character. And the same is illustrated by the long white garment of the youthful figure at the resurrection of Christ.

The clean white robe represents purity of character. This lost in Adam, is found in Christ. The Captain of our salvation met and overcame Satan in the wilderness of temptation in our behalf. He wrought out a righteous character for all who will believe in him and overcome in his name. Here comes the work and the battle. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. And here comes in the running of the race, the enduring hardness as good soldiers, the fighting of the good fight of faith, and the laying hold on eternal life.

The heavenly white linen is composed, first, of the righteous character wrought out by the Son of God through suffering in our behalf, as the warp; and, second, righteous works of those who take hold of the righteousness of Christ by faith, as the woof, or the filling. The warp is laid in perfection by our triumphant Head, who endured a fast of forty days, and overcame Satan on our account. He stood firm just where Adam fell. He perfected a character which Adam failed to maintain. Here is the warp of the heavenly garment, waiting for the Christian, to weave in the woof of an obedient, godly life of faith. The righteous character manifested in Jesus Christ may be ours, if in obedience and faith we take hold of it. In this way, the righteousness of Jesus Christ may be imputed to us. Mark well the conditions of reigning with Christ: "To him that overcometh will I grant to sit with me in my throne." This is the weaving time. Fill up your life with cheerful works of obedience and love. Do all in faith. Keep out of the heavenly fabric everything like "shoddy," and weave earnestly the weft with pure material.

2. They washed their robes. Here is a beautiful figure of that righteousness that will clothe the redeemed. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. "Unto Him that loved us, and washed us from our sins in his own blood." Rev. 1:5. The sinner washes, and Christ washes. Or, Christ provides the fountain in which the sinner washes by faith in the cleansing blood of the Redeemer. By his acts of obedience he shows his faith in the

blood of Christ, and thus his faith is made perfect, and he exchanges his sins for an indwelling Saviour.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunge beneath that flood
And lose their guilty stains.

"E'er since by faith I saw the stream
Thy flowing wounds did give,
Redeeming love has been my theme,
And shall be while I live.

"Dear, dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more."

The robes of the righteous are not washed by the angels and sent down to the saints all glistening in the whiteness of Heaven's purity. No, the washing is done by probationers in this world. Washing is not only work, but hard work. The redeemed had washed. They had washed their robes of character. And they had done this by faith in the blood of the Lamb. Or, to return to the figure of weaving, faith in the all-cleansing power of the blood of the Lamb is the spring that sends the old-fashioned gospel shuttle, bearing the woof of good works, across the holy threads of the heavenly warp.

Some men talk of the imputed righteousness of Christ and the utter worthlessness of all we can do, in a manner to give the idea that we may as well sit down and wait for the Lord to send a spotless robe down from Heaven to cover all our imperfections, unworthiness, and sins. One of this class, in making a dry speech in opposition to the doctrine we had presented that men would be judged and rewarded according to their works, said that Paul declared that all our righteousness is but filthy rags. We informed the people that Paul had said no such thing; and that the expression occurred but once in all the Bible, where the prophet contrasts apostates in Israel with those that work righteousness.

"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways. Behold, thou art wroth; for we have sinned; in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:5, 6. The application of these fearful words of the prophet of God to the obedient, trusting followers of Christ, is but little short of an insult to our divine Lord and his dear people.

This class seem willing to rest down upon a faith that is "dead as a door nail," and do nothing for God or for humanity. They live for self all the days of their lives, expecting a spotless robe in some way to come down from Heaven, warp, woof, and all, to cover their sins so that they can stand the test of the last Judgment. On the other hand, there are those who think this robe can be gotten up in this world, quite independent of the Saviour of sinners. These are as wide of the truth as the others. If men could gain eternal life by good works alone, Christ need not have died for our sins. But it is said of the redeemed, that they had washed their robes, and made them white in the blood of the Lamb. They overcome by the blood of the Lamb and the word of their testimony. The blessings of salvation and eternal redemption are promised to those who have an active faith, which is the main-spring of good works.

Paul recommends an active faith that works by love. Gal. 5:6. Another apostle inquires, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14. He answers, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Verses 15-18.

The principles of a living, working faith were implanted in the minds and hearts of the victorious worthies of past ages, sketches of whose history Paul gives in his epistle to the Hebrews. They

worked by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Verse 7.

"By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Verse 8.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Verses 24-26. And by faith others "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Verse 34.

Faith and works are inseparable. A man is justified by faith when he is justified by works. The apostle speaks of the works and faith of the father of the faithful in these words: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also." James 2:21-24, 26.

The good works of the Christian are the measure of his faith. The white-robed multitude were all workers. They washed their robes and made them white in the blood of the Lamb. Good works are exalted in the Scriptures of both the Old and the New Testament fully equal to good faith. The promises to Israel on conditions of obedience are rich in blessings.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26.

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." Deut. 11:26-28.

"If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Lev. 26:3, 4.

"Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." Ps. 62:12.

"If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24:12.

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10.

"The Great, the Mighty God, the Lord of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." Jer. 32:18, 19.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord,

honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

"Wash you, make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow." Isa. 1: 16-18.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103: 17, 18.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

The promises to the obedient in the New Testament are quite as full as those of the Old. Christ identifies himself with his suffering people, whom he calls brethren. Acts of mercy and of love done to the least of his brethren are done to him. Christ our King will say,—

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25: 34-36. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

"Who will render to every man according to his deeds: to them by who patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7.

"He that planteth and he that watereth are one. And every man shall receive his own reward according to his own labor." 1 Cor. 3: 8.

"Wherefore we labor, that, whether present or absent, we may be accepted of him; for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 9, 10.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 9, 10.

"Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6: 8.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1: 22.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3: 23, 24.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 12-14.

3. The great tribulation. The white-robed ones embrace the saved during the entire period of human probation, reaching across the dispensations. The redeemed from the Patriarchal, Jew-

ish and Christian ages all come out of great tribulation. The transgression and fall plunged the representatives of the race in ruin, and made their posterity the lawful prey of Satan. And from the very commencement of the controversy between Christ and his angels and Satan and his angels to the end of probation, the struggle on the part of those who escape the pollutions of this world and rise to a life of obedience, justification, and eternal life, is a fearful one.

Abel, the first martyr, fell by the murderous hand of Cain, because his works were righteous, and his brother's evil. With these first sons of Adam the great controversy commenced, and the conflict between good and evil, led on by Christ and Satan, has continued all along the ages down to our day.

God said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Gen. 7: 1. As a preacher of righteousness he condemned the ungodly of his time.

It is said of just Lot, that his righteous soul was vexed from day to day with the filthy conversation of the wicked. 2 Pet. 2: 7, 8. Satan has ever held the masses under his destructive power, while those left to Jesus Christ have been few. As in the days of Noah, so in Lot's time, those who feared God were very few. Abraham pleads for doomed Sodom in these pathetic words:—

"Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Gen. 18: 24-32. But for want of ten righteous men in Sodom, it was destroyed by the fire of the Almighty, after righteous Lot made his escape.

Abraham, Isaac, and Jacob dwelt in tabernacles, pilgrims and strangers in a strange country, in faith of an eternal inheritance. Abraham looked for a city which hath foundations, whose builder and maker is God. No man has been as severely tried and tempted as was Abraham in reference to his son. Paul speaks of the faithful patriarchs in these words: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13.

The life of Moses was one of sacrifice, care, and sorrow. Paul says: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11: 24-26.

The apostle continues his brief sketch of the tribulations of the ancient worthies: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not

worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 36-40.

There were but few righteous men from Adam to Moses, and the numbers of the just in the Jewish age, compared with the multitudes of the unjust, were very small. These bent their lonely footsteps in the path of self-denials, sacrifices, trials, tears, and tribulations, up to life.

When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23, 24. Again he says: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Our Lord stated a great fact in these passages, which existed when spoken, ever had existed, and which would exist until the close of probation. The way to destruction is broad, and many popular seekers crowd their way in it down to death. The way to life is narrow, and the few earnest strivers press their way up to life in it, glorying in tribulation, rejoicing in hope of standing with the white-robed ones on the plains of eternal redemption.

These good words that follow from the sweet singer of Israel, also have a general application in all the ages of human probation, and are to the point. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Ps. 34: 17-22.

The Lord appeals to his people, through the prophet, in these precious words, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48: 9-11.

The Redeemer of the world in his ministry and mission here to save lost men, drank the cup of suffering to the very dregs. He appeals to his disciples to strengthen their souls in tribulation, in these forcible words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John 15: 18-21.

Paul gives his experience, in harmony with that of his Master as follows: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." 1 Cor. 4: 11-14. The apostle declares that it is through much tribulation that we must enter into the kingdom of God. Acts 14: 22. And in his address to his son in the gospel he speaks of his persecutions and afflictions at Antioch, Iconium, and Lystra, out of which the Lord delivered him, and adds: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.

THE BIRTH OF CHRIST.

BY ELD. J. G. MATTESON.

"FEAR not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord." Luke 2:10, 11. Thus sounded forth the joyful message of salvation on that memorable night when our Saviour was born. The believing shepherds on the fields of Bethlehem listened with rapture as the angel of the Lord came upon them, and the glory of the Lord shone round about them. And suddenly there was a heavenly choir,—a multitude of the heavenly host,—who joined the first angel, and said: "Glory to God in the highest, and on earth peace, good will toward men." The Father smiled on high. He caused a lovely ray of light to shine through the dark clouds of the curse and to light up the dark night of sorrow. The Son smiled on earth.

He was born of a poor woman, and found room with the beasts of the stall. There was no room for him in the palaces of the world; no, not even in the simplest dwelling for men. He was wrapt in swaddling clothes and laid in a manger. But a heavenly light shone around the lovely countenance of this babe. He smiled to the shepherds with a sweeter smile than had ever been seen on the lips of an infant. The angels rejoiced exceedingly as they saw a glimpse of that grace, which, through this child, should be imparted to their fallen fellow-creatures on the earth, and heavenly joy filled the hearts of the children of God. The fire of divine love was kindled through the blessed gospel of the birth of Christ.

Dear friend who reads these lines, do you not desire to bow with the shepherds, and worship your Saviour? Do you believe in Christ who alone can save you? Do you love him more than all others? Oh, come to the Lord! Seek him in his word and in earnest prayer. Behold, Jesus stands at the door, and knocks. Will you make room in your heart for your best friend?

A VISIT TO SABBATH-KEEPERS.

A FRIEND sends us the following, requesting that it be published in the REVIEW, a request with which we take pleasure in complying:—

"Five o'clock, on a bright morning in October, found us equipped and ready for our journey of forty miles, with horse and buggy. * * * The occasion of our visit at this time was to attend a quarterly meeting of the Seventh-day Adventists of North-eastern Ohio, to be held in the town adjoining Bundyburg on the east.

"Friday afternoon brought the brethren and sisters from a distance of thirty-five and forty miles to the house where we were guests. It was next to being at home once more with my own dear people to meet these people of intelligence and culture. Many of them had been influential members of churches from other denominations, who came out and embraced the Sabbath under peculiarly trying circumstances. One lady, the wife of a Baptist minister in Cleveland, has for years kept the Sabbath alone in her family, amidst trials and opposition. Another lady, a widow, has to encounter such trials that she thinks it necessary to leave her home and children. How is Christ's saying being fulfilled, 'For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household.'

"When all had arrived, there were sixteen of us, and in the evening we had one of the most precious seasons of prayer I ever knew. On the next day (Sabbath) and Sunday, we listened to preaching from two of God's servants, who also administered the rites of baptism and communion, and attended to the ordinance of feet-washing, besides doing the regular church business, as is their usual practice at such meetings. "This was apparently a joyful meeting to every

one, and I think all went away with their spiritual strength renewed. We shall not soon forget the pleasant visit at Bro. Underwood's, the happy acquaintances formed, nor the profitable sermons and seasons of prayer and conference."—F. E. S., in *Sabbath Recorder of Nov. 13.*

Educational.

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

AN OLD NEW-YEAR'S POEM.

THOUGH I be poor, yet will I make hard shift
But I will send my God a New Year's gift;
Nor myrrh nor frankincense
Can I dispense,
Nor gold of ophir
Is in my coffer;
With wealth I have so small acquaintance as
I scarce know tin from silver, gold from brass.

Oriental rubies, emeralds green,
Blue sapphires, sparkling diamonds, I have seen,
Yet never yet did touch
Or gem or ouch,
Nor pearl nor amber
Is in my chamber;
These things are in my mind, but never yet
Vouchsafed to lodge within my cabinet.

My ever-living, ever-loving King
Yet shall from me receive a better thing;
For princes' diadems,
Flaming with gems,
With riches drest
Of East and West,
Match not this gift, which, if God shall own,
I'd not change lots with him that wears a crown.

A heart with penitence made new and clean,
Filled with faith, hope, and love, must be my strain;
My God, who didst not slight
The widow's mite,
Accept of this
Poor sacrifice,
Though I but give that which before was thine,
A treasure taken out of thine own mine.

—London "Notes and Queries," from the fly-leaf of an old book.

THE TEACHER'S INFLUENCE.

BY ELIZA H. MORTON.

WE are all more or less influenced by others. Especially is this true of children. Knowing their own weakness and being aware of their own ignorance, children naturally follow the example of those older than themselves. The parent exerts the most powerful influence; next comes the teacher, whose influence is very great—few realize how great.

A teacher whose standard of morality is low sows the seeds of vice and wickedness broadcast. On the other hand, a teacher who has a sacred regard for truth and justice, and shows by his daily life and example that he respects whatever is pure and holy, exerts a powerful influence for good.

Every father worthy of the name wishes his sons and daughters to become noble and true men and women. Every mother worthy of the office wishes her children to form good characters, and to be governed by pure and high principles. Parents, if you desire these things, then see that you place your children under right influences. It is better to place them among vipers, than in a school taught by a man or woman of immoral character. It is better never to send them to school, than to send them where they will be taught wrong ideas of life and its object.

The character of the teacher is of more importance than his literary qualifications,—yea, of infinitely greater importance. The worst class of teachers are those who are openly profane and vulgar. This class, it is to be hoped, is small. What can be said of that district which annually employs a person who poisons the atmosphere of the school-room with profane words, vulgar jests, and tobacco-smoke? I think its inhabitants must be demoralized, deluded, blinded, and ignorant, and wish to hurry their children to perdition.

There is a class of teachers, *extensively employed*, whose influence is not good. I refer to those who are outwardly moral, but inwardly corrupt. This class of teachers appear well in society, and give the community the impression that they are about right, yet all the while their influence over young minds is ruinous.

They have no regard for religion or the truths contained in the Bible. Their hearts have never been purified by the Spirit, and, consequently, they cannot govern themselves, and miserably fail in governing others. The teacher who suffers his temper to get the mastery of him, lowers himself in the estimation of his pupils. This class of teachers cause children to think lightly of the rights and privileges of others, to regard the great truths of Christianity as a fable, and to desire worldly honors more than those virtues which can alone give vitality to the mechanism of existence.

There is another class of teachers who are characterized by their dignity of manners and purity of conduct. The great object for which they labor is to do good and to elevate the human family. Their hearts glow with love to God, and genuine love for the children. By example and precept they daily teach morality, and by a holy life testify to the reality of the Christian religion. They command first the respect, then the love of their pupils. This gained, their influence for good is unbounded. A word let fall from the lips of a beloved teacher has a greater influence over a child than a long sermon from a minister; and such words have led many noble youths and lovely maidens to realize that the "fear of the Lord is the beginning of knowledge;" and have induced them to seek "to know Him, whom to know aright is life eternal."

Parents, I appeal to you. Think of these things. Place your children under right influences, and you will give them something of infinitely greater value than houses or lands. Better than temporal wealth is strength of character. With proper instruction and guidance, your sons may be as "plants grown up in their youth; and your daughters as corner-stones, polished after the similitude of a palace."—*Maine Journal of Education.*

ONE MORE WORD.

WHILE I say over and over again, as I am conscientiously bound to say, that a properly and thoroughly educated young minister can, other things being equal, do vastly more good than the young minister who is not thus educated, it is by no means to be understood that I speak to the disparagement of those grand and faithful old heroes of the cross whose early opportunities were limited. They have done much more in their day than many of this younger and more highly favored generation will ever do in theirs; but the young and the old are never to be compared with each other, not by me at least. It is the young with the young, and the old with the old. It does not make any difference with me whether the old man has been thoroughly "educated" or not; provided, only, he has been faithful in his efforts to save souls and build up Christ's church, I shall reverence him. His success is to be marked by his joyous and generous faithfulness, whether over a few things or many. But as for our young men, they may be compared one with another, and it may be truly said, and it ought to be repeatedly said, that he who is best educated in the schools and out of them, by the Spirit and providence of God, will far excel in usefulness him who is not thus educated. Why, then, may not all our older men urge our young men forward, and thus by enabling others to do more work and better work, add stars to their own crowns of rejoicing?—*Prof. R. V. Foster.*

—THE Church has creed enough and orthodoxy enough; what she wants is to fill up the measure of her creed with a clear, clean, Christ-like life.—*Ormiston.*

—If we rush into a constant round of working, without a corresponding increase in prayer, the work will wane away like the flame of a lamp when the oil is expended. "Still, spiritual contemplation," says Dr. Arnot, "soon runs to seed when practical duty is neglected."

Sabbath School Department.

"Feed my Lambs." John 21:15.

NEW ENGLAND SABBATH-SCHOOL ASSOCIATION.

A SESSION of this Association was held in connection with the annual meeting of the New England T. and M. Society at South Lancaster, Mass.

The first meeting was held Sunday, Dec. 7, at 4 P. M. Opened with singing "Whiter than Snow," and prayer by Eld. R. S. Webber, of Maine.

Eleven schools were represented by twenty-one delegates. Report of last meeting read and approved.

On motion, Eld. G. F. Haines, Judson Rice, and F. W. Mace were appointed by the Chair as a Committee on Resolutions. The question of Sabbath-school contributions and their appropriation was then quite freely discussed by Eld. S. N. Haskell, Brn. Rice, Tucker, Mace, and others, after which Eld. R. S. Webber made some remarks in regard to the Sabbath-school work in Maine, and spoke of the advantages arising from visiting different schools. The utility of Sabbath-school maps and text-books was then clearly set forth by Eld. Haskell.

Adjourned to call of Chair.

SECOND MEETING, Dec. 8.—Prayer by Eld. A. S. Hutchins. Report of last meeting read and accepted. The Committee on Resolutions then presented the following report, which, after some discussion, was fully adopted:—

Whereas, God has signally blessed our Sabbath-school work in the past, and through its influence many have been led to embrace present truth, therefore

Resolved, That we will put forth greater efforts in future to interest all in this branch of the work.

Whereas, There are many isolated families that are not benefited by the Sabbath-school instruction, therefore

Resolved, That we make it a point to interest such families in the Sabbath-school work, and urge them to organize, as far as possible, family Sabbath-schools.

Whereas, The use of lesson books in our Sabbath-schools makes it very difficult for all to unite in the Sabbath-school at our general meetings; and whereas the loss of a single Sabbath-school proves an injury to them and the school to which they belong, therefore

Resolved, That we recommend that, as soon as practicable, our schools throughout the Conference provide themselves with the Lesson Sheets, and thus secure a uniformity in our schools.

Resolved, That we recommend our Sabbath-schools in the New England Conference to provide themselves with such aids as will help them in the study of these lessons; such as maps, text-books, etc.

Whereas, Our past experience has taught us that our present system of penny offerings has not been sufficient to sustain our Sabbath-schools, therefore

Resolved, That we recommend our schools to adopt the weekly class contribution.

The matter of increasing the circulation of the *Instructor* was introduced by the President, and an appeal was made for each school to engage the services of one or more of its members who would make a specialty of canvassing for it.

It was moved that the President be instructed to prepare an address on Sabbath-school interests, to be delivered before the Association at a future meeting.

Adjourned *sine die*.

D. A. ROBINSON, Pres.

E. D. ROBINSON, Sec.

A WEEK'S WORK.

WHEN at school, in boyhood, it was taught that "seven days make a week." Sabbath-school teachers, to some extent, compute their time very differently. "Two hours make a week" would more nearly express the idea of many on the subject. The Sabbath-school session occupies an hour and a quarter, and then forty-five minutes for going, coming, and incidental chat, round out the whole matter, and the work for the week is done. These short-time workers are becoming fewer, comparatively, year by year, but they are not yet extinct. And then, there are many others who are but little better. From the extreme just stated, there is a gradual grading and shading upward; a few more items and hours of toil being added, until the realm of the reasonable is reached, above which lies that of the excellent, then the satisfactory.

The true week's work of the Sabbath-school begins as soon as teacher and class have separated on any given Lord's Day. The successes or the failures of that day are the basis on which, in part, the next week's work must rest. Has there been unusual hardness or carelessness? It must be met. Has there been unusual tenderness and attention? It must be met. Has the attendance been small? Was a new pupil present? Were all there?

Each of these special phases demands special attention at the moment. Work in the class adapts itself to these requirements. So does the work immediately after class, and possibly on the way home. But this does not end it. The outlook for another week must be made through the media of the session just closed, and this outlook must be made at once. This will disclose various aspects of duty. Whom to visit; whom to address by letter; whom to invite to your own house; on whom to place a burden of duty in visiting a comrade. . . . All these, and many other phases of duty, will be disclosed to him, who, through the media of a session just ended, looks out over a new week of opportunity.

How to study, as well as how to work, will be made plain by this early beginning. Of course, one must study to command the lesson in its subject matter, in its presentation, and in its enforcement. He must know it, and impart it, and fasten it. But all parts are not equally important at all times. Selection is essential. The man who deals with bodily ills, selects his remedies and their uses. So must he who deals with spiritual ills. To do this wisely, demands a careful study of the patient. Then, there is hope of a skillful use of remedies.

To understand each scholar, may take much time. Visits to and from the scholar may be required. Correspondence may be needed. His companionships and surroundings must be appreciated. He must be studied. Why did he flash with interest to-day? Why did his interest flag last Sabbath? Why was he absent two weeks ago, and late to-day? Know him whom thou wouldst benefit. Work for it, pray for it, and use the knowledge you may gain. In pursuit of this fullness of information, many parts of each week will be consumed; but these may be secured by a wise economy of time. As one goes to his business or comes from it, as he finds a few spare moments in the midst of his day, he may make a brief visit here or there, and so push his efforts. Of course he must not parade his object. Nobody likes to be inspected. But he can push things in an unobtrusive way, and yet reach the desired points.

The superintendent, too, must push work in this manner. With the scholars he has not so much to do directly, except as the ally and fellow-helper with the teachers. His special field is with these workers. They have their difficulties, and doubts, and troubles, just as pupils have; and, as each teacher is the friend and helper in his own little sphere, so the superintendent stands among his associates in toil. The secretary and the librarians may also find good objects on which to expend their attention in visitation each week. They shorten the hours far too much. More time spent by them would produce better results in their respective departments. Everything which can be looked after and accomplished during the week, is deserving of attention and care.

These points are specialties. They need attention from special workers in the school. But thorough study is demanded of all. Especially should those officers who neither teach nor sit in classes study the lesson, else they wholly lose the benefit of this method of Bible instruction. With all these, studying should be a growth through each week. No one season spent in preparation can be so valuable as protracted progress. It gives the benefit of that "unconscious cerebration" which, like "simmering" in cookery, thoroughly penetrates the subject in hand, and brings a final condition of complete preparation, such as no hurried work could secure. Every day of every Sabbath-school worker's week should witness the accomplishment of something, (1.) in mastering the lessons of the week, and (2.) in securing hold for good upon the pupils of the class. When fifty-two such seasons of effort are laid together each year, then a year's work will have a meaning; and when a teacher adheres to such work for a long term of years, his life will be one of incalculable good.—Rev. G. A. Peltz, in *Baptist Teacher*.

THE TEACHER'S EYE.

It is with the eye that the teacher will most readily and accurately keep himself informed as to the degree of attention which his pupils are paying to the exercises in which they are engaged. You will see at a glance whether they are following you, or whether, through inability to understand your meaning, or through distraction, their minds are wandering. Your eye, then, is your sentinel. But it is capable of much more than informing your mind what is going on in your class. It will convey and emphasize your commands. Look what you mean when you give a command, and your words will be obeyed. Very often it will be needless to employ words at all. A look will suffice to express your wish and the intensity of

the will that lies behind it. It will compel attention silently and promptly, without interruption to the exercise in hand, and without needless expenditure of physical energy. It will encourage and stimulate, admonish and rebuke, with a delicacy far beyond the power of language. Perhaps the most affecting of the reproofs given by the Divine Teacher was that referred to in the words, "The Lord turned and looked upon Peter."—*School Guardian*.

FAMILY SABBATH-SCHOOLS.

How many are there in Vermont? The head of each family having a Sabbath-school will please send his address, *immediately*, to Frank S. Porter, North Fayston, Vt., and other families remote from any Sabbath-school should start a Sabbath-school at once. Any who are at a loss how to begin, or have any difficulty in the way, are requested to correspond with me about it. Families so located as to be often kept at home on the Sabbath by winter storms, can at such times have a family Sabbath-school.

We aim to have every Sabbath-keeper in Vermont accommodated with S. S. privileges, and our ministers and all interested in the work are requested to work to this end.

H. PEEBLES.

So. Lunenburg, Essex Co., Vt.

VERMONT SABBATH-SCHOOL REPORTS.

WHY not all report? Nearly all did report last quarter; but some reports did not reach Bro. Porter in time to be forwarded to the Secretary of the General S. S. Association, and some schools sent no report. Let us make thorough work this quarter, and have a report *on time* from every organized Sabbath-school in Vermont.

H. PEEBLES, Pres. Vt. S. S. Association.

Our Basket.

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

—SELF-SACRIFICE is part of the Lord's refining fire, in which he prepares the gold for the building of the heavenly city.—*Interior*.

—"MY will, not thine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise and made Gethsemane the gate of Heaven.—*Dr. E. Pressense*.

—THE best type of Christian character must be that of the man who mixes his daily work with conscience, and strives to do everything, even the most insignificant, as unto the Lord.—*Examiner and Chronicle*.

—THE shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.—*Socrates*.

—WE see it stated that Charles Beecher, twenty-two years pastor of the South church, Georgetown, Mass., has resigned. But whether his adoption of spiritualism has led to it or not, we have not learned.—*World's Crisis*.

—THE *National Baptist* would like to have a day of fasting and prayer to ask the blessing of the Lord on the effort to relieve the churches of their burdens; and the *Christian at Work* thinks fasting, prayer, and common sense might prevent churches from running into debt at all.

—ONE of our Unitarian friends at Providence handed us this most excellent thought, written on a torn leaf of his memorandum-book: "The demand now is for a science that is philosophical, a philosophy that is scientific, and a religion that is both philosophical and scientific." Not much Christianity about that!—*Index*.

—THE *Presbyterian Banner* takes it for granted that a man who had committed four murders, or four burglaries, or four perjuries, would not be allowed to take his seat in Congress, and then with reference to the well-known Mormon delegate, wonders how a man who has four wives is esteemed worthy of a place among our nation's law-makers.—*Christian Weekly*.

SIGNS OF THE TIMES.

BY ELD. JAMES WHITE.

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

OUR Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old-Testament writings, which they professed to believe, and which were actually being fulfilled before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

That which constitutes a sign of the times, in a scriptural sense, must be a matter of prophecy. The prophetic pencil sketches that which shall take place in the political and religious worlds. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the facts of history, and, finding a perfect agreement, he sees his position on the great highway of time. The prophets of God had spoken of the first advent of Christ; and the fulfillment of their words relative to his birth, his gospel, his miracles, his humiliation and death, were signs to the Jews that Jesus of Nazareth was the promised Messiah.

SIGNS OF THE FIRST ADVENT.

1. Christ was born of a virgin, Matt. 1:18--25, spoken of in Isa. 7:14.

2. Bethlehem was his birthplace, Matt. 2:1, mentioned in Micah 5:2.

3. The act of Herod in slaying all the children in Bethlehem, from two years old and under, Matt. 2:16, 18, prophesied of in Jer. 31:15.

4. His forerunner, John. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Isa. 40:3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3:1--6.

5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61:1, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings." The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4:16--21.

6. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53:7.

7. The manner and circumstances of his death. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me. They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Ps. 22:13--18. "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69:20, 21. These prophecies had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27:35; John 19:28--30.

8. The fulfillment of the seventy weeks of Dan. 9:24--27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied [or taught the prophecies] that Jesus should

die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:49--52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Spirit on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding the fulfillment of these prophecies before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done by our Lord, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But are they less guilty of the sin of unbelief than the Jews were? Do they believe in that Word which they blame the Jews for rejecting?

The Jews were looking for a temporal kingdom. They applied many of the prophecies of Christ's second appearing in power and great glory to his coming as a prince to deliver them from the Roman yoke, and exalt them to worldly glory. They were disappointed and grieved with the humility of Jesus of Nazareth, and in their pride rejected the signs of his first advent. The popular professors of our day as a body are looking for a temporal millennium, and overlook the signs of his second advent, which are much more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are held in doubt, and are rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

Can anything be known relative to the period of Christ's second coming is a question unsettled in many minds. We accept the Bible as a revelation from Heaven. What God has revealed in that book let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should no longer search for proof of his soon coming. But if prophecy, in a most clear and harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes very grave importance.

When the disciples inquired, "What shall be the sign of thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into that which was purposely hidden from all men; but he answered that question in the most definite manner. He even stated that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

Prophecy is history in advance. From the very nature of the case Daniel could not understand his own prophecy, which related to those kingdoms which were to exist. When the prophet inquires: "O my Lord, what shall be the end of these things," Gabriel answers: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Dan. 12:8, 9. To this agrees the apostle who speaks of the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Pet. 1:12. We will now consider the subject of the signs of our times in the light of the fulfillment of prophecy.

SIGNS OF THE SECOND ADVENT.

1. Daniel, second chapter. The second chapter of Daniel's prophecy has to do with five universal kingdoms which were to succeed each other. The first four are earthly and perishable; the fifth is immortal and will stand forever.

The first four kingdoms are represented by the several parts of the great metallic image, of gold, silver, brass and iron mixed with clay. The golden head represents the kingdom of Babylon; the silver breast and arms of the image represent Media and Persia; the brazen sides, Grecia; the iron legs, Rome; the feet and toes, part of iron and part of clay, symbolize the divided, weakened condition of Rome.

The several specifications of this line of prophecy are fulfilled, excepting the last, which is expressed in these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34.

2. Daniel, seventh chapter. The seventh chapter of this prophecy covers the same ground as the second. The symbols employed are a lion, a bear, a leopard, and a nameless beast with ten horns. The lion, like the golden head of the image, represents Babylon; the bear, like the silver breast and arms, Media and Persia; the leopard, like the brazen sides, Grecia; the nondescript beast, the same as the iron legs, Rome. His ten horns, the same as the ten toes of the image, the present condition of the Roman empire, divided into ten kingdoms.

This line of prophecy, however, is more definite than that of the second chapter, especially that which relates to the fourth kingdom. The Roman beast is given in a second form with three horns plucked up by a little horn. This little horn is a symbol of the papacy, through whose influence three of the ten kingdoms were subdued in its onward march up to complete supremacy, A. D. 538. The blasphemous character, cruel persecutions, and the period of the civil power of the little horn are given by the prophet in these words:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. This period is the same as the forty-two months of Rev. 13:5, and the twelve hundred and sixty prophetic days of Rev. 12:6. From 538, 1260 years would extend to 1798, when, on Feb. 10, Berthier a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev. 13:10.

Where are we in this prophetic line which reaches to the end of all earthly governments? We have passed the lion, Babylon; the bear, Media and Persia; the leopard, with his four wings and four heads, Grecia, has been passed. The history of the terrible beast, Rome, has been written; and the papacy, symbolized by the little horn, has fulfilled its twelve hundred and sixty years of blasphemy and terrible persecutions; and its civil power was taken away eighty-two years since.

For what do we wait? The prophet answers in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

3. Daniel, chapter eight. The eighth chapter of Daniel presents a third prophetic line, embracing a ram with two horns, a symbol of the kingdom of Media and Persia; a goat with a notable horn, Grecia, with Alexander for its first king. The four horns taking the place of the one, represents the division of Alexander's kingdom after his death. And the little horn which waxed exceed-

ing great, which stood up against the Prince of princes, representing Jesus Christ at his crucifixion, is Rome. This "power" being "broken without hands," represents its destruction at the second coming of Christ, when the man of sin, a symbol of the same power, 2 Thess. 2:3-8, will be consumed by the spirit of Christ's mouth, and be destroyed by the brightness of his coming.

4. Daniel, chapter eleven. In the eleventh chapter of this prophecy, the same ground is again covered by historic prophecy, reaching down to the standing up of Michael, or the reign of Christ, the great time of trouble, the deliverance of the saints, and the resurrection of the dead. This chain of prophecy terminates with these words: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," Dan. 12:1-3, carrying us out into the boundless ocean of eternity. With this view of the subject, how forcible the words of Gabriel to Daniel, "I am come to make thee understand what shall befall thy people in the latter days." Dan. 10:14.

5. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24:29.

The tribulation here mentioned is that which was upon the church of Christ for 1260 years, during the persecuting career of the little horn of Dan. 7:25. Compare with Rev. 12:6; 13:5. Then immediately, after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: It does not say *after those days*; but after the *tribulation* of those days. The *days* reached to 1798, eighteen years this side of the dark day; but the *tribulation* of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Matt. 24:22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. Mark 13:24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close, but after the tribulation, or martyrdom, of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther.*

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived,—men's hearts failing them for fear that the Judgment day was at hand. The neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society.—Life of Edwards.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned.—*President Dwight in (Ct.) Historical Collections.*

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks

crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—*Portsmouth Journal, May 20, 1843.*

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

6. *The dark night of May 19, 1780.* "And the moon shall not give her light." Matt. 24:29.

"The moon shines with a borrowed light; and, therefore, if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20, 1843.—Extract from Stone's History of Beverly.*

Mr. Tenny, of Exeter, N. H., speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

7. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. 24:29. We here give an extract from an article written by Henry Dana Ward, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days; for, truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday."

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south—for I went out of my residence into the Park—fell toward the south. And they fell not as the *ripe* fruit falls—far from it; but they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, *straight off*, descending; and in the multitude's falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:—

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

The Rockingham (Va.) *Register* called it "A rain of fire,"—thousands of stars being seen at once; some said it began with considerable noise.

We now inquire, Why has Christ given the church these signs in the luminaries of heaven of his second coming? Are they given to deceive and lead the honest Christian to look for Christ's coming, when nothing can be known of the period of that event? Preposterous! The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may *know* when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

After stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, Christ gives the parable of the fig-tree, and makes the most distinct application of it. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, and the earth covered with her carpet of green, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 1, 1880.

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

THE NEW VOLUME.

IN the last number of the REVIEW we promised to extend a New Year's Greeting to our growing family of subscribers by Jan. 1, 1880. We did not then anticipate that we should fulfill this promise to our readers in the improved form and enlarged size in which we come to them this week.

These changes will be a surprise to nearly all our readers, and the question will at once suggest itself why something was not said in reference to them in our last issue. It was because, as above stated, we did not then ourselves know that they would be made, as no plans had been laid concerning the new volume in this respect. But perhaps the want of more space in the REVIEW was never more severely felt than at the close of the last volume, Dec. 18. When, therefore, in the interval between the volumes, we began to canvass the question how greater interest and efficiency could be given to the paper, the question of an enlarged size first came up for solution; and after careful and mature deliberation by the Trustees, it was decided to adopt the improvements which we are happy, though with such apparent abruptness, to present to the reader this week.

Our paper now corresponds in size of page, as the reader will perceive, to such popular journals as the *N. Y. Independent*, *Harper's Weekly*, and *The Household*, while in size of page, and the number and width of columns to the page, it corresponds to such journals as the *Christian Union*, *Christian at Work*, *Christian Woman*, *The Advance*, and *The Scientific American*, the form and make-up of which meet with such general favor.

Enlarging the paper to sixteen pages makes it the largest journal in this country, if not in the world, devoted to expositions of prophecy, the signs of the times, the second coming of Christ, and kindred themes, and gives space for a great variety of reading matter on subjects of importance and interest. The departments we design to maintain, most of them continuously, others occasionally as passing events may demand, are as follows:—

1. The Sermon; 2. Our Contributors; 3. The Watch-tower; 4. Educational; 5. Historical; 6. Sabbath-School Department; 7. Missionary Department; 8. Progress of the Cause; 9. The Commentary; 10. The Family Circle; 11. The Casket; 12. Notes of News; 13. Appointments; 14. Publishers' Department; 15. Editorial.

Our former readers will at once perceive the advantages and the increased interest which the added departments will give. The Missionary Department will furnish opportunity for the prompt and regular publication of missionary reports and other matter pertaining to that branch of the work. The S. S. Department will enable teachers and others to speak of the progress and interests of this important enterprise. The Educational Department will appeal to the friends of education and of our College. The Historical will give such items of history as show the fulfillment of prophecy, to which the general reader may not have ready access. With the other departments, our readers are already more or less familiar.

But with all this increase of size and amount of reading matter, no addition is made to the price; so that we can claim for the REVIEW that it is the cheapest religious paper published in the country; for we shall still exclude advertisements, with the exception of our own publications, and devote the entire paper to fresh reading matter every week. Larger journals devote so much of their space to advertisements, a source of great income to the publisher, that they

either give no more, and frequently less, reading matter than the REVIEW proposes to give, or they have a higher subscription price, or increase their income in both these respects. But with the increased subscription list which we expect, partly as the result of these improvements, the REVIEW will be able to furnish its patrons an amount of matter at a price which will compare favorably with that of any other journal in the land.

It is unnecessary to try to enumerate all the attractive features which the new volume will present; but we cannot forbear to mention that Bro. and Sr. White, by whose pens the columns of the present number are so largely enriched, design to write more for the paper in the future than during some volumes in the past.

We think all will be pleased with this new departure, and will feel more than ever that the REVIEW is a paper for which they can work with interest and energy. The editors will try to do their part; and we confidently ask of all that which, if bestowed, we shall with gratitude receive,—their co-operation, sympathy, and prayers.

CHRISTMAS AT THE TABERNACLE.

ENCOURAGEMENT AND GOOD CHEER.

ACCORDING to the general suggestion in the REVIEW of Dec. 11, a beautiful evergreen was placed in the Tabernacle, and a meeting was held in the evening of the 25th. The order of exercises was as follows: 1. Anthem, "Gloria in Excelsis;" 2. Prayer by U. Smith; 3. Christmas Song, "Ring out Merry Bells in the Steeple;" 4. Address by C. W. Stone; 5. "Christmas Jubilee," from the Song Anchor; 6. Address by Mrs. E. G. White; 7. Temperance Anthem, "Hasten on the Glorious Day;" 8. Remarks by Eld. James White; 9. Gathering the harvest from the tree; 10. Hymn, "There is a Gate that Stands Ajar," sung by the congregation.

The exercises passed off in a manner to entertain and interest the large audience. The address of Eld. Stone was appropriate and instructive. He took for the basis of his remarks the various mottoes which adorned the gallery front, and dwelt upon God's goodness in giving his Son for man's redemption. The address of Sister White was full of good points, and delivered in her usual forcible manner. She described the scene as the joyful tidings were made known to the shepherds that a Saviour had been born, and spoke of the character and example of Jesus, presenting in its true colors the fearful inconsistency of celebrating his birth in the common manner, with frivolity, gluttony, and intemperance. She pointed to the tree hung all over with tastefully arranged contributions, as a fit emblem of the fruit-bearing Christian, and finally carried the mind forward to the tree of life in the kingdom of God, from which the overcomer will by-and-by pluck the life-giving fruit.

Eld. White remarked that by the singing of the temperance anthem his mind was carried back to his early life, when, on the occasion of a temperance meeting 39 years ago, he led the choir in singing that very anthem in the town of Palmyra, Me. He occupied a few moments in remarks appropriate to the Christmas gathering.

The fruit of the tree was then gathered, consisting almost entirely of sums of money from 10 cts. to \$250, in payment of previous pledges and in new gifts for the Tabernacle. The sums being footed up amounted to \$1,200, when Bro. White requested that a hundred more be put down for him as a thank-offering for health and recent temporal prosperity, to make it \$1,300. This is probably the first instance in which a tree bore a second crop so soon after the first was gathered. Besides the gifts of money, there were some additional pledges made, the whole aggregating \$1,471.90. Our Christmas tree last year bore \$730.02. The yield this year was a little more than double. This surpassed all anticipations, and was very creditable on the part of the church, considering the demands

upon their means during the past two years. Much satisfaction was manifest at the result.

There was nothing done for amusement, nor to excite mirth and hilarity; but all was cheerful; and there was much to edify all thoughtful and considerate persons who feel that life is too real and earnest to be wasted in folly, and that any occasion to celebrate the birth of Him who came into this world to devote himself to the good of others, and at last to die for their salvation, should partake of the spirit of the Master. A Christmas meeting so spent leaves neither barrenness of soul for the present, nor unpleasant memories for the future.

NOTHING TO SURRENDER.

HE who candidly surveys the field of controversy between the Sabbath and Sunday, must be struck first of all by the contrast between the lines of defense adopted by the respective friends of these two institutions.

On the Sunday side he will see confusion everywhere prevailing, some divisions directing their batteries against others on their own side, some surrendering what others are tenaciously trying to hold, taking positions which destroy each other, continually changing their base, and surrendering one position for another equally exposed when the power of truth is brought to bear upon it; until we are able to compile from their own lips confessions covering the whole ground, and acknowledging all their positions to be untenable.

On this point the last instance is always the most notable. It is now the book against the Sabbath by Mr. D. B. Byers, with an introduction by Bishop R. Dubs, D. D. In his introductory remarks Dr. Dubs says: "Ministers and laymen in various parts of our country, have frequently asked me to designate the best works that have been written against Sabbatarian errors; but after careful inquiry I could not find a single exhaustive treatise on the subject that I could recommend."

Ah! then the works by Dr. Akers, Fuller, Preble, Gilfillan, and a host of others who have essayed to settle this question by merely a weak pamphlet or a shallow tract, have not been exhaustive, and could not be recommended. That sweeps the field of everything except this wonderful book by Mr. Byers. Concerning this work the Dr. continues: "The author has fully met my expectations in the execution of his task, and I have derived much profit from the perusal of the book."

But unfortunately for this delightful satisfaction, now comes the ponderous *N. Y. Independent*, and drives right over the little breastwork behind which Mr. Byers and Dr. Dubs so complacently sconced themselves, leveling it to the ground, and declaring, not without a seeming tinge of impatience at such abortive efforts, that we must all go back to the keeping of the seventh day, if we have nothing better against it than this book of Mr. Byers. Thus between Dr. Dubs and the *Independent*, what show of defense is left for Sunday-keeping?

On the contrary, look at the line of Sabbath defense. The ranks of its friends are unbroken. They have never been obliged to change their base of operations from any advantage obtained over them in any direction. Their testimony is consistent with itself, uniform, and unchanging. The same arguments used in America for the Sabbath are used in Europe; the same in Norway as in Egypt; in Minnesota as in Florida; in Maine as in Oregon. And we do not now recall a single argument in behalf of the Sabbath, which, amid all the excessive attacks that have been made upon this institution during the past thirty years, its friends have been obliged to abandon. The evidence, to be sure, has been strengthened, and new arguments discovered; but the old all still stand good, with not even an out-post surrendered. The reason of this is plain: The Sabbath has in its behalf the plain testimony of the word of the Lord; and that cannot be changed nor set aside.

TRY AGAIN, MR. BYERS.

THE recent volume by Rev. D. B. Byers, "The Christian Sabbath, and the claims of Sabbatarians shown to be Untenable," the absurdities of which were unvailed by Bro. Cottrell in REVIEW No. 22, last volume, but which was spoken of by the Nashville *Christian Advocate* as a book that "was wanted," and by the *Northern Christian Advocate* as a work that "must be written," is annihilated by the N. Y. *Independent* of Dec. 18, 1879, in the following candid and discriminating paragraph. Whatever the position of the *Independent* may be on the Sabbath question, on the Sunday question it is certainly not far from the kingdom of God. It says:—

"As to the volume, *The Christian Sabbath, and the claims of Sabbatarians shown to be Untenable*, by the Rev. D. B. Byers (Cleveland: W. F. Schneider), Sabbatarians may continue to insist on the observance of the seventh day for all that this book contains. The fact that a circumnavigation of the earth makes a man's Saturday his neighbor's Friday, or his Sunday his neighbor's Monday, does not destroy the monumental character of the day. His seventh day still remains to him the memorial of the rest from creation, or his first day the memorial of the resurrection. This confusion of reckoning bears just as hard against our author's claim that the first day should be made the Sabbath as against the demand for the hal- lowing of the seventh. If there be, in fact, no such thing as seventh day or first day, if proportion of time be all the Sabbath law aims at, then it is as absurd to insist on the observance of the first day as to urge the keeping of the seventh, and the fourth day of the week or the sixth is as proper to be kept as either. So the charge of 'legalism' may be brought against those authors who claim that the first day should be hallowed as fairly as against the Sabbatarians. Nor is a 'change in the day' shown by the fact that Jesus rose and the apostles worshiped on the first day. These things may make the first day sacred; but how do they diminish the sanctity of the seventh? They may give an additional holy day, but how do they show that the former sacred day is no longer to be regarded as such? The writer overlooks the fact that the Apostolic Constitutions command the observance of both days, the seventh and the first, showing that they had no idea of such substitution. We should all have to go back to the observance of the seventh day if this book were all we had to defend us for not doing so."

THE SUNDAY LAW IN OMAHA.

THE Omaha *Republican* of Dec. 16, 1879, reports a lively time in that city, over the Sunday law. An attempt was made by the police authorities, Dec. 15, to enforce the statutes and ordinances known as the Sunday laws. The result was the arrest of seventeen saloon-keepers, four barbers, one laundryman, three butchers, two teamsters, one liveryman, eight milkmen, five merchants, one druggist, one confectioner, one broom-maker, one brewer, and two publishers, making in all forty-five complaints filed. Of course, this is carrying the war to an extreme, as was the intention.

This business, according to the *Republican*, was to be continued. The opponents of the law doubtless hope by the indiscriminate enforcement of its provisions to secure its repeal. Whether they will accomplish their object or not, time will reveal.

DASH IT OFF.

THE following pleasant little bit of sarcasm from the Baltimore *Bulletin*, will not be unprofitable for writers of any class. Even some of the contributors to the REVIEW may perhaps spend a few moments over it to advantage:—

"When you take a contribution of any sort to an editor, be sure you tell him that it is something you 'threw off' in one of your leisure moments. If there is any one thing that an editor hates above another it is something that smells of midnight oil or bears the impress of great research, painstaking, and patient labor. To toss off a poem of fifty lines in an hour that will excite the admiration of posterity is an evidence of genius, and the man who can do it is no relation to a slow-poke like Emerson, who thinks a line a day of good poetry is enough."

PRAYER.

THE following paragraph from the pen of the celebrated Jonathan Edwards presents the subject of prayer in what will no doubt be to many a new light. His statement is evidently correct; and every one who professes to be a servant of God should ponder it well.

"If you live in the neglect of secret prayer, you neglect all the worship of God; for he that prays only when he prays with others, would not pray at all were it not that the eyes of others were upon him; yea, he that would not pray where none but God sees him, manifestly does not pray at all."

BEWARE OF IMPOSTERS.

UNFORTUNATELY, even the faith professed by S. D. Adventists, involving many articles of belief which are very unpopular, and a practice in reference to the Sabbath which is oftentimes inconvenient and the occasion of pecuniary loss, is not sufficient to keep unworthy persons altogether from our ranks. Hence our people should use great caution in their dealings with strangers, though they may profess ever so loudly to be worthy Sabbath-keepers.

Two warnings have been received within a few weeks at this office, designed to guard our brethren against imposition. One is concerning a person by the name of I. S. Sherwin, who is traveling in the State of New York, peddling a poisonous book, making his pretense of religion a passport to gain access to our people. Beware of him. Particulars will be given to all who wish, by Austin P. Ackerman, Gouverneur, N. Y.

The other is concerning A. N. Fisher, of Tuscola, Mich., who is reported to be utterly unworthy of confidence or sympathy. We learn that he also intends to visit the State of New York. Particulars may be had by addressing R. B. Delap, Chesaning, Mich.

THE MALAKANI OF RUSSIA.

BY ELDER J. N. ANDREWS.

AT different times during several years past we have received information that there are many Christians in Russia who observe the seventh day as the Sabbath of the Lord. So many persons who have traveled in Russia have testified to this fact, that we cannot doubt respecting it; but it has not been possible, hitherto, to open any communication with this people, and our information concerning them is very limited. Enough, however, is known to make it certain that there are many thousands of these Christians; and it also appears that their history may be traced back more than four hundred years.

Eld. Jones, minister of the Sabbath-keeping church at Mill Yard, London, in a recent number of the *Sabbath Memorial*, speaks of this people, and gives many sources of information concerning them. The rabbi of the Karaite Jews in Jerusalem informed Eld. Jones, several years ago, that there are many Christian Sabbath-keepers in the Crimea and in the country adjacent, and he spoke of them as an honest people. The brother of this rabbi, visiting London at a later date, confirmed this report, saying that there are great numbers of this sect in Eastern Russia, and that they are a people in comfortable circumstances, and much respected for their uprightness of conduct. The late Dr. A. Benisch, of London, informed Eld. Jones that one of these Christians some time since visited London, and from him he learned that there are several hundred thousand Christian Sabbath-keepers in Russia.

But it is not of this great number of commandment-keeping Christians that we wish to speak in this article. Our information relates to a denomination of comparatively recent origin, called Malakani, numbering about 70,000 members, a large portion of whom observe the seventh day as the Sabbath. Eld. Jones has given a very full account of these Christians in the *Sabbath Memorial* of November, 1879, and he has also kindly sent us *MacMillan's Magazine* of October, 1879, which contains an article by Prof. G. M. Asher,

of the University of Heidelberg, relating to this denomination. From this article we give the following facts:—

The Malakani live in the eastern part of Russia, near the borders of Asia. They are surrounded by a population very degraded, ignorant, and immoral. The religion of the country, though called Christian, is far more heathenish in its practices and superstitions than is that of the Mohammedans. Every man is a thief, and no one will tell the truth where a lie seems more profitable. Their huts are scantily furnished, and everything in their dwellings is in disgusting disorder; for these peasants practice neither economy nor neatness.

Such is the civilization in the midst of which the Malakani live. They have built up out of the same materials which the surrounding barbarism employs, a civilized life well adapted to the opportunities and requirements of their situation on the border of Asia. The streets in the Malakan quarter of the city of Alexandroff Gai are straight, and of great breadth. The buildings are regular, and in good repair, and the whole homestead presents a marked contrast to the dilapidation and wild disorder customary in Russian farm-yards. The second-rate houses are one-storied and of weather-stained wood, and the still poorer huts of mud-brick are remarkable only for their neatness.

In the center of the upper story, in the best houses, is a large hall-like room with broad benches along the walls, and one or two tables. Here prayer-meetings are held, and guests received. The whole house is neat and orderly, and the poorer houses, though less attractive, are also pleasant and homelike. The dress of the Malakani differs from that of the other peasants only in neatness and substantiality.

The prosperity of the Malakani is owing to their intelligence, their frugality, and to their mutual assistance. In Alexandroff Gai, where there is much poverty among the other peasants, every Malakan household is at least above need, and some of them are even wealthy. The delight of the other peasants is the tumultuous dram-shop. In their homes bestiality, noise, and filth prevail; but the flow of the Malakani's life, on the contrary, is so still and even that Europeans, accustomed to hurry and turmoil, cannot imagine it. Work performed without haste and yet steadily, and in willing co-operation with all the members of the family, instruction of the children by the parents, prayers, psalm-singing, colloquies on religious subjects, reading of the Bible, and congregational assemblies, constitute the Malakani's whole existence.

The writer of this article, Dr. Asher, says of a part of this people: "The Saturday Sabbath is kept exactly as in Jewish houses." He says that they observe fasts like the ancient Hebrews, and that the only other remnant of Judaism is a peremptory objection to pork. He does not definitely say that there are any of these people who do not keep the Sabbath, but his language is definite that at least a part of them observe the seventh day. It does not appear that any of them observe the first day as the Sabbath; for he says that, though they hold meetings on Sunday and other great church holidays, they do not scruple to transact business on those days. All legal disputes are brought before the congregation, and the elders are in their jurisdiction guided by their notions of Bible law; for the Bible is their only law-book, and when they sit in judgment it is constantly in their hands.

It will interest our readers to learn that this people are believers in the doctrine of the near advent of Christ. The *Christian News*, published in Glasgow, Scotland, June 5, 1848, thirty-one years since, contains a statement from Mr. Roth, German missionary at Helenendorf, Russia, which is very worthy of our attention. He says:—

"The Malakani separated themselves from the national church avowedly on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances insisted on by the Greek church,

In short, they took conscientious exception against every part of the public worship of that church, excepting the sermon, which, however, is almost always omitted as superfluous. After enduring, in their birthplace, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia as obstinate heretics, it was a matter of thankfulness to them when the Russian government came to the determination, about eight or nine years ago [that is, in 1840], to banish the whole of this pestilent sect to the Schamachian district, in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, as, like Israel of old, the more they were oppressed the more they multiplied and grew. The Russian government may well have felt surprised at the amount of immigration to which this sentence of banishment gave rise; for there now exist, in that wild region, from sixty to eighty villages, containing many thousand families. The standard of their faith is simply the Scriptures of the Old and New Testaments; their hymns are the Psalms of David; and the Bible knowledge possessed both by men and women among them may justly be termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of the elders, who afterward reads and expounds a chapter of the Bible.

"The children, of both sexes, are, generally speaking, instructed by their own parents, although where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary that few denominations of German Christians can bear comparison with them. When, for example, a dispute arises between two Malakani, which is said to be a very rare occurrence, they feel bound in conscience to so literal a fulfillment of the apostolic admonition, 'Let not the sun go down upon your wrath,' that they make a rule of seeking out each other, and shaking hands before sunset. A liar or a drunkard is unknown among them. On one occasion I held a long conversation with an aged member of this society. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows: 'I should feel greatly obliged if you will give me your opinion, whether we Malakani are right in thinking that the coming of the Lord Jesus cannot be now far distant.'

"After stating to him my conviction, that, according to the Scriptures, we are bound to mark the movements of the nations, and especially the progress of the gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons,' I proceeded to impress upon him, to the best of my ability, the present duty to which we were all called, that of watchfulness and prayer, since our Lord himself compared his coming to that of a thief in the night, or a flash of lightning which may at any moment dazzle our astonished vision from the most unexpected quarter.

"The old man seemed satisfied with my answer, saying that this was his opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed that in Germany several very pious men had given much diligence to the examination of all that could throw light on the interesting question connected with the 1260 years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'Oh! I know him—I know him well;' and further converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible that Bengel's Apocalypse, or his Sixty Discourses, has been translated into Russ? And yet how else could this Russian become acquainted with his name and his writings?"

M'Clintock and Strong's Cyclopaedia says that the Malakani were first brought into notice by the zeal of a Prussian prisoner of war, about the middle of the last century. He settled in a village of Southern Russia, and spent his life in explaining the Scriptures to the villagers, and in visiting from house to house. After his death, they acknowledged him as the founder of their new religious belief. They are firm believers

in the millennium. Many of the Malakani expected the coming of Christ in 1836, an idea which they undoubtedly took from the writings of Bengel, this being the time at which he expected the second advent of our Saviour.

Bâle, Nov. 28, 1879.

OATHS AND AFFIRMATIONS.

BY ELD. W. H. LITTLEJOHN.

EACH of the three pledges of the "American Health and Temperance Association"—i. e., those known respectively as the anti-rum and tobacco, the anti-whisky, and the teetotal pledge—begin with the words, "I do hereby solemnly affirm," etc. It not infrequently occurs that individuals object to signing one or other of these pledges on the ground that one who solemnly affirms that he will not use tobacco, tea, coffee, opium or alcohol, virtually thereby takes an oath that he will abstain from the use of the same.

While we have no doubt that in many cases the objection is resorted to simply as a subterfuge by which it is hoped that the individual will be enabled to escape the necessity of refusing to sign the pledge on the ground of real hostility to it, still, as it is not impossible that there may be found occasionally one to whom the difficulty is real, I shall briefly consider with candor the principles involved therein.

First, then, I suggest that even though it were conceded that an affirmation were equivalent to a judicial oath, it by no means follows that it would be wrong for one to affirm, or, if you please, swear, that he would scrupulously abstain from the narcotics and stimulants covered by the pledges, on the ground that they are destructive to life, health, and morals, and, therefore, ought not to be used under any circumstances.

God has said in his word that he who defiles the temple of God,—i. e., his own body,—him will God destroy. 1 Cor. 3:17. If, therefore, the defiling of this body is in the sight of God an offense so heinous that it demands the utter destruction of the offender, then surely it is of sufficient importance and solemnity to warrant the taking of an oath to abstain therefrom, in order that we may thus influence others to desist from practices which are liable to ruin both soul and body.

But, in the second place, it is easy to demonstrate that the line of argument employed against the signing of the pledge on the ground that the affirmation contained therein is equal to a judicial oath, is utterly unsound from the fact that it is not true that such an affirmation is equivalent to the oath in question. By appealing to standard Lexicons, we learn that the term "affirm," like many other words, has an ordinary and a technical signification; i. e., in common conversation it means one thing, and in legal parlance it means another thing. Whenever, therefore, the expression is employed, either in conversation or in documents which are not legal in their character, we are to take the word in its ordinary sense; when, however, it is found in legal papers, statutes, etc., it is to be understood in its legal or technical sense.

Having premised thus much, it is now time to introduce Webster's definition of the term, as found in his Unabridged Lexicon. It is as follows: Verb transitive. "1. To make firm; to establish, confirm, or ratify; as, the supreme court affirmed the judgment. 2. To assert positively; to tell with confidence; to aver; to maintain as true;—opposed to deny. * * * Syn.—To assert; aver; declare; asseverate; assure; pronounce; protest; avouch; confirm; establish; ratify." Verb intransitive. "1. To declare or assert positively. . . . 2. (Law.) To make affirmation; to make a solemn promise, before an authorized magistrate or tribunal, to tell the truth under the pains and penalties of perjury; to testify under affirmation."

A moment's reflection will be sufficient to enable the reader to draw the line between the technical and the common use of the word. He will readily perceive that in signing any one of the pledges in ques-

tion he is neither making "a solemn promise, before an authorized magistrate or tribunal, to tell the truth under the pains and penalties of perjury," nor testifying under affirmation; and, consequently, that he is employing the words, "I do solemnly affirm," not in the legal, but merely in the ordinary sense. In other words, that what he is doing is in no sense a legal transaction; but, on the contrary, consists merely in the giving of a solemn pledge on his part to abstain wholly from the use of things which he is convinced cannot be employed without injury to his person.

Finally, as it is not to be supposed that the disciples are to be regarded as more wise or more conscientious than their teachers, and, therefore, that they should not hesitate to use expressions frequently employed in the New Testament, it may be well to consult that volume with reference to the question before us.

In Acts 25:19, Festus declares that Paul "*affirmed*" that Christ was not dead, but alive. In Rom. 3:8, Paul speaks of certain ones as "*affirming*" that Christians did evil that good might come. In 1 Tim. 1:7, Paul speaks of the Jews as not understanding the law whereof they "*affirm*." In Titus 3:8, we read as follows: "This is a faithful saying, and these things I will that thou *affirm** constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." See also Luke 22:59; Acts 12:15.

In the foregoing, we believe, are found all the instances in which the word is employed in the New Testament. The unprejudiced reader will readily perceive, that, as used, it was evidently employed in the sense of earnest, emphatic, and solemn declaration. He will observe, furthermore, that in the text which we have quoted in full, the apostle Paul gives his most unqualified indorsement of the use of affirmation. This being the case, he will not hesitate to conclude that, in so good a cause as that of temperance, we are justified, by both the common and the Scripture use of language, as well as by the example of the great apostle himself, in affirming that we will abstain from every evil practice and perform every good work.

Let him, therefore, refuse to affirm, who does not believe that the use of stimulants and narcotics is injurious, and that the temperance work is a good work. On the other hand, let him who believes in abstinence, and who is convinced that the temperance work, as a whole, is highly beneficial to the community, be careful how he impedes its progress by suggesting difficulties and dangers which do not exist.

WORLDLY CONFORMITY.

BY ELD. R. F. COTTELL.

"AND be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2.

Conformity to innocent manners and customs of the people is not wrong, but commendable. We should come as near to the people as we can, and not violate any principle of right. In going from place to place, the apostle Paul adopted the harmless customs of different nations, that he might have a saving influence upon all. But to sacrifice a single principle of right, to go contrary to one express requirement of the Scriptures, hoping thereby to gain an influence for good, is one of the greatest mistakes that ever was made by a professor of godliness.

Our depraved nature always has a downward tendency. The work of elevating men to the standard of truth is a difficult work, demanding the greatest circumspection. And when any propose to do evil that good may come, the result is always evil.

And yet we hear professed Christians say, I must do this or that, in violation of the express word of God, in order to have an influence over others, to bring them to Christ and his truth. How eminently wise, to descend from the high and holy standard of

* The italics in this article are our own.

right, in order to elevate others to the position that we have vacated! Those who do so plainly show that, instead of gaining an influence over the world for good, they themselves are under the evil influence of the world.

What was the cause of the great apostasy in the professed church? What changed the church into the harlot of Revelation? What transformed the doctrines and duties of Christianity into heathen philosophy and pagan rites? or, rather, how were the former exchanged for the latter? It was merely by descending to paganism to get an influence over pagans.

There was a minister who acknowledged the claims of the fourth commandment,—that the seventh day was the only true Sabbath of the Bible,—but he thought he would have a greater influence, and be able to do more good, by yielding to the prevailing custom and keeping Sunday; and so he went on breaking a known commandment of God and calling sinners to repentance! Probably more professed conversion under his preaching than would had he preached the whole truth; but they were converted to only a part of the truth, and were still transgressors of the law of God, *i. e.*, sinners; though perhaps ignorantly, but their teacher, knowingly. Streams do not generally rise much higher than their fountains; but it sometimes happens that disciples—

“Grow wiser than their teachers are,
And better know the Lord.”

Think a moment of a temperance reformer who takes an occasional glass with tipplers to get an influence over them. Just so it is with those who follow the foolish and sinful fashions and hurtful customs of worldlings and false professors, to get an influence over them. Some dress and adorn themselves in a manner expressly forbidden in the writings of the apostles. They do it, they say, to get an influence over their friends and neighbors. For what purpose? Of course it is to convert them to the meekness, humility, and plainness of Christ and his teachings. They may deceive themselves; but worldlings of sense are not deceived, but see the falsity of their profession, and feel and know that they have ignored the teachings which they profess to follow, and have come over to the side of the world.

The only way to wield an influence for good is to live out the teachings which we profess to adopt. Practice the right; and let all see that we are sincere and true to principle; while our suavity of manners and courteous conversation prove that we have been transformed by the renewing of the mind.

PRIDE.

BY ELD. ALBERT STONE.

PRIDE is defined as the master-sin and the first-born of the devil. It is the forerunner of destruction. Prov. 16:18. The unsanctified heart is greatly in love with it, though its manifestation is usually called by another name. One writer says: “Pride is the high opinion that a poor, little, contracted soul entertains of itself. It manifests itself by distress and rage when slighted, impatience of contradiction, and opposition to God himself.” The evil effects of pride are a deep which no man can fathom.

It was the first sin that entered the world, and it seems the last to be conquered. Meekness and humility are its reverse. Pride is a sin which is especially abhorrent to God. His richest blessings and saving mercies come to such as are poor and of a contrite spirit, and tremble at his word. Those who revere God and his works will strive to overcome their pride. With it, pure religion can have no sympathy or agreement; yet many professed Christians strive to harmonize these principles, and induce them to love and fellowship each other.

No sin pleads more importunately for indulgence than does pride, and no pleadings are more successful. The pride of fashionable dress and gay equipage, like the abomination of desolation spoken of by Daniel the prophet, is seen standing where it ought not.

This gigantic monstrosity has forced an entrance into the temple of God, and threatens more serious damage to the cause of present truth than the Roman army could effect in Jerusalem. The love of frivolity and fashion sways too many hearts among us as a people. Painful observation proves the truth of this proposition.

Wrong influences and forbidden practices are seeking to gain a foothold among us. We feel this matter like fire shut up in our bones; we cannot hold our peace. Are the demands of the goddess of fashion so imperious that the plain testimonies of inspired prophets, of apostles, and of Christ, must give way before them? If the Lord be God, follow him; but if Baal, then follow him. We cannot serve two masters. At whose bidding do ladies incase themselves in the tight-fitting, fashionable, trailing dress, with head-gear and other fixtures to match?

God, by the prophet (Isa. 3), denounces terrible calamities upon the daughters of Zion who are guilty of these things. Does God mean anything by these threatenings? Is there any force in what Paul, Peter, James, and other inspired men, have written on this subject? Some do not seem to heed the good counsel of the Lord as it relates to this matter. They say, at the same time, that the fourth commandment is binding. Oh, yes; we are thankful for the light on the Sabbath; we rejoice that we have a name and place with the people that keep the commandments of God and the faith of Jesus.

But what does the faith of Jesus require? Are you striving to obey the gospel of Jesus Christ? Let us test this matter right here, by the very rule by which you must be judged. Hear Paul: “In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works.” 1 Tim. 2:9, 10. Hear Peter: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” Other texts might be quoted, but these are sufficient.

Now, if we observe the Sabbath, and yet disregard other plain duties by conformity to the ridiculous fashions of the world, and do this in spite of warning and reproof, thus grieving the Holy Spirit and retarding the work of God, our religion is vain and our profession a lie. I speak not now of such as have just professed the truth, and have not had opportunity to gain an experience, and to learn fully the sentiment of the church and the mind of God in regard to these things. May the Lord pity them and save them, in spite of the bad example of those who ought to be their teachers. But I speak of those who know these things, and do them not. Such should realize that their course is a just cause of grief to those who bear the burden of the cause, and a breach of solemn covenant vows. Is it not, moreover, an insult to God, whose behests they so lightly esteem?

If any say they do not see these things in the light in which they are here presented, is it not because the god of this world has blinded their mind, lest the light of the glorious gospel of the Son of God should shine unto them? An accepted gospel will kill these things, as surely as the frosts of autumn will cause the forest leaves to fall to the ground.

Not to read or study at all is to tempt God; but to do nothing but study is to forget the ministry; to study only to glory in one's knowledge is a shameful vanity; to study in search of the means to flatter sinners is a deplorable prevarication; but to store one's mind with the knowledge proper to the saints by study and prayer, and to diffuse that knowledge in solid instructions and practical exhortation,—this is to be a prudent, zealous, and laborious minister.

ONWARD.

BY ELD. S. N. HASKELL.

THE cause of present truth is onward; yes, onward. The victory has already been determined. The Captain of our salvation has gotten the victory over the enemy of all righteousness. He purchased the field, and the jewels it contains, by his own blood. “I will ransom them from the power of the grave; I will redeem them from death.” The earth, which is groaning under the curse, will again bloom in immortal beauty. “The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.”

About a quarter of a century ago, the third angel's message of Rev. 14:9-12 commenced to be proclaimed by a few individuals, who, in their poverty, learned to trust in God for the success of the truth which they taught. The work spread from one State to another, and the demand for reading matter has increased until the providence of God has furnished facilities for issuing it in quantities to supply the millions. God has a special design in the promulgation of the commandments of God and the faith of Jesus, in this age of the world. First, the message of the third angel is to warn the world of the approaching Judgment, and bring before the people those truths which will prepare the receiver for the second advent of Christ; second, it is to gather out a company from every kindred, tongue, and people, who will purify themselves in obeying the truth, and when Christ comes be changed in a moment, in the twinkling of an eye. “For the trumpet shall sound, and the dead shall be raised incorruptible.” This mortal will then put on immortality, grace will triumph, and the purchase of Christ's blood will be fully redeemed.

In the history of this work, during the last quarter of a century, “Onward to victory” has ever been its motto. Men have connected themselves with it, who have run well for a season, but after a time have become weary and fallen out by the way. Others of perverse minds, who, because they could not improve upon God's plan, prophesied its failure, renounced the simple truth, and became lost in the moral darkness of the world. But the cause itself has quietly explored new fields, gained new victories, secured more worthy friends, until the banner of truth waves in every civilized nation, and in the islands of the sea. No reformatory step connected with this work has been a failure. The principles of health and temperance have become so thoroughly diffused among the believers in the Sabbath reform, that tobacco is discarded by them, pork is unknown as an article of diet, and tea and coffee and other injurious stimulants are fast disappearing. Social festivals (such as are commonly resorted to for the support of the gospel, where the friendship of the world is courted, and church-members eat and drink with the drunken) never had an existence among S. D. Adventists.

Tract and missionary societies have been organized, and have spread themselves from the Atlantic to the Pacific Ocean. Denmark, Norway, Egypt, Italy, Switzerland, and England are now also represented in the general organization, and millions of pages of reading matter, containing truths for the last days, are being mailed to all portions of the civilized world.

The greatest evidence which S. D. Adventists can have of the speedy return of their Lord is the spread of these truths. Nations may rise and fall; the elements may manifest their fury in tornadoes and tidal waves; the old earth may groan under its curse; and the internal, pent-up fires cover the mountain sides with melted lava; famine and pestilence may carry devastation throughout the land; yet the four angels have their mission to hold the winds of strife until the servants of God are sealed. Those who aid in spreading this light and truth are thus co-operating with God, Christ, and angels.

Educational interests have not been altogether lost

sight of. While the different nationalities are represented among our people, a place has been provided where they can receive the instruction necessary to qualify them for the work of God. Here the sciences are taught, and such practical instruction given as will qualify men and women for usefulness in this cause.

Do we realize to what period we have arrived in the progress of this last message of mercy, and our nearness to the closing scenes of this world's history? The providence of God gives force to the spirit of prophecy, which for years has been appealing to us to "cut loose" from the world, and get ready to meet the Lord when he returns from the wedding.

The only dark feature to this whole subject is the coldness and stupidity of God's people in reference to the times in which we live. The faithful and true Witness has assured us of the result of this apathy if it is continued: "I will spue thee out of my mouth." The work is onward, and soon those who have co-operated in this work with their prayers, means, and efforts, will wear the victor's crown.

HOW GIVING GLORIFIES GOD.

BY ELD. D. M. CANRIGHT.

THERE is an interesting text in 2 Corinthians which shows how the Lord receives glory through the benevolent acts of his children. Let us carefully read the text: "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." 2 Cor. 9:12, 13. The apostle says that when we, by liberal donations, supply the wants of the poor saints, they immediately, on account of their gratitude, give thanks to God for what they have received, and thus the Lord receives praise and glory for whatever his children do here.

Brethren, this is a beautiful thought. Whenever you give food to a poor saint, you not only benefit him, but you are the occasion of sending up praise and thanksgiving to God, and thus the Lord is glorified through your kind act. It is just so when you contribute of your means, or by your missionary work bring a soul to the truth and to the Lord. As soon as that soul is converted, he immediately sends up praise to God, and glorifies the Lord for the blessed truth which he has received through you. Thus every act of sacrifice and of missionary labor on the part of his children is abundant in giving glory to God.

Brethren and sisters, how many are daily thanking and glorifying God on your account, either for your kindness and help to those who are in need, or for this truth which they have received through you. Think of this, and see if you do not want to take a little more stock in this kind of work.

Our Tract Societies.

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

THE TRACT SOCIETY SYSTEM TESTED.

BY ELD. S. N. HASKELL.

IN the arrangement of the tract and missionary organization, one object has been 'to make provision so that every family of S. D. Adventists in each Conference could be visited within a brief space of time, if necessary, by some official member. To this end, it has been urged that each librarian should become personally acquainted with every family in any way connected with the church; also, that the director become acquainted with each individual in his district, so that if during any quarter there should be a falling back in reporting, or lack of interest, or if affliction of any kind should make it necessary to visit any family, such circumstances may be known by the librarian and director, and the required labor and assistance be be-

stowed by them or some other proper person. (This in no way releases the local elder from his duty.) The manner in which the duties now devolving upon the tract societies are performed will thoroughly test their efficiency in this respect. It is expected that each director, during the quarter which we are just entering, will see that every family and scattered member in his district has Testimony No. 29, also as far as practicable the REVIEW AND HERALD and Good Health, and also that family readings are established in and by the same.

We suggest that next April each district report through the State officers as follows: 1. The number of families in the district; 2. How many have Testimony No. 29; 3. How many have the three volumes of Spirit of Prophecy; 4. How many have the REVIEW, also Good Health; 5. The names and post-office address of any who may fail to have the above-mentioned publications, and the reasons for the same. The design of this is not for publication, but to enable the society to decide what course to pursue.

If any family be poor or afflicted with sickness, this should not of itself be a sufficient reason why they should not, in these respects, have the same privileges of those more fortunate. The REVIEW in its present size should have an increase of one thousand subscribers per month during the year. May God bless the tract societies.

GOOD, BETTER, BEST.

BY ELD. S. N. HASKELL.

1. It has been the custom of some T. and M. societies to supply the ministers laboring within their limits with publications to sell. No general plan respecting prices, or the manner of doing the business, has ever been recommended; and, as is always the case under such circumstances, various plans have been adopted in the different societies. Some have charged ministers the wholesale price, adding sufficient to pay freight. This has been a favor to the ministers, which they have appreciated, as they could thus purchase publications in their own State.

2. Some societies have furnished publications to ministers at office prices without extra charge for freight, thus securing their trade in the Conferences at a financial loss to the society. This was done to encourage the ministers and relieve the office of some of its burdens, as a settlement could easily be effected between each minister and the tract society at the annual sessions of the State Conferences. If these ministers gave away tracts, it was at their own expense, unless the Board of Directors saw fit to allow them something on account at the time of quarterly meetings.

3. At the annual session of the New York T. and M. Society in 1878, at which all the ministers were present, another plan was discussed and unanimously adopted. The same course had previously been pursued by some of the ministers. They decided that the society should carry a full supply of publications for the ministers, and that all the proceeds arising from the sales of these publications should be paid to the tract society. In most cases this plan would meet with but two objections; (1) a selfish desire on the part of the ministers to appropriate this profit to their own use; and (2) that some may give away publications at the expense of the society instead of selling them. This last point was guarded by limiting the free distribution by each minister to the profits arising from the publications which he sold. The practicability of this third plan has been demonstrated in the New York Conference during the past year, where the ministers have sold nearly three times the amount of publications of any previous year, the entire sales by them alone having amounted to over \$800. The zeal manifested by the ministers in this State to promote the interests of the tract society equals, if it does not excel, that of any other Conference.

The moral strength of our tract societies lies in the spirit of sacrifice manifested; and if those occupying leading positions do not possess it, how can the mem-

bers be expected to do so? There is no class of men who should be more interested to assist and carry forward our missionary work than S. D. Adventist ministers. Theirs is a purely missionary work. We would not be understood as conveying the idea that every minister who sells publications and does not give all the proceeds to the tract society of which he is a member, is acting from selfish motives; neither that we wish to lay down arbitrary rules for all the tract societies to follow. This question is one which each society should decide with its ministers. In New England and New York there is a mutual understanding between the society and the ministers to act upon this plan.

BOOKS FOR FAMILY READING.

BY S. N. H.

THE importance of carrying into effect the plan of family reading which has been presented to our people, cannot be overestimated, and we are exceedingly anxious that no family of S. D. Adventists should be deprived of the privilege of reading the three volumes of Spirit of Prophecy, the Testimonies, or the family library recommended in the REVIEW of Dec. 11, 1879.

There are some among our brethren who are not able to purchase these books. To such the tract societies make the following liberal offer: For seven new subscribers for Good Health, not S. D. Adventists, and \$7.00, they will give the three volumes of Spirit of Prophecy. For 13 new subscribers and \$13, the six volumes of the Testimonies, Nos. 1 to 28 inclusive. For 20 subscribers with \$20, a library of our bound books, put up in suitable boxes, consisting of History of the Sabbath, Thoughts on Daniel, Thoughts on Revelation, Life of Wm. Miller, Sanctuary and 2300 Days, Bible from Heaven, Constitutional Amendment, Nature and Destiny of Man, Life of Capt. Joseph Bates, Science and the Bible, United States in Prophecy, and Thoughts on Baptism, in all amounting to 3,970 pages, worth \$10.15. For 35 new subscribers the societies will furnish the above-mentioned library, the six volumes of Testimonies, and three volumes of Spirit of Prophecy.

Some of the above-named books can be delivered before all of these subscribers are obtained. Satisfactory arrangements can be made with each State society, so as to give sufficient time. This offer is to those who are unable to purchase and pay the money for the books. Arrangements should be made immediately, so that the reading can commence at once.

TO THE T. AND M. WORKERS IN VERMONT.

BY CHARLES P. WHITFORD.

As the time of our next series of quarterly meetings draws near, I am more and more anxious that they may be the most interesting and profitable ever yet held among us. And to secure this result, we must individually feel our responsibility in the matter. Let us all report. I believe that fully one-third of the actual labor performed fails to be reported on account of our negligence in this respect. The littles make the grand sum total, and the result will be seen in the kingdom of God.

That the storm of God's wrath is soon to come, we cannot doubt. Many are the omens that the day of the Lord is near. Can we, then, remain inactive? Remember, "he that reapeth receiveth wages." Think of all that this world can bestow,—its wealth, its pleasures, and its honors,—put these together, and one soul is of infinitely greater value in the sight of God. If we do not do our duty in warning our fellow-men, the blood of souls will be found upon our garments. To me this is a solemn thought. I greatly desire to be found doing all I can to save those for whom Christ died.

I wish there might be an advance movement made all along the line in our State this winter. We ought to have several colporters in the field, giving their whole time and attention to the work of God. We have tracts, pamphlets, and books of which the people

are in great need. Unless we awake to our duty and strive to get the truth before them, shall we not be "weighed in the balances and found wanting"? If we refuse to work earnestly for our own salvation and the salvation of others, can we expect the "crown of life," which is promised as a reward for well-doing? Ah! brethren, do we really believe the things we profess? If our faith were in lively exercise, would not our affections, tempers, passions, and appetites all be consecrated to God and his service?

Does it not seem as though the last Testimony should arouse us to action? Is it so, that none but those who agonize daily will be overcomers? Oh! when will the true spirit of agonizing, the spirit of wrestling Jacob-like, and prevailing with God, rest on the church? This time will come when we give up our idols, make a full surrender of self and the world, live out the Testimonies, and consecrate ourselves wholly to God. Then will the genuine spirit of labor rest upon us, and we shall be ready to inquire, "Lord, what wilt thou have me to do?"

Berkshire Center, Vt., Dec. 22.

Progress of the Cause.

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

REPORT FROM SWITZERLAND.

We have just closed our sixth annual Conference, our first being held a few weeks after my arrival in this country five years ago. Our Conference this year convened at Loole, Sabbath evening, Nov. 14, and terminated on first-day, Nov. 16. It was in several respects the best Conference we have ever had in this country. Our brethren have been slow to learn the things necessary for the advancement of the cause of Christ, and have not always been as ready as they should be to co-operate in the work. At this Conference all seemed desirous to engage in the work with zeal and consecration.

Some of our brethren have greatly hindered the work of the tract society by constantly saying that no one is benefited by receiving the tracts, and that the labor and expense of tract distribution are thrown away. At this Conference several persons were present who had been converted by reading tracts. This was an argument in behalf of tract work which entirely changed the feeling on the subject. The brethren voted to make renewed and persevering effort in the tract and missionary work. I shall use my best endeavors to see that this resolution is carried into effect.

They also voted in favor of a more perfect organization of our churches and our Conference. This will be immediately acted upon. The subject of Sabbath-schools was considered, and it was decided to adopt the system of our American brethren in place of the less efficient system now in use in Switzerland. The duty of giving one-tenth of our income to the cause of God was made clear to the mind of every person present, and so far as I know, every individual connected with our cause intends to carry it into effect.

At this Conference I made an earnest appeal to the brethren with respect to the duty of making our work self-sustaining. I called attention to the fact that the financial distress which has crippled us, during the entire period of my residence in Switzerland, has been in consequence of unwise management of means, so that nearly all our brethren have been embarrassed. It has seemed impossible in time past to remedy these errors, but the time has now come when this will be possible; and the brethren have learned by experience what they could not learn by being told. We are grateful to the brethren in America for the assistance that they have so generously rendered, but we are fully determined to accomplish an entire change in our financial affairs. Our first duty is to make our work self-sustaining, and this we hope, by the blessing of God, soon to accomplish. Our next duty will be to repay the money received from America, in rendering equal assistance to some other mission where this will be needed. I hope to see this accomplished at no distant day.

I have never felt so much encouraged as at the present time. It now seems possible to surmount the difficulties that have hindered our work. I have never at any time in America seen so great an accumulation of difficulties as we have had to meet in Europe. But though these things have rendered the progress of our work slow and painful, there has been, nevertheless, some progress all the time; and there is much reason to hope that we are about to see a great advance in the work. I can now be absent from Bale the most of the time, and I hope not only to labor myself for the advancement of the work, but also to engage all of our people in active missionary work.

Two persons received credentials at this Conference, and seven received licenses. Instruction was given with respect to the duties of licentiates, and in what manner they should give proof that they are called of God to take

part in this work. I have never before seen so much of a disposition to receive instruction of this kind. Sixty Sabbath-keepers took part in this Conference. In Switzerland there are 137 members; in Germany, 37; in Turkey, 20; and in France, Italy, and Egypt, the other countries connected with this mission, there are enough to make our entire number 225. This, of course, includes none that are connected with the mission of Eld. Matteson or with that of Eld. Loughborough.

I have recently succeeded in obtaining a large number of addresses of Protestants in France, and to these we purpose to send our French paper for a certain period. If any of the tract societies in America desire to aid us in this work, we will thankfully accept their assistance. We will do all the work ourselves, in the same manner that it is done by the tract societies in America, and only ask those who are willing to do so to aid us by paying for such a number of copies to be sent into France as they shall feel able to pay for.

Bro. Ertzenberger has labored faithfully in Switzerland during the past year. Our statistics show an increase of twenty-five members in Switzerland during this time. For the present he will labor with me in carrying out the action of the Conference in regard to organization and tract, missionary, and Sabbath-school work. I may then visit Bro. Ribton in Egypt, calling on the way on our friends at Valence in France, and at Torre, Pellice, and Naples in Italy. During my absence, Bro. Ertzenberger will probably visit our friends in Germany.

We hope very soon to have the assistance of Bro. Albert Vuilleumier in our work. He has been hindered hitherto by his embarrassments. His help will make a very great addition to our strength.

Our paper, during the whole period of its publication, has borne a faithful testimony on the subject of temperance, and it has wrought a marked change in the practice of its readers. I sent a very full report to the General Conference, of all things relating to this mission. I trust it arrived in season.

I have known for many years that there is a denomination of Christians in Eastern Russia, called Malakani, who believe in the near advent of Christ. A recent writer in *MacMillan's Magazine*, London, gives a very interesting account of this people. Many thousands of them keep the seventh day. I have prepared an article for our French paper concerning this denomination, and forward it to the REVIEW.* They received their light on Christ's near advent from the writings of Bengel, of Germany, who thought Christ would come about 1836. The Malakani are not the only Sabbath-keepers in Russia. There is an older denomination numbering several hundred thousands, if we may credit the reports that have reached us from several apparently reliable sources.

To-day is the anniversary of my daughter's death. I cannot tell why one who promised to be so useful should be taken away. God's judgments are a great deep.

J. N. ANDREWS.

Bale, Nov. 27, 1879.

REPORT FROM EGYPT.

A LONG and severe illness deprived me of the power of working for two months; but God has mercifully raised me up, and I hope again to labor diligently in his service. Meantime our brethren in the Sabbath, both here and in Italy, continue steadfast in their faith and hope. To do so in Italy in the midst of great persecution, requires much firmness; yet the little churches both at Naples and at Bari announce an increase in their numbers. Our church here have passed through a severe trial, several having left us on the question of implicit and unqualified obedience to the commandments. They went out from us because they were not of us. But the faithful ones who remained firm continue to meet for the observance of the day that the Lord has sanctified, as they do also on other days of the week for the study of his holy word.

We have done much work in correspondence and tract distribution during the past month. Indeed, Bro. Rupp has been indefatigable. He has written and sent tracts to a great number of Baptist ministers, in addition to distributing tracts here; which, as well as copies of *Les Signes des Temps*, have been read with much interest by those to whom he has given them. This month we have sent sixteen new addresses to Bro. Andrews for *Les Signes des Temps*, and about thirty to Bro. Drew in California for the *Signs of the Times*.

I have during the past month availed myself of my profession as a means of carrying the Word into many places where it would otherwise be impossible to gain access. I have thus been enabled to make many new acquaintances, to whom I have announced the near coming of our Lord, and the necessity of obedience to his commandments in order to enter into his new kingdom.

I am still seeking for some means of printing tracts in Greek and Arabic. An Arab friend has already translated into his language the tract, "Can we Know?" I have seen specimens of work of two newly invented copying machines, that profess to take off one hundred copies of a given manuscript; also the electric pen of the celebrated Dr. Edison, but none seem sufficiently accurate to be safely depended upon.

Our dear Bro. Bertola writes very pleasing news from Pitesti, near Bucharest, in European Turkey. A little church of twenty Sabbath-keepers has been formed there; it is increasing in numbers, and he baptized several new members during his visit. He relates especially how

they put to shame the Jews around them, by closing their shops on the Sabbath; while the latter, who ought to know better, keep theirs open. This rising church owes its origin principally to the reading of *Les Signes des Temps*. Bro. Bertola has now gone to Odessa, in Russia, on commercial business, where he hopes to gain more fruit.

Thus is spreading the announcement of the coming of our Lord's kingdom. So may the number of his people soon be made up, and so may he come quickly and give rest to his waiting and watching servants.

H. P. RIBTON.

Alexandria, Nov. 1, 1879.

NEW YORK.

Fine, Dec. 9, 1879.—Since our last report, a Baptist Sunday champion has been here and gone. We discussed the Sabbath question two evenings. If he understood his position, the people did not. The truth gained the victory. Praise the Lord. If we are humble, he will use us as effectually as he did the "stripling" David.

This effort did not satisfy the people, so another anti-Sabbath champion speaks on Sunday, Dec. 21. All this puts off decision on the part of the people, still the interest is quite good. Pray for the work here, that we may have wisdom from God.

MILTON C. WILCOX.

H. H. WILCOX.

Parma and Lancaster.—I have lately visited the churches in Parma and Lancaster. The members in these places are trying to hold fast, and there are tokens of revival. At Lancaster two of the youth were baptized and united with the church, and it is hoped that one or two others will follow.

The spirit of revival is with those who work in the cause, those who labor to bless others are blessed themselves. We are soon coming to the time when labor for the lost will cease, and the filthy and unjust will remain so still. It is those who endure to the end that shall be saved. Let each make an individual case sure; and to do this, the thoughts and efforts must expand and take in others.

R. F. COTTRELL.

Ridgeway, N. Y., Dec. 12, 1879.

Edwards (Bellville), St. Lawrence Co.—I have been alone since my last report, holding meetings every other night. The interest has seemed to increase; and when the weather is favorable, the house is full.

A little friendly opposition has been given by a gentleman living in the neighborhood. It was somewhat amusing to hear him say, "Let us hear what the Bible says about the matter," while he opened his Bible and read from a little pamphlet by C. S. Giffell, of Spring Arbor, Mich. There are several copies of this work in this section.

Some acknowledge the Sabbath. There are many backsliders here; one has commenced to pray again. Shall labor here until the T. and M. Institute at Adams Center, and shall probably return when that is over.

Some say they are going to get a man to oppose the Sabbath. I earnestly request the prayers of my brethren.

CHAS. C. LEWIS.

NEBRASKA.

Lyndon and Richmond.—Commenced meetings in Lyndon, Nov. 28; and although the preaching was directed especially to the church, the outside interest became so good that it seemed advisable that a course of lectures should be given.

A neat sod church erected by the company at Richmond was dedicated Sabbath, Dec. 6. The church have manifested real zeal in this work, and God's approving Spirit is with them. The Lord greatly blessed the preaching of the word to the comfort of all our hearts. This meeting will not soon be forgotten. A district Sabbath-school Association was organized, from which we hope to see much fruit.

GEO. B. STARR.

OHIO.

Van Wert, Dec. 19.—Three have united with the church here, one was baptized, a few others have commenced the observance of the Lord's Sabbath, and nine have joined the tract society. S. S. and T. and M. record books have been purchased. The brethren will engage more earnestly in this part of the work than they have done in the past. I shall continue the meetings until the 21st, the Lord willing.

G. G. RUPERT.

Clyde.—We have just closed a very excellent meeting here. About seventy-five brethren and sisters were present. We had freedom in speaking. Sabbath forenoon we spoke on temperance and the duty of signing the pledge. A social meeting followed, in which nearly all spoke, approving the temperance movement. Many gave interesting experiences, and several who had been opposers or had held back, now said they were ready to sign the pledge. This they did the next day, when a temperance club was formed.

We took up the subject of circulating *Good Health*, and different ones became responsible for obtaining a given number of subscribers, either for a year or for the

* We give the article in another column.—Ed.

trial trip. Over one hundred and fifty subscribers were thus pledged. This is what each one of our churches in Ohio should do immediately. We had a Sabbath-school convention, which was deeply interesting.

D. M. CANRIGHT.

MICHIGAN.

Westphalia, Dec. 15.—We have spent four days here, and have organized a church of ten members. An elder was ordained. This little company was brought out under the labors of Brn. Frisbie and Lewis some more than a year ago. They have encountered real opposition, but have held on without much encouragement from our people. They had a good Sabbath-school, and had done something in the T. and M. work. We organized S. B., and looked after the general interests of the cause.

To-day we went nine miles, and baptized five. This is a good farming community, and I think an effort with the tent should be made near here next summer.

A. O. BURRILL.

WISCONSIN.

Weston.—Came to this place Nov. 21. Organized a temperance club of twenty-four members, fourteen signing the teetotal pledge, seven the anti-whisky and tobacco pledge, and three the anti-whisky pledge. Spoke seven or eight times at Hewettville, four miles from Weston. One embraced the Sabbath, and fifteen others arose to signify that they believed the seventh day was the Sabbath. Several have promised to keep the Lord's Sabbath as soon as they can arrange their affairs so as to make it possible to do so.

Held sixteen meetings. The Lord blessed his cause here, and some good has resulted. Clark county is a promising field of labor. There are many intelligent people here, and all they need is some one to explain the truth as found in God's word.

T. B. SNOW.

American Valley.—I came to this place, which is near Arcadia, Dec. 7. Two were keeping the Sabbath. Have held thirteen meetings. The people are interested so far, but I have not come to the Sabbath question yet. Have obtained four subscribers for the *Tidende* and one for the *Instructor*. I trust I have gained the confidence of the people, and hope the Lord will bless my labor.

C. HOLMES.

Woodstock, Richland Co.—Commenced meetings at Liberty Pole, Vernon Co., Nov. 14, and remained one week. Through the labors of A. D. Olsen, who assisted at this place, the brethren here have taken a new start, and a good state of feeling seems to prevail. A Sabbath-school was organized. After instructions on Bible temperance, sixteen signed the teetotal pledge; among these were all the church-members present. We hope for better days for this church.

Nov. 21 to 23, visited the church at Avalanche. All here are trying to live out the truth.

Held meetings at Warner Creek, Nov. 24 to 27. Six here are trying to keep the commandments of God and the faith of Jesus. Others are interested, and we trust they will yet obey.

Spent Nov. 28 to Dec. 11 with the church at Debello. Had some very good meetings with them.

Dec. 12 to 16, visited the church at Hillsborough. This church is doing well considering the opposition it has had to meet. At this place the temperance cause was presented to the brethren, and all present signed the teetotal pledge, together with a few from without. The whole number that signed the pledge was eighteen.

Dec. 21, commenced meetings in a Disciple church in the village of Woodstock. The last two evenings the house was filled with attentive listeners. There is much prejudice against us here, but we hope by God's help that it may be removed, and that honest souls may be led to see the truth and obey it.

Our address, till further notice, will be Woodstock, Richland Co., Wis.

O. A. JOHNSON.

ELI OSBORN.

MAINE.

East Blaine, Aroostook Co., Dec. 16.—Came to this county, Nov. 6. Have visited the brethren in Linneus, Oakfield, Sherman, Littleton, Monticello, Maysville, and Blaine. Nearly all the brethren are still trying to live out the truth. Those in Linneus and Oakfield need to remember that Satan still lives, and to learn his manner of warfare, that they may successfully resist him. The little company in Blaine, that took hold of the truth last summer when the tent was there, are all firm but one.

I commenced meetings in East Blaine, Monday, Dec. 8. The congregations are very good. 'Quite a number are interested, and have stated publicly that they have heard the truth. Among them is a minister who has recently joined the Adventists. Shall continue meetings here till those who are interested take hold of the truth, or turn against it.

I desire so to present the truth that it will carry conviction to the hearts of those who hear.

S. J. HERSUM.

Appointments.

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

DISTRICT QUARTERLY MEETINGS

To be held Jan. 10, 11.

[Each librarian is requested to send full reports.]

DIST. No. 8, Wisconsin, at Mackford. C. W. OLDS.

DIST. No. 2, Iowa, at Lisbon.

J. T. MITCHELL, *Director*.

DIST. No. 9, Illinois, at Onarga.

J. W. TAIT, *Director*.

DIST. No. 2, Nebraska, at Seward.

E. D. HURLBURT, *Director*.

DIST. No. 7, Iowa, at Winterset. We expect Bro. Hart to be present.

A. J. STIFFLER, *Director*.

DIST. No. 1, Kansas, at Bull's City.

JAMES A. ASHBAUGH, *Director*.

DIST. No. 15, Michigan, at Hickory Corners.

L. G. MOORE, *Director*.

DISTRICT quarterly meeting at State Center, Iowa.

S. M. HOLLY, *Director*.

DIST. No. 10, at Flint, Mich. Eld. E. R. Jones will be present.

S. WOODHULL, *Director*.

DIST. No. 4, Nebraska, at Lynden. Bro. Starr expects to be in attendance.

C. P. HASKELL, *Director*.

DIST. No. 6, Michigan, at Greenville. Eld. A. O. Burrill may be expected to attend.

F. HOWE, *Director*.

DIST. No. 4, Maine, at Woodstock. We are anxious to see every member present.

GEO. W. WASHBURN, *Director*.

DIST. No. 1, Nebraska, with the York Creek church. Will Brn. Dawson and A. J. Cudney be there?

H. A. WHITTAKER, *Director*.

DIST. No. 13, Michigan, at Armada. We want to see every librarian and as many others as possible.

GEO. O. STATES, *Director*.

DIST. No. 3, Michigan, at Newton. We wish to see a delegation from each church in the district.

M. B. MILLER, *Director*.

DIST. No. 11, Iowa, at Smithland, Woodbury Co. Will all the members attend this meeting, as we have very important business to attend to.

G. W. HOSKINS, *Director*.

DIST. No. 8, Michigan, at St. Charles, Jan. 11, 12. Cannot Eld. E. R. Jones attend this meeting, or send us other ministerial help. A general attendance is desired.

E. S. GRIGGS, *Director*.

DIST. No. 4, Indiana, at Mechanicsburg, Henry Co. Hope to see a general turnout from Noblesville, Frankton, Grant City, and Yorktown. Eld. Lane is expected.

FRANK ZIRKLE, *Director*.

DIST. No. 1, Vermont, at Berkshire. We hope brethren from Bordoville and East Richford will attend this meeting, as there is important business to be transacted.

C. P. WHITFORD, *Director*.

DISTRICT quarterly meeting for Bellville district, at Bellville, Ohio. Let all the officers attend as far as possible, and bring their reports. If they cannot come, let them be sure to send reports in season.

D. M. CANRIGHT.

DIST. No. 4, Iowa, at Mt. Pleasant. Hope to see a general turnout. Important matters are to be talked up in regard to canvassing towns where there is a prospect of tent-meetings the coming season. Brn. Washburn and Hankins are expected.

W. W. CONKLIN, *Director*.

DIST. No. 1, Michigan, at Ransom. Any person in this district desiring to work as colporteur, or to canvass for our periodicals and books, is especially requested to be present at this meeting. We would earnestly request ministerial aid. Hope for a full attendance.

F. D. SNYDER, *Director*.

DIST. No. 3, Nebraska, at Weeping Water. The district secretary will be there with his books. Librarians, bring your books. We hope to see every librarian in the district, and as many members as possible. Bro. Boyd will meet with us.

A. W. SHEPHERD.

DIST. No. 2, New York, at Newfane, Niagara Co. Hope there will be a good representation from every church; especially let each librarian attend, if possible. And let the unorganized companies and the scattered ones come.

R. F. COTTELL.

DISTRICT quarterly meeting for the Clyde district at the new church in Camden, O. First meeting Saturday night, Jan. 10. Church clerks, treasurers, Sabbath-school secretaries, and T. and M. librarians will send their quarterly reports to me at Wakeman, Huron Co., Ohio. Hope for a good attendance.

H. A. ST. JOHN.

DIST. No. 3, Wisconsin, at Mt. Hope. A Sabbath-school convention will be held in connection with this meeting, also a temperance meeting. We wish the brethren of Sand Prairie, Hurricane Grove, and Waterloo, to make a special effort to attend. Matters of importance will be considered, and we request a general rally.

A. D. OLSEN.

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A. D. OLSEN.

At Edgefield Junction, Tenn., Jan. 17, 18, first meeting to commence Friday, at 6:30 P. M. Let all who can possibly do so, come at the first.

Come prepared to cancel all your small debts and to pay what you can on our T. and M. fund. Our President will be absent, but we can have a good meeting, if we come imbued with the Holy Spirit.

Those who cannot come will send in a report, stating the cause of absence.

CLINTON OWENS, *Director*.

At State Center, Iowa, Sabbath and Sunday, Jan. 24 and 25. We put this meeting one week later than usual, because we find it impossible for the Secretary to get in all the reports of the districts in time for a full report, if it is a week earlier. We hope all the district secretaries will make a special effort to have their reports sent to the State Secretary as early as possible. We want a general rally at this meeting of all the directors, State officers, ministers, and members who can consistently attend. It will be a most important meeting for the cause in our State.

GEO. I. BUTLER, *Pres. Iowa T. and M. S.*

At the request of Eld. Grant, I announce a general meeting for Dist. No. 5, to be held at Lake City, Minn., beginning on the evening of the 16th of January, 1880, and continuing over Sabbath and Sunday. Also one at Lucas, Dunn Co., Wis., to begin on the evening of Jan. 23, and hold over Sabbath and Sunday. Two or more of our speakers are expected to be present. It is earnestly desired that all our brethren who possibly can will be present at one or the other of these meetings; important matters will be considered.

Brethren, if we believe that we are living in the last days, and that God is leading us, we should be intensely anxious to know what he says, and to do what he requires. Let us come together, praying for his blessing. Let us make a covenant with him by sacrifice, and if we humble ourselves before him, he will surely bless our efforts.

Bring provisions and bedding, as there are but few brethren in each place.

JOHN OLIVE, *Director*.

At Noblesville, Ind., Jan. 3, 4. Hope to meet friends from Arcadia.

S. H. LANE.

I EXPECT to maintain the following appointments until the tent season opens: Nora, the first Sabbath and Sunday in the month; Belvidere, the fourth Sabbath and Sunday; and Rockford, the first Tuesday evening following the last appointment.

C. H. BLISS.

Quarterly meeting at Nora, Ill., Jan. 3, 4. Let us have a good representation from Apple River, Greenville, and Winslow. Bring feed, provisions, and bedding, and come prepared to stay over Sunday.

C. H. BLISS.

NOTHING preventing, I will meet with the church at Avon, Wis., Jan. 17, 18. Meeting Friday evening.

G. C. TENNEY.

THE quarterly meeting for the church at Bloomington, Ill., for January, 1880, will be held the second Sabbath and Sunday in the month. Meeting to commence Friday evening. Brethren from other churches are invited to attend. Eld. R. F. Andrews is especially requested to be there.

J. F. BALLENGER.

ELD. G. W. COLCORD will meet with the church at Newton, Mich., at their quarterly meeting, Jan. 3 and 4.

Eld. John Byington is requested to meet with the church at Burlington at the same time.

Eld. T. M. Steward will meet the church at Hickory Corners, Jan. 3 and 4.

We expect Eld. W. H. Littlejohn will attend the quarterly meeting with the church at Ransom Center. Matters of importance require all to be present.

We will meet with the brethren at Spring Arbor, Jan. 3 and 4.

West Liberty, Jan. 4 and 5, at 7 P. M. each day.

Gravel School-house, Jackson Co., Jan. 6, at 7 P. M.

Jackson, Jan. 7, at 11 A. M.

Brethren from Tompkins please attend the Jackson meeting.

M. B. MILLER.

JAMES ROBERTS.

THE Hastings and Maple Grove church quarterly meeting will be held at the school-house in Bro. J. F. Mead's district, 1st Sabbath and Sunday in January, 1880. Eld. A. C. Spicer will be present. Hope the friends from Assyria and Baltimore will meet with us.

L. G. MOORE.

WE will hold a general meeting at North Bloomfield, Jan. 2-5, also a similar one for the Sabbath-keepers of Cleveland, Peninsula, Bedford, and the surrounding locality, at North Solon, Ohio, Jan. 9-11. These meetings will commence on Friday evening. All should attend one or both of them, as important instructions relative to the cause will be given. Those coming from a distance should come on Friday. Let none stay away.

D. M. CANRIGHT.

R. A. UNDERWOOD.

THE churches at Round Prairie, Lake Ellen, Grove Lake, and West Union will hold a general meeting at Grove Lake, Minn., Jan. 10, 11. We hope to see a general attendance of these churches.

The Sabbath-school and health and temperance work will receive special attention at this meeting. Dist. No. 7 will hold its quarterly meeting at this time and place.

HARRISON GRANT.

JOHN FULTON.

THE members of the society at Wellsville, N. Y., are hereby notified that the business of completing the organization of the church by the election of an elder and deacons will be attended to at the next quarterly meeting to be held the first Sabbath and first-day in January. This is important business, in which every member is interested. Let none fail to attend. One or more ministers will be present.

D. T. FERRO.

No providence preventing, I will attend the quarterly meeting of Dist. No. 5, Maine, at Oakfield, Jan. 10, 11, 1880. We hope to see a general gathering of our people in Aroostook Co. at this meeting. As we can spend but a few weeks in the county, we wish to make the most of our time. Come to work in the good cause.

J. B. GOODRICH.

STATE QUARTERLY MEETINGS.

At Wolf Lake, Ind., Jan. 24, 25, 1880. Let all the districts report to the State Secretary, S. S. Shrock, Ligonier, Noble Co., Ind., immediately after the district meetings. We hope to have a full report of labor done in the State; also to see a large turnout at this meeting, as some important matters will be considered.

S. H. LANE.

At Valparaiso, Saunders Co., on Sec. 8, Tp. 13, Range 6, Neb., Jan. 24 and 25. The State Secretary will attend, and a special effort will be made to impart instruction in book-keeping. The district secretaries and librarians are requested to be present with their official books. Let all bring a bundle of bedding.

CHAS. L. BOYD.

No providence preventing, I will meet with the church at Bancroft, Mich., Sabbath and first-day, Jan. 3, 4.

Deerfield, Mich.,	" 5, 6, 6:30 P. M.
Vernon, "	" 7, 8, " "
Flint, "	" 9-11, " "
Birch Run, "	" 13-15, " "
Thetford Center, "	" 16-19, " "

Will some one at Bancroft meet me at the train Friday afternoon, Jan. 2?

E. R. JONES.

Obituary Notices.

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

HEMINGWAY.—Died of consumption, in Jamaica, Vt., July 21, 1879, Sister Mary Hemingway, aged 25 years. Sister Mary was a faithful member of the Andover church. She sleeps in Jesus, and it can be said of her, "Blessed are the dead that die in the Lord."

HORACE BURR.

JOHNSON.—Died of consumption, at Beaver Dams, N. Y., Nov. 25, 1879, Bro. Daniel Johnson, aged 48 years, 1 month, and 21 days. He had been a faithful and consistent Sabbath-keeper for 16 years. He will be greatly missed by his family, by the church, and by the community in which he resided. Words of comfort by the writer, from Rev. 22:12.

T. M. LANE

MEGGISON.—Died in Grand Ligne, P. Q., Nov. 13, 1879, of pneumonia, after ten days of severe suffering, but calm resignation to the will of the Lord, my dear mother, Mrs. Catharine Meggison, aged 71 years and 10 months. For nine years she had been a Sabbath-keeper and a firm believer in the third angel's message; and she died in bright hope of meeting Jesus on the morning of the first resurrection.

CATHARINE A. MEGGISON.

TINQUIST.—Died of consumption, in Somerset, Wis., Dec. 6, 1879, Bro. John Tinkvist, aged 30 years, 10 months, and 19 days. We believe he sleeps in Jesus. He leaves a wife and three little ones, and a large circle of warm friends, but they mourn not as those without hope. Remarks by the writer, from Rev. 14:13, a text chosen by the friends.

A. M. JOHNSON.

NELSON.—Died in Trowbridge, Allegan Co., Mich., Dec. 6, 1879, of typhoid pneumonia, Burgess R. Nelson, aged 19 years. The deceased was a son of Sister Nelson, who is a widow, and a member of the S. D. A. church of Allegan. The deep sympathy felt for her by the community in which she lives, found expression in an unusually large attendance upon the funeral. The discourse was preached by the writer.

W. H. LITTLEJOHN.

HAMILTON.—Died of fever, at her residence in Hamburg, Iowa, Nov. 1, 1879, our daughter, Mattie E., wife of Cicero Hamilton, aged 23 years, 6 months, and 19 days. She was a member of the Baptist church for some years, but about a year previous to her death she united with the S. D. Adventists. She leaves a child about two years old. Many friends mourn her loss, but not without hope. Funeral services in the Baptist church at Hamburg, conducted by C. F. Carman, First-day Adventist.

T. W. AND A. M. STRONG.

GORDON.—Died of diphtheria, near Coopersville, Mich., Nov. 10, 1879, Freddie, son of Bro. and Sr. Henry Gordon, aged 9 years, 6 months, and 22 days; also a few days later, their son Frankie, in the thirteenth year of his age.

Concerning this sad bereavement Mr. E. O. Phillips, of Coopersville, Mich., says in the *Spring Lake Republican*: "Frankie was the pride and comfort of his parents, and now that he sleeps upon the hillside with his little brother Freddie, these fond parents are bowed with grief. Stern and cruel death has entered this family circle twice within a week and plucked two of the darling loved ones; and we can but offer our sympathy to this sorely afflicted father and mother."

* * *

RICE.—Died of typhoid fever, at Battle Creek, Mich., Nov. 20, 1879, Bro. Willie Rice, aged 22 years. Willie was the son of Bro. and Sr. E. J. Rice, of Loyal, Clark Co., Wis. More than three years ago he gave his heart to the Lord, to walk in all his commandments. He was a devoted, Christian young man. At the beginning of the fall term, he came to Battle Creek to attend school, and to fit himself to be of some service in the cause. His short acquaintance here won for him many friends among the students. He was faithful and conscientious in the discharge of all his duties. A large circle of friends mourn his death, but they are comforted with the assurance that he died in hope. Funeral services held in the Tabernacle. Remarks from John 11:25, by Eld. O. A. Olsen.

A. J. BREED.

McKAY.—Died, in Little Valley, N. Y., Dec. 3, 1879, my dear wife, Lucia Tryphena McKay, after a long and wearisome illness, which to the last she bore with great patience and Christian fortitude, trusting confidently in Him who is the "resurrection and the life," that when He who is our life shall appear, she shall "appear with Him in glory."

She embraced religion, was baptized, and joined the Free-will Baptist church, at the early age of nine years. As a matter of convenience, she remained with the F. W. B. church until quite recently, although she did not fully accord with them in sentiment, having ever been a strong believer in the seventh-day Sabbath, and many of the distinctive doctrines of the S. D. Adventists. She finally joined the S. D. A. church in East Otto in July, 1878, and was much rejoiced to find a church with which she was in full sympathy. She was a woman of strong and decided moral and religious convictions.—one who loved and encouraged every virtue, and hated every vice. She ever stood as a minute-man at her post of duty, sustaining all her relations to her family, the church, and her

Saviour, with the most amiable Christian devotion; and her name will remain perfumed with her many Christian graces, and most endearing qualities as sister, wife, mother, and friend, as long as her memory shall live in the minds of her afflicted family and friends. A large and sympathizing audience of friends and neighbors were present on the funeral occasion.

H. V. R. MCKAY.

Notes of News.

—IN the recent floods in Spain about 3,000 people perished.

—IN Upper Silesia 85,000 people are said to be destitute.

—MARCH 2, 1880, will be the 25th anniversary of the Czar's reign.

—THE winter in France and Switzerland has been unusually severe, thus far.

—A BILL providing for new forts on the Mexican frontier has passed the Senate.

—ATROCITIES in Burmah still continue. Five princesses have recently been murdered.

—CALIFORNIA has 60,000 acres covered by vineyards, in which \$30,000,000 are invested.

—IN 1880 the Free-will Baptists will celebrate the centenary of the existence of their denomination.

—A PAPER recently started in Vermont announces that its "tone will be moral, though not severely so."

—BISMARCK has for some time been unable to attend to his official duties on account of severe indisposition.

—THE wife of the Lord Lieutenant has appealed for subscriptions for the relief of the suffering in Ireland.

—DISPATCHES dated Dec. 25 indicate that the Peru-Chilian war is practically over. The Chilians are victorious.

—ONE quarter of the whole little army of the United States in service has been killed or wounded during this year.

—THE Egyptian obelisk at Alexandria has been successfully lowered, and will soon be shipped for New York.

—UNDER the law allowing women in Massachusetts to vote on school matters, only 3,000 women registered in the entire State.

—A LADY of Great Barrington, Mass., 88 years of age, recently attended the golden wedding of her daughter in Chicago.

—A MEMORIAL proposing the establishment of a confederation of all the governments on this continent has been presented to Congress.

—THE N. Y. *Tribune* suggests an amendment to the National Constitution, prohibiting polygamy throughout the United States.

—AN extensive bed of emery has been discovered near Peekskill, N. Y. The only other pure and marketable bed is at Chester, Mass.

—THE largest library in the world is the National Library at Paris, which in 1874 contained 2,000,000 printed books and 150,000 manuscripts.

—THE friends of National Reform (the religious Constitutional Amendment) held a spirited and successful convention at Mansfield, Ohio, Dec. 2 and 3.

—THE Chinese have begun to leave California. For the year ending Nov. 1, 1879, the excess of departures over arrivals was 2,618. These returned to China.

—A SPECIAL school of diplomacy is to be opened at the Vatican. Original documents preserved in the archives of the Vatican will form the basis of the instruction.

—FRANCE is passing through another ministerial crisis. The ministers have tendered their resignations, and De Freycinet has undertaken the task of forming a new cabinet.

—SINCE women paying taxes can vote for school directors in Massachusetts, smoking has been forbidden at the voting places in Boston during the morning. Why not all day?

—SEVERAL of the Reformed Dutch churches in Michigan are divided into warring factions on the subject of Freemasonry, and an extensive secession will probably take place.

—ON the 24th of December the cold was very severe in Minnesota and Utah, and on the Pacific slope. In some places the spirit thermometer ranged from 40 to 58 degrees below zero.

—THE "Waste-Not Society" of Brighton, Eng., composed of about a hundred young people, during the year collected £28 worth of waste paper, sufficient to support two little girls at the Orphanage.

—THE railway up Mount Vesuvius has been completed, and travelers now ascend by it to the crater. "Vesuvius is grumbling at the invasion, and threatens to throw up," says the *Christian at Work*.

—THE public clocks in Paris are all connected, and their time verified, being set by the observatory time. It is proposed, also, to connect the clocks in private houses, so that time can be supplied like gas and water.

—THE *Alliance* of Dec. 20, 1879, says that scarlet fever and other children's diseases are alarmingly on the increase in Chicago. On the North Side there is scarcely a block that is not closely sprinkled with cases of diphtheria and scarlet fever.

—ON one day, Dec. 18, no less than 71 vessels received grain cargoes, and the charters for wheat for Europe aggregated about 50,000 tons. Besides these, about a hundred other vessels were waiting their turn at the docks to take on grain cargoes.

—Last March an old woman was burned in a Russian village, by peasants who believed she was a witch. Recently the persons who committed the outrage were brought to trial, and three of them were convicted and sentenced to perform a small penance in church.

—THE most terrible railroad accident on record is just reported from Scotland. The bridge over the frith at Tay gave way, precipitating an entire train with 300 passengers into

the deep water below. It was night, and in the midst of a terrific gale. Not one was saved.

—ONE of the *Independent's* French exchanges states that the Emperor of Austria, in response to the memorial presented by the Evangelical Alliance deputation, has caused an order to be issued giving the Protestants of Bohemia full liberty to conduct religious worship in their houses.

—THE income of the Emperor of Russia is \$25,000 a day; that of the Sultan of Turkey, \$18,000; of the Emperor of Austria, \$10,000; of the Emperor of Germany, \$8,200; of the King of Italy, \$6,400; of the King of the Belgians, \$1,648; and of the President of the United States, \$136.98.

—NEARLY 1,000,000 cwt. of palm oil valued at \$7,500,000 is annually exported to Great Britain from the west coast of Africa. It is used in the manufacture of soaps, perfumery, candles, and similar articles. The natives use it in the place of butter, and for cooking and lighting purposes.

—ST. MARY'S Cathedral, Edinburgh, erected at a cost of \$600,000, by funds bequeathed for the purpose by the Misses Walker, has recently been consecrated by the Bishop of Edinburgh. About 300 of the clergy were present, besides a number of bishops, including all the Scotch bishops.

—THE King of Holland has the largest private conservatory in the world. It contains two immense palm trees, the smaller of which weighs two and a half tons, besides a wonderful collection of tropical plants. The glass dome is ninety feet high and one hundred and eighty feet in diameter.

—SPAIN recently showed her jealousy of republicanism, and her distrust of the military, by refusing to let the military and their bands share in the manifestation prepared by the Murcian Relief Committee, in testimony of the gratitude of Spain to France for aid sent to sufferers by the floods.

—EDISON claims that he has succeeded in producing an electric light—soft, mellow, but brilliant—which can be utilized for all purposes of illumination at a cost no greater than that of the cheapest oil. An *Inter-Ocean* correspondent thinks his invention "sounds the knell of the gas monopolies."

—THE political situation in Russia does not improve. The Revolutionary Committee threaten that the Czar will be removed from the throne unless their demand for a Constitution is acceded to. A feeling of insecurity and alarm is general. The police at Kieff recently surprised a secret Nihilist meeting, and captured 98 men.

—THE steamer *Borussia* from Liverpool for New Orleans, sprang a leak on the 1st of December and was abandoned on the 2d. Nearly 200 passengers and crew, are supposed to have perished. The owners of the *Borussia* are confident that the steamer is still afloat, as it had water-tight compartments.

—THE conquest of the restless, hardy, freedom-loving mountaineers of Afghanistan proves a very difficult task. There is a possibility, if not a probability, that the British may be compelled to meet the fanatical fury of a religious war. Gen. Roberts is receiving reinforcements; but the *Inter-Ocean* thinks it more probable that he will be captured than that he will retake Cabul.

—THE young British Province of Queensland occupies the northeastern quarter of the Australian continent, and stretches from the northern boundary of New South Wales to the Gulf of Carpentaria. It is twelve times the size of England, twice the size of Canada, and half as large again as England, Ireland, Scotland, Wales, France, and Spain combined. It is rich in gold.

—THE discovery by the British, of Yakoob Khan's buried treasure, at Cabul, tends to throw some light upon the inwardness of the situation in Afghanistan. The hidden treasure consisted of Russian gold, which goes to confirm the suspicions of the British, and discloses from whence came the sinews of war which have enabled the natives to repulse the forces of England at every point.

—THE Michigan State Association of Spiritualists and Liberalists have purchased 80 acres of land on Goguc Lake, near Battle Creek, which they intend to fit up as a campground and summer resort. The grounds will be artistically laid out by a professional landscape gardener. A large, commodious and handsome hotel will be erected immediately, and eventually a college. It is the design to hold a camp-meeting every summer, to continue six weeks. These meetings will be attended by leading spiritualists and liberalists from all sections of the United States.

—THE *Illustrated Christian Weekly* of Dec. 20, 1879, says: "Republicanism does not suffer as tested by the balance-sheets of the principal governments of Europe. While the Prussian deficit amounts to 62,500,000 francs, the Austrian to 32,000,000, that of Hungary to 45,000,000, that of Holland to 17,000,000, and the English floating debt has been increased by 238,000,000, France will have a surplus this year of not less than 100,000,000 francs."

—ACCORDING to a carefully prepared report, the loss of men engaged in the fisheries from the port of Gloucester, Mass., and the number of vessels wrecked, during the past year, presents a fearful record. The loss of life is unprecedented in the history of the business. In a single February gale 13 vessels went down, 143 men were drowned, 56 women were made widows, and 150 children were rendered fatherless. During the year, 30 vessels, comprising over one-tenth of the fishing tonnage of this port, valued at \$118,780, sailed to return no more; and 240 lives were lost, leaving 88 widows and 219 fatherless children. There are also two vessels now absent, for the safety of which grave fears are entertained. If these do not soon return, it will add 22 more to the number of lost, swelling the fearful aggregate to 264 lives.

—THE clearing house returns for the week ending Dec. 19 show that at the leading commercial centers the immense volume of trade continues without any material abatement, and general activity is indicated by the figures. As compared with the corresponding week of last year, the returns show a gain at New York of 89.8 per cent.; Chicago, 62.6; Boston, 55; Philadelphia 76; Cincinnati 21.1; St. Louis, 30.6; Baltimore, 37.9. The large increase at Philadelphia is attributed to the rapid advance in iron and renewed activity in that trade. For the week ending Dec. 26, the returns show a continuance of the extraordinary volume of business which marks the renewed prosperity of the country.

The Review and Herald.

Battle Creek, Mich., Thursday, January 1, 1880.

THE BATTLE CREEK TABERNACLE.

THE debt on the Tabernacle should be raised from it as soon as possible. The bountiful harvest of the Christmas Tree reported in this paper shows that the members of the Battle Creek church stand ready to pour in their free-will offerings for the house of the Lord, erected not for their good alone, but for the benefit of the general cause. The debt before the donations placed on the Christmas Tree was about \$10,000. We give some of the reasons why this should be met by the free-will offerings of all our people, as soon as possible.

1. Most of this amount is due the Office of the REVIEW AND HERALD, which is embarrassed for the want of it.

2. This house was built for the good of the cause, and too great burden should not rest upon the church at Battle Creek in the payment of it. At the recent General Conference and Biblical Institute, the Battle Creek church made the terms of those benefited very easy. Board, tuition, heating and lighting the Tabernacle was free, excepting a fee of one dollar each for a course in elocution.

3. Last, but not least, our houses of worship dedicated to the service of God should be free from debts. If it seems necessary to make a debt which may rest upon a house at the time of the dedication, it should be removed as soon as possible.

We hope to hear good news of the fruit gathered from hundreds of Christmas Trees for the benefit of the house of worship at Oakland, Cal., and the Battle Creek Tabernacle. If any church, or any brother or sister, feels convicted that they did not do their duty on Christmas, the door is still open. Please send in your offerings. Let these houses of worship be free from debt, then let them have a new dedication to God.

J. W.

LIFE SKETCHES.

WE have decided to hasten this book through the press in a few weeks. And we have so much on our hands that it is thought best to leave out matter of not the greatest interest to the general reader, which would require much time and space. The book will contain about 450 pages. Plain cloth binding, \$1.00. With steel engravings of the subjects of the sketches, \$1.25. Extra binding, \$1.50.

J. W.

TESTIMONY 29.

THE important subjects treated in this work are, 1. The description of the Judgment. 2. An appeal to the people relative to the sacredness of pledges. 3. Our publications; their value and influence, and the importance of circulating them. 4. An appeal on the subject of wills. 5. The qualifications and duties of the ambassadors for Christ. The book will be ready for delivery the present week. Orders have been received from most of the Tract Societies; and a small quantity will be sent to the Secretaries of those Societies which have not ordered. Price 25 cents.

A circular received from the banking house of Henry Clews and Co., N. Y., states that \$68,580, 000 in gold has been received at that port since August last. The bulk of this has come in for agricultural products, which have been sold to the old world. This, after going to the West in the circulation of trade, will return to the East. They predict, therefore, that the first quarter of 1880 will witness one of the most extraordinary plethoras of money ever witnessed in the Eastern cities of this country.

THE HEALTH AND TEMPERANCE QUARTERLY.

ALTHOUGH the first number of the *Health and Temperance Quarterly* received a warm reception from the numerous friends of the American Health and Temperance Association, many sending in their names as regular subscribers, it has been decided that it will be better to accept the generous offer of the publishers of *Good Health* to print the *Quarterly* as an extra department in that Journal. It will be issued regularly once in three months as a department in *Good Health*, and will be furnished free to all full members of the American Health and Temperance Association who are subscribers to *Good Health*. Copies of the Journal sent to those who are not members of the Association will not contain the temperance department.

This liberal offer is made by the Good Health Publishing Co., first, to encourage the friends of health and temperance to engage in the circulation of the Journal; and second, to induce the patrons of *Good Health* to become members of the American Health and Temperance Association.

The temperance department will be a lively feature of the Journal, and will be made interesting by personal experience in temperance work, reports of societies, etc. We hope that it will be an inducement to all members of the Association not only to subscribe for the Journal themselves, but to induce others to do so, and at the same time also become members of the Association.

J. H. K.

STATE INSTITUTE AT CORSICA, OHIO.

THE Lord willing, we will hold our Ohio State quarterly meeting and T. and M. Institute at Corsica. Meetings will begin Thursday, Jan. 15, and continue two weeks. We have selected Corsica for several reasons.

1. It is the most central church for the State.
2. They have a good meeting-house, well adapted to the use of our school.
3. There are enough families within a reasonable distance of the church to accommodate all who will come.
4. There are several churches near.
5. All the other strong churches have had large meetings with them many times, while Corsica has never had one. As our State quarterly meeting will be held here at this time, each district must be sure to be on hand in time with its reports.

OBJECT OF THE INSTITUTE.

The object of the Institute is to thoroughly instruct the officers of the Conference in their work, but especially the T. and M. officers. Church clerks, s. b. treasurers, Sabbath-school superintendents and secretaries, the health and temperance officers, librarians, secretaries, and directors will all be instructed in their special work. All these should bring their books with them. There will also be a class in music. Special attention will be given to canvassing.

WHO SHOULD COME.

All the above officers, as far as possible, should attend this meeting. Let a special effort be made to this end. Do not say that you cannot come. Think that you can, plan for it, and make an effort to be present. If necessary, let the church assist some of the poorer ones. Any one who can give a part or the whole of his time to canvassing ought to come.

WHERE TO COME.

Corsica is a little off the railroad, but the brethren will take all to and from the cars with their baggage. Galion is the best point, as it is only five miles from the church, and some of the members live within three miles. But the friends can also get off at Crestline, which is six miles, or at Lexington, which is eight miles from the church. But the brethren at Corsica require that they shall be informed how many are coming to each of these points, so as to know how many teams to send.

Therefore, let every person who expects to come write a week beforehand to V. B. Stevens, Corsica, Ohio, stating at which station he will get off. The trains at each of these places arrive about eleven o'clock A. M. from each way. All should come Thursday, Jan 15, so as to be at the stations named before noon of that day.

Let as many as can bring bed-clothing. Tracts and books should be taken back to each church, to save freight. A full and large assortment of all our books will be there, also Bibles, Concordances, etc.

Let none calculate to leave till the meeting closes. Eld. B. L. Whitney and perhaps others will come to aid us in these meetings.

D. M. CANRIGHT.

TO CHURCH OFFICERS IN MICHIGAN.

WE wish to call the attention of the elders and church officers in Michigan to the special duties which should be looked after in particular at the quarterly meeting, Jan. 3 and 4.

1. Every Sabbath-keeper in your vicinity should pledge to pay his tithe (Lev. 27:30-33; Matt. 23:23) for 1880 into the treasury, to be forwarded to the State treasurer, for the support of the ministry. Any away from home or the church should report to the s. b. treasurer, sending his pledge.

2. As some in this Conference have not adopted the plan recommended by the General Conference for the support of the T. and M. work, we will call your attention to the following resolution, passed at the last Michigan T. and M. meeting: "Resolved, That we, as ministers of the Michigan Conference, and directors of the T. and M. Society, will put forth a persistent effort to get all our people in this Conference to pay a tithe into the Conference treasury, and a sum equal to one-third of the tithe into the T. and M. fund."

To our scattered brethren and sisters who are not members of our churches, we would say, that we think you should pay your tithes and add a sum equal to one-third of the tithe for the tract and missionary work, and forward the same to the State treasurer, H. W. Kellogg, Battle Creek, Mich. By this act upon your part we shall be very much encouraged to send you ministerial help; but the best of it all is, you will be doing your duty.

MICHIGAN CONFERENCE COMMITTEE.

TO DIST. NO. 1, WISCONSIN.

WE wish to urge all our people in Dist. No. 1, and others near that part of Wisconsin, to attend the meeting at Oakland, Jan. 9-11. A team will meet the trains at Ft. Atkinson on Friday. Meetings begin Friday evening and close Sunday evening. The

Sabbath will be devoted to the Sabbath-school and the interests of the youth and children. Hope that all will be prepared with the current lesson in *Instructor* and Lesson Sheets. Temperance meeting evening after the Sabbath.

G. C. TENNEY.

Publishers' Department.

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

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

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

THE permanent P. O. address of Eld. C. H. Bliss is Belvidere, Boone Co., Ill.

THE permanent P. O. address of Eld. John F. Hanson is Box 22, Marne, Cass Co., Iowa.

SISTER C. AYERS, widow of our lamented Bro. J. N. Ayers, has a pair of charts in good condition which she would be glad to sell. Any one wishing a set of charts now has a good opportunity to obtain them, besides conferring a favor upon Sister Ayers. Address, Farlinville, Linn Co., Kansas.

UNTIL further notice, the address of the Secretary of the Nebraska H. and T. Society will be C. P. Bollman, Dayton, Boone Co., Neb. Secretaries of local clubs are requested to report promptly.

To Dist. No. 3, Indiana T. and M. Society.—As Bro. Harrington desires to be released from the duties of the office of District Secretary, J. W. Covert, Sharpsville, Tipton Co., Ind., is appointed to fill that office. Wm. Covert, Director.

As Mrs. H. T. H. Sanborn has been suddenly called to Rhode Island, all mail matter for her should be addressed to North Scituate, R. I., instead of Mt. Jackson, Sheandoah Co., Va. She will still attend to her V. M. work. I. SANBORN.

THE lessons for the Sabbath-school to be held at the Elizabethtown, Kentucky, quarterly meeting Jan. 17, will be lessons 50 and 76 of the *Instructor* for Dec. 10, for the youth's class. For the first class, lessons 55, 56, and 57 of the Supplement for December. S. OSBORN.

Notice to Church Treasurers of N. Y. Conference.—At the last session of the Conference held at Hornellsville, L. T. Nourse, Chittenango Falls, Madison Co., N. Y., was elected Conference Treasurer, consequently you will hereafter remit all Conference moneys to him instead of to C. E. Green, as formerly. Send report of the money remitted to E. W. Whitney, Manlius Station, N. Y., as heretofore. E. W. WHITNEY, Sec.

To S. B. Treasurers in the New York Conference.—In sending funds to me, please send by New York draft or registered letter, to Chittenango Falls, N. Y. Let all try to send at the commencement of each quarter, as nearly as possible. L. T. NOURSE, Conference Treasurer.

A Request.—Will each S. D. A. church-member in New England, who has not already done so please send us, without delay, at least a few names as trial subscribers for *Good Health*? Such names, with subscription price—only 20 cts.—from any others who are interested in this good work, will be gratefully received. ELIZA THAYER.

South Lancaster, Mass.

Books Sent by Express.

Mrs A J Richmond \$4.00, Sanford Rogers 3.00, Geo H Randall 1.56, Geo Foreman 80.80, W P Dixon 60.00, Eli Wick 8.63, H C Goodrich 1.00, J F Carman 1.00, Harriet McLean 4.88, L G Moore 5.00, S E Gibson 7.97, C C Doren 1.00.

Books Sent by Freight.

Wm Cruzan \$36.60, Signs of the Times 43.20, Mrs R J Lafferty 5.00, D M Canright 6.40, H M Mitchell 50.42, N G White 262.11, S N Haskell 84.02, E S Griggs 43.64.

Cash Rec'd on Account.

B C V M Society per W C Sisley \$74.95, Am H & T Association per J Thayer 7.25, H A St John 10.00, Ind T & M Reserve Fund S H Lane M S Edwards 2.00, Zoradio Hughs 1.00, Beam & Mary Craig 15.00, Ill T & M Society per L S C 16.00, D T Biggs 15.00, Am H & T Association, Wis H & T As per M F Stillman 15.00, Am H & T Association per J Thayer 2.25, Mich S S Association Lakeview penny collection at quarterly meeting in Oct, 1.21, Am H & T As Ind H & T As 25c, Norman Dewey 4.10.

Gen. Conf. Fund.

T Curtis per J O Corliss 10.00, Ill Conf (tithe) per J J Carlock 50.00, "W E L Thank-offering 60c, J K J 12.00, A friend 2.00, Mary Robbins 10c, A Anderson 1.74, S E Coppill's son 1.10.

Mich. Conf. Fund.

Vicksburg J K Gilbert & wife \$14.00, Sand Bank J K J 13.86, Jackson per D R Palmer 16.45, Burlington per Hickman Miller 51.36, Rockwood L N Miller 44.00, Pierson Edgar Fields 8.55, Carson City per Wm R Evans 61.00.

Mich. T & M. Society.

Dist 8 Edenville 2.00, Dist 3 per Nellie Leland 2.50, Dist 3 Burlington per H Miller 8.08, Dist 3 per H C Goodrich 1.00, Dist 13 per Geo O States 21.15, per J O Barnhart 5.00, Dist 3 A A Fairfield 1.00, Dist 15 per L G Moore 8.00, Dist 7 per W Reynolds 18.00.

S. D. A. E. Society.

Mrs Hattie H Wentworth 10.00, O A Richmond 5.00.

European Mission.

Lucy Lewis 50c, Darius Reynolds 40.00, A friend 5.00, C K Farnsworth 10.00.

English Mission.

A friend \$5.00, Mrs Wm Mitchell 2.00, Sally M Stockwell 2.00.

Donation to Harvolden.

A Sister \$1.00.

Danish Mission.

Lars Chr Larson \$10.00, S H Rodmeyer 5.00, Mary Johnson 10.00, A G Swedberg 10.00, Mrs J Calvert 2.50, A G Olsen 2.00, Mrs Tilda Lindstrom 50c, Anna C Olson 50c, August Lyman 10.00, C Wingvist 4.00, P J Anderson 5.00, Melia Swanson 25c, James P Peterson 10.00, N Clausen 5.00, N Peterson 10.00, M Dueland 5.00, N Mickelson 5.00, Peter Johnson 10.00, Hans Nielsen 5.00, John Johnson 2.00, N S Anderson 5.00, Nils Fredin 25c.