

# Advent Review

## AND SABBATH HERALD.

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

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, JANUARY 8, 1880.

NUMBER 2.

### The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary,

H. W. KELLOGG, Treasurer.

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

Address REVIEW & HERALD, Battle Creek, Mich.

#### A NEW YEAR.

OVER the threshold a gallant new-comer  
Steppeth with tread that is royal to see;  
White as the winter-time, rosy as summer,  
Hope in his eyes, and his laugh ringeth free.  
Lo! in his hands there are gifts overflowing,  
Promises, prophecies, come in his train;  
O'er him the dawn in its beauty is glowing,  
Flee from his presence the shadows of pain.

How shall we welcome him? Shall we remember  
One who as royally came to our door  
Twelve months ago, when the winds of December  
Moaned in the tree-tops, and raved on the shore?  
He, too, had largess of bounty to offer;  
He was as smiling, as gracious of mien:  
Only the beautiful sought he to proffer,  
Only such looks as were calm and serene.

Now he has fled, and our hopes that have perished,  
Lovely ideals which never were found,  
Dreams that we followed, and plans that we cherished,  
Lie, like the autumn leaves, dead on the ground.  
So wilt thou cheat us with sign and with token,—  
So wilt thou woo us to follow thee on,  
Till thy last sigh, through a lute that is broken,  
Till thy last vision, is faded and gone.

Nay; we are thankless indeed if we borrow  
Only the weary libretto of pain,  
Find in the retrospect nothing but sorrow,  
Count up our years in the tones that complain;  
Surely we're stronger through faith and endeavor,  
Surely are richer in courage and love,  
Surely are nearer the infinite ever,—  
Nearer the angels that wait us above.

Welcome, then, New Year, with stainless white pages,  
Though we may blot them ere long with our tears;  
So it has been through the long-passing ages,  
Worn with the footprints of close-crowding years.  
Welcome, sweet year! may thy full-handed hours  
Find us like servants who wait for their Lord,  
Using with earnest devotion our powers,  
Looking for him, and obeying his word.

—Selected.

### Our Contributors.

#### IMPROVEMENT OF TALENTS.

BY MRS. E. G. WHITE.

GOD designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who exercises himself in binding up the broken-hearted. The true object of life is scarcely begun to be understood by many; and that which is real and substantial in their life is sacrificed because of cherished errors.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such? No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were satanic in their cruelty. Wherever these monsters of humanity went, bloodshed and destruction marked their pathway. They were lauded by the world while living; but when they were buried the world rejoiced. In contrast with the

lives of these men, is that of Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a humane heart, which was exercised for the good of men. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow-men.

Intellect alone does not make the man, according to the divine standard. There is a power in intellect, if sanctified and controlled by the Spirit of God. It is superior to riches and to physical power; yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byron had intellectual conception, and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which blossomed into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all within its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Our life-work is to be reaching forward to the perfection of Christian character, striving continually for conformity to the will of God. The efforts begun upon earth will continue through eternity. God's standard of man is elevated to the highest meaning of the term, and if he acts up to his God-given manhood he will promote happiness in this life, which will lead to glory and an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy society. Discord, selfishness, and strife will be put away from every one who possesses the spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Did Christ become weary in his efforts to save fallen man? Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. God is a moral governor, and we must wait, submissive to his will, ready and willing to spring to our duty whenever work needs to be done.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross and follow me."

Self-denial means to rule the spirit when pas-

sion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you. Self-denial is to do good to others where inclination would lead you to serve and please yourself. Although your fellow-men may never appreciate your efforts, you are to work on.

Search carefully and see whether the truth which you have accepted has, with you, become a firm principle. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of scriptural truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation.

A new year has commenced. What has been the record of the past year in your Christian life? How stands your record in Heaven? I entreat of you to make an unreserved surrender to God. Have your hearts been divided? Give them wholly to the Lord now. Make a different life history the coming year from the one of the past. Humble your souls before God. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Put away all pretense and affectation. Act your simple, natural self. Be truthful in every thought, and word, and deed, and "in all lowliness of mind let each esteem other better than themselves." Ever remember that moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you think of your sacrifices and your difficulties, and begin to sympathize with and pet yourself, you lose your trust in God and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid his interesting himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of vast importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon home influences. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.

## SIGNS OF THE TIMES.—No. 2.

BY ELD. JAMES WHITE.

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

8. *The seven seals of the sixth chapter of Revelation.* John saw a book in the right hand of Him that sat on the throne, sealed with seven seals. Books in the days of the prophet, before the art of printing and binding was discovered, were rolls of parchment. "The usual books of the ancients were not like ours, but were volumes, or long pieces of parchment, rolled upon a long stick as we frequently roll silks. Such was this represented which was sealed with seven seals. Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh."—*Wesley*.

"It appeared as a roll, consisting of several parchments, according to the custom of those times; and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterward found to contain seven parchments, or small volumes, each of which was separately sealed; but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll. Yet the appearance on the outside seems to have indicated that it consisted of seven, or at least of several parts."—*Scott*.

Here we have a figure of the nature of prophecy, and a special symbol of the prophetic history of the Christian church. The book of Revelation relates to the fourth universal empire, and particularly to that portion of the Christian age that was future when the book was given. He, alone, who sees the end from the beginning, could survey the future of the church and present her history to the prophet in seven distinct periods, illustrated by the seven seals. Therefore the Revelation was a sealed book when given to John, to be opened and understood as fulfilled. Of the number seven, Dr. Adam Clarke says:—

"The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the *completion, accomplishment, fullness, or perfection*, of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect* consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people."

"SEVEN. The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified forever. Gen. 2:2, 3.

"The division of time into weeks of seven days each originated in this great event; and the hallowing of the Sabbath in the fourth commandment finds its reason herein: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:11. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later Old-Testament history this number is met with too often for it to be always accidental. The repetition of the same number and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: 'Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlestick; the seven trumpets, and the seven priests who sounded them; the seven days' siege of

Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.'—*Key to Symbolical Language of Scripture*. Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term seven, instances occur in the following texts: Lev. 25:4; 1 Sam. 2:5; Ps. 12:6; 79:12; Prov. 26:16; Isa. 4:1; Matt. 18:21, 22; Luke 17:4."—*Cassell's Bible Dictionary*, vol. i.

We briefly call attention to the events under each of the seven seals in their order.

(1.) The opening of the first seal reveals a white horse, whose rider had a bow and a crown as he went forth conquering and to conquer. This is a fit emblem of the triumphs of the gospel in the first centuries of this dispensation, the whiteness of the horse denoting the purity of faith in that age.

(2.) At the opening of the second seal, there appeared a red horse. If the whiteness of the first horse denoted the purity of the gospel in the first period, the redness of the second horse may denote that in the second period the original purity of the church began to be corrupted. The mystery of iniquity was at work in Paul's day. Errors began to arise, and the love of the world came in at an early date, which ripened into a state of things in Constantine's time, A. D. 323, described by Dr. Rice thus: "It represents a secular period, or union of church and State. Constantine aided the clergy, and put them under obligations to him. Mosheim says of this period, 'There was continual war and trouble.'"

(3.) The opening of the third seal presented a black horse, and he that sat on him had a pair of balances in his hand. The work of corruption in the church progressed rapidly. The black horse, the very opposite of the first, represents a period of great darkness and moral corruption. By the events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church.

"The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome."—*Miller's Lectures*, p. 181.

(4.) When the fourth seal was opened, there appeared a pale horse, and his name that sat on him was called Death, and Hell followed with him. The color of this horse, which is pale or yellowish, like that seen in blighted or sickly plants, denotes the condition of things in the church when the papacy bore its unrestrained and persecuting rule, commencing about A. D. 538, and extending to the time when the reformers had exposed the corruptions of the papal system. During that period fifty millions of martyrs lost their lives by the very instrumentalities named in the prophetic description of that period.

(5.) The events to transpire under the fifth seal are, the crying of the martyrs for vengeance, and giving to them white robes. This represents the work of the reformers, and covers the period of the great reformation. In reference to the souls under the altar, Dr. Clarke says: "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity—are represented as being newly slain, as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*"

A. Barnes makes the following remarks in reference to this subject:—

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually

pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as real a remembrance of the wrongs of the persecuted, the injured, and the oppressed, as if such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance as if those whom he has injured should cry in Heaven to the God who hears prayer; and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in Heaven as if they who are wronged should plead for vengeance there; for every act of injustice and oppression goes to Heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted as if he went to Heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to Heaven with a martyr's pleadings, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood?' For a full exposition of this subject, read *Thoughts on the Revelation*, by Elder U. Smith. Address, REVIEW AND HERALD, Battle Creek, Mich.

(6.) "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and 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; and the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative.

The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755. Of this earthquake, Sears in his "Wonders of the World," pp. 50, 58, 381, says:—

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work, we again read: "The terror of the people was beyond description. Nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia, the world's at an end!' Mothers forgot their children, and ran about loaded with crucified images. Unfortunately many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended also to Greenland; and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence, for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holy-day, when the churches and convents were full of people, very few of whom escaped."

The events which follow the great earthquake under the sixth seal are the special signs, in the sun, moon, and stars, of the second coming of Christ. The dark day and dark night of 1780 is described in these words: "The sun became black as sackcloth of hair, and the moon became as blood." The moon that was full the day before, appeared through the darkness of the night like a ball of blood. This was the appearance as presented to the prophet. Christ, speaking of these signs, says, "The sun shall be darkened, and the moon shall not give her light." The Concord [N. H.] People speaks of the dark day, May 19, 1780, thus:—

"It was not the blackness of a storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall cloth over the earth by strong, invisible hands."

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. The true cause of this remarkable phenomenon is not known."—*Webster's Dictionary, edition for 1869.*

The prophetic description of the falling of the stars met a literal fulfillment in the meteoric shower of Nov. 13, 1833, which was unlike any other on record in appearance, extent, and magnitude. The falling stars is the last special sign upon which believers base their faith in the near second advent. The departing of the atmospheric heaven is after the close of probation. This seems evident from the fact that the affrighted multitudes in despair of the mercy of the Lord, direct their cries to mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

While the book of Daniel has to do with four universal monarchies, Babylon, Persia, Grecia, and Rome, and its several chains of prophecy bring us, with wonderful definiteness, to the day of God, the second coming of Christ, and the last Judgment, the book of Revelation pertains to the fourth, Rome, and its several lines of prophecy bring us down, with the same minuteness, to the same point, and open before us the naked glare of eternal scenes.

9. *The seven churches.* The messages to the seven churches of the second and third chapters of Revelation are prophetic, and are addressed to the Christians of the seven periods of the Christian age. The following are some of our reasons for taking this position, which differs from the popular view that these addresses are a simple narrative of facts as they existed in seven of the churches in Asia, in John's day:—

(1.) The entire book of Revelation is addressed to the seven churches. "I, Jesus, have sent mine angel to testify these things in the churches." "What thou seest, write in a book, and send it unto the seven churches." Chaps. 1:3, 11, 19; 22:16, 18, 19.

(2.) Most of the book relates to events then in

the future, with which the Christians of John's day had no connection whatever.

(3.) The seven addresses of the second and third chapters of Revelation were no more applicable to the Christians in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, than to the other churches in Asia Minor, or those of any other country.

(4.) The grand design of the book of Revelation is to foretell future events, with which the church should be connected in the Christian age. "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Chap. 1:1. In a few instances, past and present events are mentioned in this book, as in chap. 12:1-5, but in all such cases the past and present are alluded to only to introduce future events, which in every case are the burden of the prophecy.

(5.) The seven addresses to the churches do have a fitness to seven periods of the Christian age, while the harmony of revelation and reason forbid the application of some portions of the seven addresses to the Christians of John's day.

The view that the seven messages are prophetic has prevailed extensively among Biblical expositors of the past, but has been rejected by those who have received the modern doctrine of the temporal millennium, which makes the last state of the church the most glorious, and not properly described by the address to the church of the Laodiceans.

We give the extracts that follow, from Newton, Scott, and Henry, as proof that many able expositors of the past have held that the seven churches of Asia represent seven periods and states of the Christian church. Benson quotes Bishop Newton as saying: "Many contend, and among them such learned men as More and Vitranga, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But there are in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason: The last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked.*"

The Comprehensive Commentary says: "Many expositors have imagined that these epistles to the seven churches were mystical prophecies of seven distinct periods, into which the whole term, from the apostles' days to the end of the world, would be divided. . . . It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest."—*Scott.*

"An opinion has been held by some commentators of note, which may be given in the words of Vitranga: 'That under this emblematical representation of the seven churches of Asia, the Holy Spirit has delineated seven different states of the Christian church, which would appear in succession, extending to the coming of our Lord, and the consummation of all things. That this is given in descriptions taken from the names, states, and conditions of these churches, so that they might behold themselves, and learn both their good qualities and their defects, and what admonitions and exhortations were suitable for them.' Vitranga has given a summary of the arguments which may be alleged in favor of this interpretation. Some of them are ingenious, but they are not now considered sufficient to support such a theory. Gill is one of the principal of the English commentators who adopt this view, that 'they are prophetic of the churches of Christ, in the several periods of time, until he appears again.'"—*Henry.*

We suggest, however, that the message to the last of the seven churches is in harmony with Paul's description of the last day: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural af-

fection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

It is not our design to give an exposition of the subject of the seven churches. That is given in *Thoughts on the Revelation*, to which we invite the attention of the reader. As our object, in the small space we shall occupy, is to show the signs of the times in the fulfillment of prophecy, we shall, in rapidly tracing the events of this prophecy, briefly notice each of the seven churches.

(1.) Ephesus signifies "desirable," which well represents the first Christians who had received the doctrine of Christ in its purity. They enjoyed the benefits and blessings of the gifts of the Holy Spirit. They were noted for works, labor, and patience. In faithfulness to those pure principles taught by Jesus Christ, they could not bear those who were evil, and they tried false apostles, and searched out their true character. If the work of trying false apostles belonged to any one congregation of Christians, that at Jerusalem was the very one. Acts 15. Paul also writes to the Corinthians respecting false apostles. 2 Cor. 11:13. We would here suggest that the angels, or messengers, of the churches, may represent Christ's true ministers, through whom he speaks to his people during the several periods of the Christian age.

(2.) Smyrna signifies "myrrh," denoting that the church in this age would be a sweet-smelling savor to God, while passing through the fiery ordeal of persecution which has always served to keep out pride, popularity, and self-dependence, the bane of true faith, piety, and devotion. This state reached down to Constantine, covering much of the period called the ten persecutions. See *Buck's Theological Dictionary*, pp. 332, 333.

(3.) Pergamos signifies "height, elevation." This period reached from Constantine, about 323, down to the rise of antichrist, about 538. During this period the church became exalted, having her worldly policy, and, like the church of this day, attending to the ceremonies and forms of religion, and neglecting inward piety, the graces of the Spirit, and the life and power of the religion of Jesus. Here was the falling away mentioned by Paul. 2 Thess. 2:3.

(4.) Thyatira signifies "sweet savor of labor," or "sacrifice and contrition," which seems descriptive of the church of Jesus Christ during the 1260 years of papal persecution. This age of dreadful cruelty, and martyrdom of the true church, improved her real condition. "I know thy works, and charity, and thy patience, and thy works; and the last to be more than the first." How necessary to the purity and prosperity of the church, has been persecution and affliction! and how corrupting and destructive to holiness has been worldly prosperity!

"Jezebel, is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings 18, 19, 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the *History of the Waldenses*."—*Wm. Miller's Lectures*, p. 142.

(5.) Sardis signifies "song of joy," or "that which remains." If we are correct in the application of the first four churches, then Sardis represents the popular churches for nearly a century past. This church has a name to live, but is dead. Look at the exalted position and name which these churches have had among the nations of the earth. Look at their high-sounding titles, and the applause they receive from what is called the world. They bear the name of the church of Jesus Christ, and have the credit of doing much for the world. But they are dead to the pure principles of the gospel, and to good works as taught by Christ and his first ministers.



During this period of the church the message of the second coming of Christ is proclaimed, and the duty to watch for that event is enjoined. Those who do not watch will be overtaken by Christ's coming as by a thief, verse 3, while those who do watch are not in darkness, that that day should overtake them as a thief. 1 Thess. 5:4.

There are a few names even in Sardis, which have not defiled their garments. These come out of the different branches of Babylon, and unite upon the glorious theme of the second advent of Christ, leaving their denominational tenets behind, and form the church of brotherly love.

(6.) Philadelphia signifies "brotherly love," and expresses the position and spirit of those who received the advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind, and every heart beat in unison as they gave the alarm, pointing to the coming of the Son of man as the consummation of the true believer's hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise on every tongue. Those who were not in that movement know nothing of the deep searching of heart, consecration of all to God, peace, joy in the Holy Spirit, and pure, fervent love for each other, which true believers then enjoyed.

The Son of God is the rightful heir to the throne of David, and is about to take to himself his great power, and reign, hence is here represented as having the key of David—*key*, a figure of power. The throne of David, or of Christ, on which he is to reign, is in the capital of his kingdom, the New Jerusalem now above. The opening and shutting, mentioned in the address to this church, can refer only to the change of ministration from the holy to the most holy of the heavenly sanctuary, at the end of the 2300 days, in 1844. It was then that the ministration in the holy place closed, and the ministration in the most holy for the forgiveness of sins, and to cleanse the sanctuary, was opened by Him that hath the key of David.

"Behold, I set before thee an open door." Compare this with Rev. 11:19. We can apply texts of this class to no other events than to Christ's entering the most holy in 1844, and opening his ministration there, where is the ark of ten commandments; hence, since that time, the Sabbath, with the whole law of God, has been present truth in a special sense.

Compare with the above texts, Dan. 7:13, 14; Ps. 2:8, 9; Rev. 11:15; Matt. 25:10. That Christ receives the kingdom, takes the throne of David, before his second advent, is plainly taught. This union is represented by the marriage of Matt. 25:10, and is called "the marriage of the Lamb." Rev. 19:7. Since 1844 has been the patient, waiting, watching time. "Here is the patience of the saints; here are they that keep the commandments of God." Rev. 14:12. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:35, 36.

Those who keep the word of Christ's patience, will be kept from the hour of temptation which is to try all the world. Those who now live in patient, faithful obedience to the commandments of God and the faith of Jesus Christ, will be kept in the dreadful deciding hour before us. Rev. 13:15--17.

The personal appearing of Jesus Christ is also expressed in this address, Behold, I come quickly! This shows the application of the testimony to the church in Philadelphia, to that period when Christ's second advent may be scripturally looked for, and shows the absurdity of that theory which makes the seven addresses to the churches, narratives of matters of fact which occurred, or were to occur, in seven of the churches of Asia Minor, in John's day. There are no such expressions in connection with the first three churches, from the fact that they did not reach down near the end.

In this address the overcomer has the promise of being made a pillar in the temple of God, to go no more out, which here must mean the church, 2 Cor. 6:16, where he is established in the truth, and finally sealed. And let it be distinctly under-

stood that these are all marked direct for the New Jerusalem above, and not for Old Jerusalem where our age-to-come friends think of going. God save us from that mark. These have written upon them, *God, New Jerusalem*, because they are the property of God, purchased by the blood of his dear Son, to be taken to the New Jerusalem. How glorious the promise, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name."

(7.) Laodicea signifies "*the judging of the people*," or according to Cruden, "*a just people*," and fitly represents believers in the last message in the great day of atonement, or judgment of the house of God, while the just and holy law of God is taken as their rule of life. They are described as being neither hot nor cold. As a body they have not that zeal, devotion, and those good works which are taught in the Scriptures, and yet their efforts to keep the commandments of God and the faith of Jesus are such that they cannot be said to be cold. They say they are rich and increased in goods, and have need of nothing. They say this, because they believe their condition in spiritual things, and their standing before God, is such. But they are under a most terrible deception, as shown by the declaration, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The words, "*and knowest not*," vindicate them from all charge of hypocrisy. They honestly think their condition very good, when it is very bad. This is a period of dreadful deception in spiritual things, hence pointed testimony is called for to arouse the deceived to their real danger. The very climax of deception, in which Satan may most exult, is a spirit of fear for the result of the plain and pointed testimony.

The people, and especially unconsecrated professors, love smooth things. They love to be deceived. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and *my people love to have it so*; and what will ye do in the end thereof?" Jer. 5:30, 31. The true Witness counsels the people of God at this time to buy of him tried gold, which may represent true faith; white raiment, which may represent grace from him to enable his people to live a spotless life; and to anoint their eyes that they may see, which may represent the influence of the Holy Spirit upon the mind, which will remove the dreadful deception upon it, so that they may correctly understand their true position and duty at this time.

He stands at the door of the heart, knocking for admission; but spiritual blindness on the part of the lukewarm shuts him out. He pleads for admission, and promises those who will hear his voice, and open the door, that he will come in and sup with them, and they with him. In this appeal, the Son of God uses most touching figures, which illustrate his matchless love for his people who are thrown upon the deceptive perils of the last days, and then closes his special message to them with a soul-inspiring promise of the highest exaltation: "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."

In this appeal, the true Witness sets forth, first, the terrible deception of the lukewarm; second, their danger, and fate if they thus remain; third, the requisite zeal in repentance; fourth, his willingness to impart to them great blessings; and fifth, points them, on condition that they overcome, to a seat with him on his throne in the kingdom. This is enough! O God, let thy Holy Spirit strike this message home to the heart of every Laodicean.

The seventh is the last church. The number seven represents fullness, perfection, completion. There will be no eighth church to come out of the seventh, as taught by some restless fanatics. The seventh church now existing, keeping the commandments of God and the faith of Jesus, will be purified and prepared to meet the Lord at his coming.

10. *The Seven Trumpets.* Political events are

fitly symbolized by trumpets, the chosen heralds of war and revolution. The seven trumpets of Rev. 8, 9, and 11, bring to view the great political events in the decline and fall of the Roman Empire, and reach over past the destruction of all earthly kingdoms, and of sin and sinners, to the time when Christ shall be the great King, and his dominion shall embrace all the earth.

The first trumpet was fulfilled in the first invasion of the Roman Empire by the Goths under Alaric, commencing A. D. 395. The second trumpet points to the terrible inflection of disaster upon the empire by the piratical Vandals under Genseric, 428--468.

Attila and his warlike Huns responded to the call of the third trumpet. Under the fourth trumpet, the Ostrogoths, Theodoric and Odoacer raised their thrones on the now extinguished Western Empire. A third part of the luminaries in the Roman political heavens was now darkened.

The ninth chapter of Revelation is devoted in equal portions to the fifth and sixth trumpets, fulfilled respectively by the Saracens and Turks. These trumpets bring to view the scourge of Christendom by the Mohammedans. These are woe trumpets. The prophetic periods of the fifth trumpet ended in 1449; that of the sixth, August 11, 1840. The second woe was then past, "and behold," said the prophet, "the third woe cometh quickly." Rev. 11:14.

The startling events to occur under the sounding of the seventh angel are given in these words: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Verse 18. The seventh trumpet, though the last of the seven, is not the "last trump" that will rouse the dead and change the living righteous "in a moment, in the twinkling of an eye."

The seventh trumpet, like the six that precede it, covers a period of time, and under its sounding a series of events occur. Mark the difference: The work of the last trump will be accomplished "in a moment, in the twinkling of an eye;" 1 Cor. 15:52; that of the seventh angel covers a period of prophetic days: "But in the days [years] of the voice of the seventh angel." Rev. 10:7. The last three of the seven are woe trumpets. The seventh is the third woe covering all remaining woes, reaching to the execution of the last Judgment, when sin and sinners will cease to exist. We briefly notice the events under the sounding of the seventh angel in their order.

(1.) The anger of the nations. The spirit of war and bloodshed has existed since the days of Cain, who slew his brother. The increase of wars constitutes a sign of the end. These are to increase in violence and extent until the nations shall be angry.

(2.) The wrath of God in the seven last plagues. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15:1. For a description of these plagues, read the sixteenth chapter.

(3.) The time of the Judgment, which embraces two resurrections, one thousand years apart. Rev. 20:5, 6. The great day of the Lord is not less than one thousand years, and reference may be made to it by the apostle when he states that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Pet. 3:7, 8.

(4.) The reward of the saints in full will be given at the close of the seventh millennium. They will have the gift of immortality at the second coming of Christ, and will inherit the city of God during the period between the two resurrections; but their entire reward of an immortal inheritance will not be theirs until the wicked shall be destroyed from the earth at the second death, and the new earth shall appear as their eternal inheritance. Then shall the King say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

(5.) In connection with the final and complete reward of the just, will the destruction of the un-

just take place. Sin and sinners will be destroyed, and the righteous will be rewarded and eternally saved.

11. *The gospel of the kingdom.* In answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Jesus said to them, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This is the first sign of the second coming of Christ, and the end of the world, mentioned by our Lord. It was given in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Verse 3. But this text is supposed by many to teach that all men will be converted. What then? The end? No, not for one thousand years at least, in which all will know the Lord from the least to the greatest. And some hold that the one thousand years of Rev. 20 are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years, during which time all men will be holy and happy.

But the text does not intimate that all men will be converted. It does not say that any one will be converted as the result of preaching this gospel of the kingdom. It does not even state that all will hear this gospel. And we find it far from intimating that the world will be converted, and remain so a thousand years, or three hundred and sixty-five thousand years, before the end.

Many who hold the doctrine of the world's conversion, and a thousand years, or three hundred and sixty-five thousand years, of peace and holiness before the end, assert that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. If those enjoying the millennium could not tell when it commenced, it would hardly be worth having. But if they could tell when it commenced, and most certainly they could, then they could tell when it would close, and bring the end.

If we understand the phrase, "this gospel of the kingdom," to be the gospel, in the common acceptance of the word, is not the work very nearly accomplished? J. Litch, in his *Prophetic Expositions*, page 147, under the heading, "Signs of the Times," says:—

"Rev. J. O. Choules, author of a voluminous work, a *History of Missions*, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the northwest coast of North America, to whom it has never been preached."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Campbell's translation of this verse decidedly favors our view of this subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

J. Litch, in his lecture on the twenty-fourth chapter of Matthew, given in the *Advent Herald* for Nov. 23, 1850, says: "The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, are too well known to need extended re-

marks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his exposition of the same chapter, says: "As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains."

F. G. Brown, in an article in the *Midnight Cry* for Feb. 15, 1844, speaking of Eld. Hutchinson's work, says: "Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, and Rome."

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the Advent sentiment: "In Wirttemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the Advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Tellogoo people, was a believer in Christ's soon coming. James Mac Gregor Bertram, a Scottish missionary of the Baptist order, at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, Arabia, throughout the Ottoman Empire, in Greece, Turkistan, Bokara, Afghanistan, Hindoostan, Cashmere, Thibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yezidis, Syrians, Sabeans, to Pachas, Sheiks, Shahs, the kings of Orgentsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.' pp. 342-344.

If it be asked if the news that such a truth is preached is a sufficient proclamation to fulfill the prophecy; Rev. 14:6, 7; Matt. 24:14; the answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia,

both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world.

We still wait for the approaching end. And when the purpose of God in the proclamation of the coming reign of Christ shall be accomplished, then will the end come.

## WHITE ROBES.—NO. 2.

BY ELD. JAMES WHITE.

After this I beheld, and, lo, a 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, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said to him, Sir, thou knowest. And he said unto me, 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. 7:9-14.

THE seventh chapter of Revelation relates to two classes of the redeemed. It first introduces the definite number of an hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, as clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all nations existing at any one time, but from all people who have lived upon the earth from the time of the offer of salvation to fallen man, to the close of human probation.

"After this I beheld, and, lo, a 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, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." Verses 9, 10. The prophet had just before taken a definite view of the one hundred and forty-four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed, which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world. Hence the expression, "After this I looked, and, lo, a great multitude."

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his blood. They were clothed with white robes. We should not understand by this that the saints in this world, or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robe must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while, at the same time, they had, in his strength, wrought righteousness. These, also, held palms in their hands. They were victors. They had conquered the world, the flesh, and the devil. They had overcome by the blood of the Lamb, and by the word of their testimony.

And, let it be borne in mind, these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there; righteous Noah, faithful Abraham, and all the holy prophets of God, with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power, will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth

century. It is said of the entire multitude of the redeemed, that they come out of great tribulation. Not one of them had lived in the period of the thousand years after the world should be converted and all men become holy.

In our remarks upon this subject in our last issue, we dwelt quite fully upon the first three divisions, the white robes, the washing of these robes, and the great tribulation. We now call attention to the fourth point.

4. The blood of the Lamb. A lamb is used as a symbol of meekness. Speaking of Him, the prophet says: "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 his shearers is dumb, so he openeth not his mouth." Isa. 53:7. Christ is "the Lamb slain from the foundation of the world." Rev. 13:8. He is represented by a lamb, because of his life of humility, and because an innocent lamb had been slain in past ages as a type of the great sacrifice for sins.

When Jesus was baptized of John in Jordan, the heavens opened, the Spirit like a dove descended upon him, and there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1:10, 11. After that, "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

The blood of Christ cleanses from sin, on conditions. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verses 8, 9.

The blood of Christ purges from sin. "And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Verses 13, 14.

The sinner who has sold himself for naught is redeemed from sin through the blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:13, 14.

**EVERY-DAY CHRISTIANITY.**—Real Christianity is earnest life-work. As electricity permeates steel, so it permeates every act and department of life. It gives a vigorous impulse to every noble quality. It makes every toil honest and cheerful. It gives courage and fortitude in the midst of sorrow and affliction.

Christianity is a sublime force. It makes a new man of the old. It throws meaning and grandeur into every small act of Christian duty and benevolence. It makes men honest. It makes them tender-hearted and kind. It makes the care-worn, and weary, and afflicted, patient. It makes home a holy of holies to social life. It makes the judge just, the merchant honest, the servant faithful, the student diligent, the wealthy generous, the poor industrious and cheerful, the strong watchful and helpful; it lights the heart of the dying saint with hopeful flashes of the life everlasting.

—THE damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

### EXACTLY RIGHT.

BY CALVIN MONROE.

To be exactly right is to be like Christ, as we must be to be saved by him. Is he as fine gold? so must his followers be. He is our example. He was all devotion to the great work of salvation, for which he came to earth, suffered, and died. He lost no time, nor should we. "To win one soul from Satan to Christ," said Matthew Henry, "would afford me greater joy than to possess a mountain of silver and gold."

Christ was solemn. He was often bathed in tears of pity and compassion for poor, lost sinners, but we have no record that he ever smiled. He knew the guilt and danger of the people, and warned them faithfully. Do we thus warn them and watch for their souls as they that must give account? or, in default of this, do we turn away and weep before God for our negligence? Let us take as many as possible with us to Mount Zion. To be faithful to others, we must be faithful to God and our own souls.

When Prof. Stuart, of Andover Theological Seminary, was building a dwelling-house, he inquired of the "boss" workman if he had got the sills plumb, or exactly right. "About right," was the reply. The professor was not a little offended, and betrayed the want of being exactly right himself, though a "master of Israel." So he returned to his study. After a while he came out again, repeating his question, to which the boss replied, "Exactly right." "That will do, that will do," was the response.

Here again we have a lesson in point; and can we think the Great Architect will be less particular in building the house of his church, that is to stand for eternal ages? Nay, verily; the church must be like its Head. Such a people will be very unlike the nominal churches of these last days, loaded with about twenty faults as recorded by the apostle (2 Tim. 3:1-5), any one of which would shut the offender out of Heaven. Yet they claim to be safe, for they are up to the common standard,—"about right." By this rule they are lulled to sleep, or rather kept asleep, having never been awakened to the evil of sin or the dangers of the soul. Are they not, many of them, if not all, eager for the world, its riches, honors, or territory? In the outset three feet of earth was enough, and at the close of life six or seven will do; but between the cradle and the grave all is not enough.

Our business here is to get well out of the world. We should have our citizenship, our conversation, in Heaven, while we are strangers here. We should thus feel more at home there than here, holiness being so much more congenial to us than sin or sinners.

How is it with us as a people,—with us who have the third angel's message? I think of our condition with mingled emotions. While on the one hand we see much in which to rejoice and for which to praise God, on the other there is not a little to deplore. What says Elder Butler, who has ample means of knowing, in the REVIEW of Feb. 20, 1879, of our people as a body? Speaking of the cold and backslidden state of the churches, he says: "And alas that we are forced to say it! thousands of Seventh-day Adventists are in the same state." This is humiliating and mournful, and seems like an illustration of the text, "Many are called, but few are chosen."

But has not Satan a hand in all this? Yes; he has been at the bottom of the mischief and wickedness in the world all the way from Eden to this last awful, closing hour. He headed all the persecutions against Christians, in which, it is said, "the blood of the saints flowed like rivers of water"! He is also responsible for the blood shed in war, and this, it has been calculated by competent authorities, would, if collected into one vast reservoir, "float all the navies of the globe."

As Satan's doom approaches, his wrath increases. It is seen on all sides, in floods, fires, cyclones, tornadoes, volcanoes, earthquakes, wars, famines, plagues, and pestilence. These are as drops before that mighty storm that will wind up the tragedy of earth, and make a clean sweep of Satan and his kingdom. Rev.

20:9. Thus there is meaning to the words of God when he said: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time." Is it not time to notice this battle that is so close upon us? If so, let the saints turn to Jer. 25 and read the whole story, in connection with Rev. 16. The saints we say, for others will not believe, preferring ignorance as a refuge. 2 Pet. 3:5.

Spiritualism, or diabolism, that is so rampant, will have much to do with the great battle, gathering\*the forces thereof.

If we wish to be exactly right, let us awake, spring to our feet, and run for life, eternal life. The King's business requires haste. The time is short. We have none to lose. We go not this way again. No second probation; no second edition to the book of life here nor hereafter to any but those who do good, and go down in hope of the resurrection of the just. Such live on while God lives.

The Bible tells us, with all plainness, what we must do to be saved. It tells us to reform, and be like Jesus, holy, sinless, lovely. The reformation is no small one, and it can only be accomplished in the strength of the Lord, so that he may have all the praise. We are not simply to read the Bible, but to study it prayerfully. It thus pays well, and speeds our upward flight. Not so with other books and papers, except so far as their teachings are based on the Bible. We should like to see more of God and less of man in our reading matter. We should like to see the study of the Bible oftener and more warmly recommended. Has Satan so much to do with the affairs of the people, and nothing to do with their reading matter, even inside the doors of the church? If not, why does our Lord caution all to take heed what they read, or "hear"? And why does he command us to "search the Scriptures"? John 5:39.

Are we strangers and pilgrims here, in a dark, dismal world, far from our native regions? Let us feel and behave as such, unlike those who have here pitched their tents, that are the next hour to be swept away with their contents, and to be found no more. Benighted here as we are, God has given us a lamp to light us home. Let us take it, and make the best of our way in that direction. There being nothing to detain us here, we have virtually taken leave of earth. What remains to be done is to complete the lesson of becoming exactly right in the school of Christ. In no other school can we be trained for Heaven; from no other, graduate to life and immortality.

A rod is sometimes used in school. Jesus has one, and he knows how to use it to secure the benefit and love of his pupils. 'Tis not of choice, but of necessity, that he makes use of it. The writer feels this rod daily, in various ways. To say nothing of others, Bro. White's deep and heavy trials have, under God, made him the good and useful man that he is.

Once more, to be exactly right we must write "Holiness to the Lord," on all we have, and throw all on the altar of God, ourselves not excepted, and never take off a thing; instead of this, let us daily search for more and better things to add to those already there, and invite others to do the same. This is to obey Jesus by laying up "treasure in Heaven." The wicked, instead of this, throw themselves and all that they have upon the altar of Satan, and thus lose all.

Last, but not least, in order to be exactly right we must have "a broken and a contrite heart." "I am not fit to address a sinner," said Dr. Payson, "without a broken heart myself." When, on his death-bed, prayers were proposed for the pious, amiable Dr. Woods, he replied, "There is no prayer that meets my case but that of the publican, 'God be merciful to me a sinner.'" A broken heart is the basis of all true piety. The writer is more and more impressed with this, as he draws near the close. Who among his brethren and sisters does not sympathize with him in this grace? Would that all did, that all might be ripe, and ready, when our Lord calls, to leave this sin-cursed and fire-doomed world, and be at home,



where life is not a breath, our space a point, our joys sorrows,—where tears are not always flowing nor sin prevailing; but where all things are exactly right,—the place, the society, the harmony, the employment,—all, all, exactly right, forever and ever. Let us then stretch our glad wings, and be away,—away from all the restless, worthless, dying things of earth, and be at home,—to stray no longer, no more to be deceived or polluted by sin or Satan, but safe with all the just in the bosom of God's eternal love.

Waldo, Me.

## The Watch Tower.

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

### INIQUITY ABOUNDING.

CHRIST in speaking of the last days, said, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12. It would seem difficult to find a more striking fulfillment of this passage than in the following description of the moral condition of the city of Cincinnati, by a correspondent, J. M. Foster, of the *Christian Statesman*. It is by a resident, and proves that the city has well earned its unenviable distinction as "the Sodom of America." Under date of Dec. 23, 1879, Mr. Foster says:—

"Our city is now designated by the press generally as 'the Sodom of America.' Mr. Fitzgerald, a member of the Board of Councilmen, said in their meeting last Friday: 'The city of Cincinnati is to-day ahead of any other city in the Union in the line of unbridled license, in the line of all which is a disgrace to humanity.' In Sabbath desecration, in female prostitution, and in wholesale drunkenness and gambling, this place surpasses every other in the land. And what is worse, these poisons in the moral atmosphere have the same benumbing and sickening effect upon the Christian people here that entering a malarious district has upon the strong and healthy. Why, the moment Christians from other places, who have been in good and regular standing in the church, come in contact with the miasmatic exhalations from this sour, festering marsh, their religion leaves them, and they have no further use for the church. And what is a still more suggestive fact, while only four of our ministers can attend a National Reform meeting, the purpose of which is to bring back King Jesus, the rightful Sovereign whom our nation has formally rejected, the great majority of them could attend a meeting to 'welcome General Grant as the hero of the Mississippi valley who received the sword of Pemberton, and of Virginia who received the sword of Lee.'

"Sabbath-desecration became so open, bold, and defiant that law-abiding citizens felt called upon to do something. Accordingly a Sabbath Committee was formed about a year ago. They set themselves to the task of arresting the current of this great evil. But now one of the members tells me that 'they find it impossible to do anything. The laws are not worth the paper they are written on. They cannot fine any man more than one dollar for the most flagrant Sabbath desecration. There is no hope of doing anything until the laws are modified.' Their work so far is abortive. The evil is unchecked. Variety shows and houses of ill-fame are becoming so numerous and vile that even the heathen editors of our daily papers blush as they speak of them. The worst feature of this evil is that the whole of the police force, from the Chief throughout, are in sympathy with these institutions and are more ready to help than to suppress them. Last summer the odor from these dens of vice became so oppressive that the Mayor ordered an investigation. To secure the defeat of the whole movement, the Chief of Police made a raid on a great number of these houses at once and filed a great company of these prostitutes into the court room. The only effect of this crusade was to advertise these dens of iniquity and increase their trade, which has been going on with increased momentum ever since.

"About three weeks ago the Mayor ordered that all the variety shows running without license be suppressed. To make the order appear odious, the Chief of Police ordered a general raid upon all the theaters last Sabbath two weeks. The streets were filled with their contents, a wild surging drunken mass, from the lower state of society, and a perfect furor of excitement ensued. This was all done in mock justice. The shows have been in full blast ever since. The Board of Councilmen, however, passed an ordinance last Friday, which, if enforced, will at least put a wholesome

check upon them. Our city is, indeed, in a deplorable condition. May God speed the day when these glaring evils will be purged away. As Mr. Fitzgerald remarked in the Council: 'Every father and mother, every decent man and woman in Cincinnati, joins in the cry for the suppression of these dens. That cry, long and loud, has finally come into this chamber, and in keeping with that unanimous demand of all who desire that this city shall be the equal of other cities in morality, who desire that their wives, their daughters, and their sisters shall be protected in the streets and in places of amusement,—in keeping with that unanimous demand, these ordinances are presented.'

### FRAUD! FRAUD!

BY ELD. J. B. GOODRICH.

I CLIP the following from the *Family Herald and Weekly Star*, Montreal, Nov. 27, 1879:—

"Boston detectives are investigating the operations of a gang of persons who have organized a thorough system of swindling in various parts of New England, whereby several farmers and others have been victimized out of sums ranging from \$100 to \$500. The plan of operations is to secure notes in payment of articles promised to be delivered, and have such notes purchased thereafter by other persons at a considerable discount, though the goods are never delivered. One swindler is reported to have obtained \$1,200 worth of negotiable paper at one place in Maine. The operations of the sharpers cover a period of several years. Their security has been that their victims have remedy only in a civil suit, and no one has had the courage to take the matter to the higher courts. Officers at Boston are informed that the operations of these gangs have been directed by a wealthy business man in Michigan. One or two arrests are reported."

I have learned of one good brother in Maine who has fallen into the trap the past summer, and has had to pay \$120. A man wished him to act as agent to deliver pruning shears, or knives, and persuaded him to sign papers. The shears never came to be delivered; but the note, after having passed into other hands, found its way back for him to pay. Those who held the note claimed to have bought it, and demanded the money.

A word to the wise is sufficient.

## Sabbath School Department.

"Feed my Lambs." John 21:15.

### REPORT OF THE COMMITTEE ON S. S. FINANCES.

THE Committee appointed by the General Conference, to which was referred the subject of the support of the Sabbath-schools, would submit the following report:—

1. Concerning the Sabbath offering we have no change to recommend. The plan seems to work admirably wherever it has had a fair trial. Different methods of receiving the donations have been practiced in different sections, and which way will prove the best, after thorough trial, time will develop.

Any plan of raising money for any cause which depends for its success upon the spirit of rivalry simply, whether individual or class, is certainly very objectionable. In the matter of giving, the principle to cultivate in our children, and the leading, paramount motive from which they should act, is that of disinterested benevolence. They should be taught to give because the means is to be used for a good and worthy object. With the matter placed before our children in a proper light, with the life of Christ held up before them to imitate, and our own lives in harmony with the principles we teach, we shall see excellent results, financially and morally.

The officers and teachers of our Sabbath-schools should consider it a part of their duty wisely and judiciously to educate the young in regard to this subject. We trust that all our Sabbath-school workers will remember that two important results are secured by the plan which has been recommended and generally adopted. (1.) A fund is raised to purchase record books, lessons for those unable to supply themselves, works of reference, maps, blackboards, etc., which no live school will long be without. (2.) The spirit of liberality and benevolence is cultivated, which is certainly a very desirable and important point to be gained.

2. We recommend that all Sabbath-school supplies that come from the REVIEW Office should be kept on hand by

our State T. and M. societies, and ordered of them by our various Sabbath-schools, giving to the tract society the benefit of the discount at the office, in consideration of carrying such supplies. Schools should order of the tract society librarians where they are accessible, otherwise of the State Secretary of the T. and M. society. This plan simplifies all the business, and requires very little machinery to keep it in motion.

Sabbath-school secretaries should report quarterly to the secretary of their State S. S. Association, as formerly, and inclose a tithe of their donations for the use of said Association. The State Association should in turn tithe its donations for the benefit of of the General S. S. Association.

We believe that the above recommendations, if acted upon and carried out promptly, will, in a large degree, promote the interests and success of the Sabbath-school cause.

All of which is respectfully submitted.

G. W. COLCORD,  
W. E. DAWSON,  
M. H. BROWN, } Committee.

### COURAGE, SUNDAY-SCHOOL WORKERS.

DURING my recent labors in Ohio, I visited one of our churches where there is a Sunday-school which was organized last June. Now, there are seventeen observing the Sabbath there, half of whom have begun its observance since the school was opened. At the other church there are two branch Sunday-schools, the first of which was organized the first of July, and the other later. I found the former had been doing good work: 1. It had held those who had received the Sabbath; and 2. It had kept the truth before those who were not observing the Sabbath, and I think it was the means of bringing one good family to its observance. At the third place there were not so marked results.

As I saw these things, I said, By God's assistance I will do more for the Sunday-schools. Those who are anxious to work in the cause can obtain an excellent experience by organizing Sunday-schools, and introducing our helps. In fact, I know of no better way for those with a fair education to qualify themselves for the ministry than is here presented. There is work all around us. Who will engage in it for the Master? A. O. BURRILL.

### THE PREPARATION OF A LESSON.

THE first step to be taken in the preparation of a lesson is to master your subject. Unfortunately, there seems to be a notion abroad that the preparation and giving of a lesson involves some professional secret, which, once learned, would enable a man to teach on any subject, whether he had mastered it or not; that, in short, a teacher who has been trained in the art could, if he would, write out a receipt for preparing and giving a lesson, just as a cook gives a receipt for mixing a pudding or for bottling gooseberries. This is a great and serious mistake. No one can give more than he has, and no one can teach what he does not know. If, therefore, you are to prepare a lesson which will be of any use at all, you must begin by wrestling with and mastering your subject. The subject must be thought of first, and then the lesson; first the substance, and afterward the form. Here a great many young teachers fall into error. They read up the outline of a lesson, or put a few striking and interesting facts or ideas together, collected from a commentary, and illustrated by a new anecdote. But a lesson thus prepared is like an artificial tree; it has no roots in the soil of their own mind, no living sap circulates in its branches; and if it have any leaves and fruit, they are only tied on, and have no organic connection with the parent stem.—Charles Mansford.

### HOW TO REACH THE PARENTS.

THE old maxim, "Catch the parent by first catching the child," is freshly illustrated by an incident which a correspondent of *The Sunday-school Times* tells of our veteran worker Chidlaw. Leaving the railroad he walked five miles over the hills, crossing creeks on driftwood, to attend a Sunday-school Convention in Hancock county, during which he preached to a large assembly of youths, and three times the next Sunday. In the audience on Sunday was a gentleman of good repute, who had not been seen in a house of worship in twenty years. When he was asked why he attended twice that day—"did he know Mr. Chidlaw?" "No, sir," he replied; "but my children heard the stranger the other day, and when they came home they talked of nothing else but his sermon, and I felt that I would like to hear the man that could get such a hold of my children."—S. S. World.

# The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 8, 1880.

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

## MY LORD DELAYETH HIS COMING.

SOME persons are so anxious to find fault with the position and work of S. D. Adventists that they affect great anxiety, lest they be found saying, "My Lord delayeth his coming," and so suffer a terrible disappointment by not being ready to meet him when he comes. They charge S. D. Adventists with saying, "My Lord delayeth his coming," because they are entering upon certain enterprises which they believe must be accomplished before the Lord comes, and because in their faith there are some final links of prophecy to be developed before the chain is complete. The persons who make this charge have themselves no particular enterprises on hand and no specific work to do, so far as their actions would indicate. With them, no more remains to be done (notwithstanding certain views about the return of the Jews and the age to come), and the position they intimate is the right one to occupy is to sit in expectant inactivity, ready for the Lord to come at any moment.

For the sake of those who may sincerely fear that S. D. Adventists are in danger in the direction above mentioned, we offer a thought concerning it. If, then, S. D. Adventists are saying, "My Lord delayeth his coming," how are they saying it? They are, to be sure, maintaining some important enterprises, publishing extensively, organizing missionary work in home and foreign fields, conducting a Health Institute for the theoretical and practical promulgation of reformatory ideas on the subjects of health, temperance, and care for the sick, and maintaining a College for the education of men for future labor. And they are doing all this because they believe that a crisis between truth and error is soon coming, and that the world is to be warned and tested by the very message which they have to preach. And to carry these enterprises forward to a full degree of efficiency, must, of course, take some time. But are they, in these things, saying, "My Lord delayeth his coming," and putting themselves in a position in which they would be unprepared to meet him should he come before the result to which they look is reached?

What, according to the prophecy, is the evil servant led to do by conceiving the idea that the Lord delays his coming? Does he say, "Now my Lord delays his coming, and I have more time than I expected, so I will go to work earnestly to bring my fellow-servants up to the Bible standard on the question of restraining perverted appetite, and will exhort them to sacrifice means and make personal effort in the cause of the Lord; and I will lay broader plans to be carried out as speedily as possible, to warn the people still more extensively in regard to the coming of my Master, so that they may be prepared to meet him?"

Does the evil servant talk and act in this manner? Not by any means. On the contrary, he loses sight of all these things, and begins to smite his fellow-servants, and to eat and drink with the drunken. Are S. D. Adventists doing this? Which looks the most like eating and drinking with the drunken? the radical temperance work of this people, or the course of some of those who make this charge against us, who, to gratify a depraved appetite, are still filling their systems with the scrofula of the swine, and their mouths with the stench of tobacco? Which looks most like smiting their fellow-servants? the course of those who try to tear down the work of those servants, and turn people away from whatever truth they may possess, well knowing that they will not receive it from any other quarter, as these very persons are doing toward S. D. Adventists, or simply striking at those evils by which the soul and body are defiled, and the church destroyed,

as these latter aim to do? We leave the reader to judge.

But one thing, at least, it is safe to say; namely, that it is not by work and consecration, and large plans to prepare people for the second coming of Christ, though these plans may be larger than can be carried out before he comes, that any one says, "My Lord delayeth his coming." It is not labor and work that says this. It is not activity, and zeal, and sacrifice to prepare people for the second coming of Christ, though there may not be time to carry out all the plans in view, that will unfit a person to meet the Lord when he does come. And between the two positions, that of sitting perched upon the stool of do-nothing, idly waiting with folded hands for the Lord to come, and that of special labor and activity with reference to that coming—give us the latter, a thousand to one; even though the Lord should come before the work intended is accomplished.

In any event, let us be found working; working in view of Christ's coming; working to prepare as many as possible for that event. This we imagine is to be giving the household meat in due season. Idleness destroys spirituality as rust corrodes the polished metal. The reward is to be according to the work. And we do not conceive that the great danger of S. D. Adventists lies in the direction of their taking upon their hands too large a work, and then laboring with their might to do it. Are not these acts rather saying to all around, Do not draw back to perdition, but believe (with a live faith which shows itself in works) to the saving of the soul; "for yet a little while and He that shall come, will come, and will not tarry?"

## WHAT THE TREE BORE.

OUR Christmas tree was kept standing till the evening of New Year's, when another meeting was held in the Tabernacle. The object of the occasion was to bring in gifts, in money, clothing, or provision, for the poor. The exercises consisted of prayer, an address by sister White, choice selections of vocal music, and the gathering of the fruit of the tree. And this is what the tree bore:—

Cash, \$67.83; orders on groceries and provision stores to the amount of \$14.50; and articles of clothing, including 25 coats, 2 overcoats, 21 pairs of pants, 22 vests, 30 shirts, 27 prs. of ladies' and children's hose, 12 ladies' sacks, 17 dresses, besides boots, shoes, hats, caps, mufflers, scarfs, sacks, items of provision, etc., etc., too numerous to mention, amounting in value to \$169.92. The total contributions amounted to \$252.25. Some of the citizens of the place, not connected with our denomination, added their offerings to the general store. It was left with the committee of the Maternal Association and the deacons of the church to see that the articles were judiciously distributed among the needy.

## "IS IT WISE?"

IF Seventh-day Adventists and Seventh-day Baptists do not learn what is wise in reference to their relation to each other, it will not be because the question is not extensively discussed. In the *Sabbath Recorder* of Jan. 1 appears another article under this heading, this time by Eld. J. Bailey, containing some propositions which look to us like a singular sort of wisdom, to say the least of them. The opening paragraph reads thus:—

"The fraternization with the Adventists involves an acceptance or endorsement of their faith. Are we prepared to do it in the following items?"

The word "fraternization," rigidly defined, may perhaps sustain this declaration; but we were not aware that any such fraternization had ever been proposed or sought by either denomination; but when taken in its obviously intended sense as commonly employed to signify merely friendly or cordial relations with each other, it will be news to most of Eld. Bailey's readers to learn that they cannot sustain such relations to S. D. Adventists without endorsing all their faith!

Having drawn out this extreme principle for a foundation, he proceeds to enumerate the items which they must "endorse" if they "fraternize." The first is a quotation from *Experience and Views*, as presented in "Thoughts on Revelation," p. 320, on which he comments in the following strain: "The prophetess of the Advent faith claims," etc.

The next is that "an adhering Adventist" told him "that Ellen G. White, the prophetess of Adventism, said that 'if any one who had received the Advent faith apostatized from it, they could not be saved.'"

The next is that a "good spiritual brother" told him, "that a leading Advent preacher taught that the visions of Ellen G. White were as sacred as the writings of Paul or John, and further that if he should go to the brother's house and drink tea in which he had put poison, it would not hurt him if he did not know the poison was in it."

Isn't this so far a beautiful showing? Isn't here a peek of trouble with the "visions of Ellen G. White," in reference to whom he is careful to ring the changes on the word prophetess? Where did he get that word in connection with her name? Did he find it in any of our published works? Did he ever see such a claim put forth by any of our writers, or ever see it from her pen, or hear it from her lips? It is not a word which we claim or use in connection with her work. But there is a class of opponents to the visions, wicked, no-Sabbath fellows, who, whenever they wish to raise prejudice, ring in the word "prophetess." We are sorry Eld. B. has suffered himself to adopt the same style, as he thereby places himself in a false, or at least an unenviable, light. He, with all others, has every opportunity of knowing how the visions are held by this people; that they are regarded simply as manifestations of the gifts of the Spirit, which according to Paul were "set in the church," and that in their matter they are to be tested by the Bible, Isa. 8:20; 1 John 4:1; 1 Thess. 5:19-21, and as to their nature and origin, are to be judged by their fruits. Matt. 7:15-20. Hedged about by such safeguards, there need be no serious cause of alarm, surely.

Now as to the view of the tree of life, *Thoughts on Revelation*, p. 320, we see no contradiction, but rather an explanation, of the language of John. As to the statement about those who apostatize from the Advent faith, whoever reports it had better get it from the lips of Mrs. White herself. There is a world of gossip afloat in regard to her teaching which has no foundation either in reason or fact, for which she is in no way responsible. A report is no evidence. Where has she written it, or who has heard her say it? But it yet remains to be seen whether any of the class spoken of will be saved or not. It isn't a subject on which any demonstration exists on either side, and hence is a poor subject for controversy. As to the sacredness of the visions compared with the writings of Paul or John, the reader can judge for himself which occupies the higher position: that which is the standard by which to test all other writings, or those other writings which are to be tested by it. And as to the tea with poison in it, all our "leading ministers" have taken the teetotal pledge, and do not drink tea, so of course they would not be hurt by any poison placed therein! But, seriously, does Eld. B. suppose that any one who fraternizes with S. D. Adventists is obliged to endorse what a good spiritual brother told him that he understood a "leading Advent preacher" to teach, and to believe that poison would not have hurt him if he had drank it? Isn't it possible that Eld. B.'s brother, "good and spiritual" though he be, might misunderstand what the "leading Advent preacher" taught, or be a little inclined to overdraw, and so give him an incorrect story to repeat? Or, on the other hand, isn't it just possible that some may have come into our ranks who are ignorant, narrow-minded, and perhaps superstitious and fanatical, for whose rash assertions the body is not to be held accountable? But when it comes to gathering up these hearsay declarations, or taking what one supposes an-



other to teach, and putting them in as argument, and representing that every one is required to endorse them, we ask, not only, Is it wise? but, is it a manifestation of that fairness and courtesy which gentlemen, to say nothing of Christians, have a right to expect from one another?

Eld. B. continues: "They teach that man, made in the image of God, is material, and that he does not receive eternal life till after the resurrection. Christ says, 'My sheep hear my voice, and I know them, and they follow me: and they shall never perish, neither shall any man pluck them out of my hand.' If this eternal life is not received till the resurrection, we are yet unregenerated and in our sins."

Do we understand this last declaration? Are the unregenerate destitute of eternal life? and when a man is converted does he then receive his immortal soul? This is what the language asserts. And if the regenerate man backslides and is cast away, what becomes of his eternal life? And what about the person who ever remains unregenerate? He of course never has eternal life. This is coming to our side on the more weighty branch of this great question. We, too, believe that when a man is regenerated he receives eternal life, not in absolute possession, but where John says it is, in the Son of God. "And this is the record, that God hath given to us eternal life; and this life is in his Son." John 5:11. We quote another paragraph as follows:—

"A leading Advent minister, after persuading certain Seventh-day Baptists to unite with an Advent church, said to them, 'You must give one-tenth of your income, or you steal from the Lord.' Under this pressure one man pledged ten dollars who could not pay his debts, and had not bought his wife a dress in eight years. Another one, who had to borrow grain to sow, and go barefoot till he could sell his crop, was required to pledge one-tenth of his crop. These statements I had from an adhering Adventist. Did Christ direct the gospel to be preached to the poor in this way? I trow not."

These are interesting cases. We shall seek to learn more of them. But the assertion that one was required to pledge one-tenth of his crop, we venture to deny. The duty of paying a tithe is preached, but it is left to each one to act voluntarily in the matter. But it seems these persons had not succeeded very well before they adopted our faith. The one who as a Seventh-day Baptist had not bought his wife a dress in eight years, we anticipate will make a better record as a Seventh-day Adventist, paying both his debts and his tithe, and buying his wife a new dress perhaps as often as once in four years! We shall look with interest to see how the matter comes out.

Again he says:—

"In connection with a four months labor in a Seventh-day Baptist church to convert them to Adventism, they were told 'all the honest would join them' (the Adventists). Is honesty dead with all but them?"

If we thought honesty was dead with all others, we should certainly expect no more accessions to our ranks. The fact that we do set before others what we believe to be truth, with the expectation that some will receive it, is a refutation of the inference, if not of the assertion. But who says this? Is it the action of any of our Conferences or the declaration of any of our books or papers? We would like to know, really, by what we are to be judged.

And finally, Eld. B. refers to the "conjecture" concerning the seven thunders, in Thoughts on Revelation 10:3, 4, and asks, "Does that mean that God defeats his own purposes by revealing them to his people?" By no means. The object of the "conjecture" was only to show that where it would defeat his purposes he did not reveal. But we have never pressed any one to "endorse" a "conjecture."

And is this all? All. Or at least the best and strongest, which would of course be brought forward first.

Let not these remarks be misunderstood. We are not pleading for S. D. Baptists to endorse our faith on points wherein we differ; neither do we propose to adopt theirs. But we think it would present a better appearance to the world and tend more to pro-

mote the best interests of the Sabbath cause, if the two bodies should maintain a friendly attitude toward each other than otherwise. But some on their side seem unwilling to do this; and we simply wish our readers to understand the reasons which they offer in justification of their position. We shall probably have no occasion to refer to this subject farther.

#### THAT PERPLEXING BLANK.

THE *Signs of the Times* of Dec. 4, 1879, calls attention to the fact that all no-Sabbath teachers agree exactly in the enunciation of their theories to the extent of the following four words: "The Sabbath was abolished,"—but then comes a long and perplexing blank as to the other questions which immediately follow; namely, when? how? and by whom? "The Sabbath was abolished"—all agree so far; but to the question, when? a multitude of answers are given. How? more difference still. By whom? still more confusion. So far as to say that the Sabbath was abolished, they all run together; on the other questions necessary to the complete presentation of the idea, they spread out like a fan.

In contrast with this, look at Sabbath arguments from Maine to Oregon, in America, Europe, and Africa; a unit from beginning to end. Here is the stamp of divinity. This is one of the great facts which the truth presents as its credentials.

When will our opponents agree on some line of argument? We have been calling for this for years. We call still. Until they do this, would it not be more consistent for them to confine their efforts to the conversion of each other. And until this is accomplished, can they with any very good grace attack a system all the adherents of which see eye to eye?

#### MOODY AND SANKEY HYMNS.

UNDER the heading of "The Manners," the *Alliance* of Dec. 20, 1879, uses the following severe language respecting the reduplication and republication of the Moody and Sankey hymns and hymn-books, and the unworthy course of those who produce this kind of literature professedly in the cause of Christ and for the good of the people. Who will say that it is not just? The avarice of the publishers is exhibited to a degree which well might cause even angels to weep, and which will meet at last its just recompense of reward. But what means this lamentation over widespread spiritual dearth right on the heels of the great excitement and so-called revivals raised by these modern traveling evangelists? It shows that the root of genuine Christian reform is not in that work. And the lack lies upon the very surface. There must be more of the law of God, and less of the merely sensational. The *Alliance* says:—

"Our reference to the Moody and Sankey hymns evoked a reply from a correspondent who writes: 'Be careful; these books are popular because they have many first-class hymns and tunes, and partly because of a general interest among Christians.' He also states that only forty-eight hymns and twenty-seven tunes are reduplicated in volume second. That is only forty-eight hymns out of one hundred and thirty-three, or nineteen less than one-half, and twenty-seven out of one hundred and four tunes, or four more than one-fourth of the whole. We are told on authority that at least eight or nine millions of copies of these books have been sold, so that not less than three or four millions of these reduplicated hymns have been imposed upon the gullible American public, and still they continue to come like the added plagues of Egypt. Oh, for some new Moses to command them back to destruction and eternal silence!

"A new edition has just appeared which unites all three volumes without the reduplications, and now we are threatened with a new plague. A large army of these *Moody hymnized people* will be tempted to a repurchase, because of the added third volume. It is simply a new dodge of the publishers to scatter more of their light trash over the land. The third volume is relied on to sell the other two. As Bradbury said, 'We publish a few good tunes to sell the trash!'

"The fraud of the whole affair appears when we consider that these hymns were written as revival hymns,

and now that they have entered a multitude of Sabbath-schools and prayer-meetings, the few hymns which are adapted to prayer-meetings the publishers hold with an iron grasp of remorseless avarice. They have a truly Christian (?) interest in the public welfare. If the Sunday-schools or churches want the good hymns, they must buy the whole triple bundle of trash, or do without. The publishers even declare, 'The Sunday-school Union has no right to publish a Sunday-school hymn-book.' Therefore the whole truth is that the publishers are interested in bleeding the Christian public millions of dollars to gratify their over-reaching avarice. It is high time the public understood it. The reason why the few good Moody and Sankey hymns do not appear in Robinson's collection is because the publishers will not sell them at any price. They have too good a thing to part with it, even to accommodate the millions of American Christians. Fellow-Christians, read and understand. It is well known that the present is full of spiritual dearth, and these hymns are largely accountable for it. They will kill the spirit of any prayer-meeting; there is no stimulation in them. Let any pastor try them a year, and he will find dearth has gradually settled over his prayer-meeting. If they are good and helpful, why, with the millions spread all over the land, is there so much spiritual dearth? Sweep out these books which teach so little truth, and that little under a perverted imagery, and the Spirit of God may again return to the land. Remove the plague, and the people may again live."

#### CONFOUNDING POSTERITY.

WE read with immense satisfaction anything which tends to prick the bubble of conceit and assumption in which so many self-styled scientists encase themselves while delivering their turgid disquisitions on science falsely so-called. The *New York Times* reads them a good lesson in the following paragraph, showing how people in the year 3,000 (if, we are compelled to add, that year was ever to come) would be scientifically accounting for what is taking place to-day on the most absurd hypotheses. Just so absurd would many of the present theories of past geological changes appear to one who lived in those ages, could he be permitted now to visit the earth.

"While, as a matter of taste, there cannot be two opinions in regard to the removal of the Egyptian obelisks from Egypt, very grave objections may be made to it in the interests of archaeology. In the dim future, the wide distribution of obelisks will give rise to a variety of conflicting but equally erroneous theories. No one in that remote and presumably intensely scientific age will believe that the Romans, the French, the English, and the Americans were guilty of carrying off obelisks. In the year 3,000 there will be archaeologists who will insist that the obelisk builders were a race that at one time extended over Europe, Africa, and America, and erected obelisks as mile-stones. Others will claim that the obelisks were not the work of human hands, but were produced by crystallization in the polar regions, and were distributed over the earth by the action of glaciers during the glacial period. Reams of arguments will be written by the defenders of these rival theories, the former of which will doubtless be upheld by the believers in religion, while the latter will be supported by the positivists. The religious archaeologist will trace resemblance between the hieroglyphics of the engraved obelisks and the scratches made by the small boy of the pre-ent age on the sides of the school-house and its contiguous fences, and will thus strengthen his theory of the wide distribution of the obelisk-building race. The positivists will, of course, deny that hieroglyphics prove the existence of conscious hieroglyphic cutters, and will persist that crystallization determined the form of the obelisk, and that the grinding of their surfaces during the slow motion of the glaciers marked them with the so-called hieroglyphics."

#### EXPLANATION.

THE following communication from Eld. A. E. Main, relative to the article, "Is the Sabbath Anything?" which appeared in REVIEW No. 25, last volume, we submit, at his request, to our readers:—

TO THE EDITOR OF THE REVIEW AND HERALD: It has been neither my desire nor purpose to engage in a discussion of the differences between the Seventh-day Adventists and Seventh-day Baptists; for I believe that such discussions are generally without profit, particularly when there exist fundamentally different principles of interpreting the Scriptures. What I have written, therefore,

was not with the idea of enlightening your people or of attacking their faith, but with sole reference to what seem to me to be the interests of our own cause. And my object in asking for a little space in your paper is to make this statement, and to correct one of your most important mistakes respecting my position. You quote from my article as follows: "We need not and do not fear to meet their errors in equal and open conflict; but if we shut our eyes to our danger, the conflict will, through our own fault, become an unequal one, and the battle may go against us;" and then add the following explanation of my meaning: "We know not how else this language can be taken only as an open challenge for public contests over our differences of opinion, and a recommendation to his brethren to enter upon an immediate and vigorous crusade against S. D. Adventists." Your "deduction from the language" is as incorrect and groundless as it is strange. This was my meaning: Truth and error are always in conflict. The grave and practical errors of your faith, as I believe them to be, will in one way and another be placed before our people, and before those to whom we wish to carry the gospel; and the way of safety and prosperity is such a course as shall leave no room for doubt as to the practical and weighty significance we attach to the doctrinal differences between the two denominations.

Yours truly,  
Ashaway, R. I., December, 1879.

A. E. MAIN.

## Our Tract Societies.

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

### THREE THOUSAND SUBSCRIBERS EACH FOR REVIEW AND HERALD AND GOOD HEALTH.

BY ELDER S. N. HASKELL.

WE have reached an important time in the history of this work. The enlargement of the REVIEW marks a new era in its history. I have before me one of the first numbers of volume one of *Present Truth*, what is now the ADVENT REVIEW AND SABBATH HERALD. It is an eight-page sheet, six by nine inches, with two columns on a page, and was published semi-monthly. The first number was sent out in July, 1849. The REVIEW is now issued weekly in its present enlarged size. The question we wish to propose is, Shall its circulation be increased during the first quarter by six thousand new subscribers? Every one we have heard speak concerning this matter since it has been decided to enlarge the REVIEW, has thought that it might be increased by more than that number. We firmly believe that it can and will be done.

#### HOW THIS CAN BE ACCOMPLISHED.

A co-operation on the part of our ministers and tract societies could easily do this, and also give us six thousand permanent subscribers for *Good Health*. The report of the General Conference shows that we have one hundred and forty-four ministers and five hundred and ninety-nine churches. This does not include unorganized companies. We also have over twenty regularly organized State tract societies, with about one hundred and twenty-five districts. Estimating that only one hundred of these ministers are laboring in the field, and that they secure but ten subscribers for each of these periodicals, this would amount to one thousand each for the REVIEW and *Good Health*. Should the librarians from each of the five hundred and ninety-nine churches send in five subscribers each, and the two hundred and fifty district officers each ten more, for each of these periodicals, we should, during this quarter, have increased the circulation of both the REVIEW and *Good Health* by six thousand and five hundred subscriptions.

Now, is it unreasonable to expect this much from these parties? We are making an effort to encourage canvassers in every part of the field, and will not our ministers and T. and M. officers pledge themselves to secure, either personally or through the T. and M. members, the number of subscribers we have suggested for both the REVIEW and *Good Health*? If a man with a worldly object in view can in a few days instruct and inspire five men out of twenty-five to be successful canvassers, should not the officers in our army of missionary workers be able to encourage conscientious men and women to work for God and the

salvation of precious souls, by obtaining at least twenty subscribers for these periodicals in three months? In any worldly business, if a man could not accomplish as much as this he would not be employed forty-eight hours.

The time has come when we should look upon this matter in a different light from that in which we have heretofore regarded it. Is there a minister or T. and M. officer who will not labor to obtain subscribers himself, and to interest and instruct in the same work others among whom he is daily mingling? Shall we have the three thousand subscribers as above suggested? I know our brethren and sisters are willing to do what they can, and if our ministers and T. and M. officers will heartily respond to this call, as we believe they will, a larger number of subscribers than we have called for will be obtained before April 1, 1880.

### CAN'T AFFORD IT.

BY ELDER S. N. HASKELL.

ALL over the field, special efforts are now being made to extend the circulation of our periodicals, so that they shall be taken by every family among S. D. Adventists, and by others who may be interested in the progress of the work. There is not a single family that can read the English language and that observe the commandments of God, but that should have the REVIEW, *Good Health*, and the *Youth's Instructor*. But in our efforts to obtain subscribers, we are frequently met with—"I can't afford it; would be glad to take the papers if I were able." They manifest great interest in the papers and in the truth, and yet their limited circumstances prevent their subscribing.

Now, could it be shown that a family is too poor to pay for the paper, there are scores of our people to every such family who would gladly pay the subscription price. But who are those who can't afford to take these papers? How much sacrifice have they ever made to take them? Have they ever deprived themselves of one luxury? Have they in any degree practiced self-denial that they might take these periodicals? When a family has gone as far and practiced as much self-denial as a tobacco-inebriate will for his tobacco, or the tea and coffee drinkers for their idols, and then has failed, our tract societies will pick up every such case, and send them our periodicals free.

But it may be said, We do not use tobacco, tea, nor coffee,—which cannot always be said where they plead poverty,—then we ask, Are there not other luxuries which can be dispensed with? There are families that do not feel able to have our publications and take our periodicals, and yet they can purchase a musical instrument at an expense of hundreds of dollars, and pay their regular installments on it. In many families that do not feel able to take our periodicals, is there not a sufficient amount unnecessarily expended upon the wardrobe of the sisters and children to pay for them? Neither does family extravagance lie altogether in dress and music; but not unfrequently we find individuals who cannot afford to take our periodicals or even to pay S. B., who yet pay annually more money for candy and such nicknacks than would be necessary to furnish them with all our periodicals and the three volumes of *Spirit of Prophecy*. But this money has been paid out by littles, and so the amount expended is not realized.

Many articles that help to swell the table expenses are not needful for health, but are used simply for the gratification of taste; and by curtailing these so little that they would hardly be missed, sufficient could be saved to pay for the REVIEW, *Good Health*, and the *Instructor*. If one cent a day were laid aside during the year, it would pay for the REVIEW, *Good Health*, and the *Instructor* at club rates, and leave fifteen cents for Sabbath-offerings. Is there any family that could not deny themselves this much without suffering? Would it not be well to consider the real reason why our periodicals are not taken? Is there not danger of

our feeling that we are poor, and cannot afford it, when the fault is wholly in ourselves? Do we really want these publications? Do we desire them as our daily food? If so, we believe the families are very few that cannot pay for them. There are hundreds of our more able brethren, to say nothing of our tract societies, who would gladly help every worthy poor family to this reading matter; but there should first be a willingness manifested to sacrifice those things indulged in simply for the gratification of appetite or pride, for the sake of taking these periodicals.

We hope that these things will be properly considered, and viewed in their moral bearing. It is not a question of personal convenience, and of that which relates alone to this life, but it is a question which pertains to our eternal interest.

### SIGNS OF THE TIMES TO ENGLAND.

MUCH good has been done by our T. and M. workers in sending the *Signs of the Times* to Eld. Loughborough, who has remailed them to all parts of the British dominion. This work has been hindered of late by the new and oppressive postal law which requires two cents postage for each paper not exceeding two ounces in weight.

"We have just received an inquiry from one of our tract-society members in reference to transferring copies of *Signs* from clubs here, to Bro. Loughborough in England. I write to ask what the extra charge would be per copy, or what would it be for five copies?"

ADDIE S. BOWEN.

"Rome, N. Y."

We have just completed arrangements with Maurice's European Express Co., by which we can send the *Signs* and other papers to Southampton at one-half of the rates of postage. Let those who wish to send clubs of the *Signs*, REVIEW, and *Good Health* to Eld. Loughborough, order them mailed, "Eld. J. N. Loughborough, care REVIEW AND HERALD, Battle Creek, Mich." Here they will be made up weekly into a small package, and forwarded by express. The yearly expense per copy of forwarding our papers to Eld. Loughborough would be on the *Signs*, 50 cts.; REVIEW, 75 cts.; *Good Health*, 25 cts.; *Youth's Instructor*, 15 cts.

Let those wishing to send clubs of these papers to Eld. Loughborough add the sums named to the price of the papers to American subscribers. W. C. W.

### OUR GERMAN PAPER.

By mistake, in the REVIEW Supplement of Dec. 11, 1879, the club rates on the *Stimme der Wahrheit* were given as 30 cents a copy, and the price to subscribers in Europe 75 cents. Our terms should have been given as follows:—

Terms to subscribers in America, 50 cents.

" " " " Europe, 70 "

In clubs of 5 to 10 copies, 40 cents each. Ten or more copies, 35 cent each. Three months, on trial, 10 cents.

"MADISON, WIS.

"Please explain about the German paper. The clubs we ordered were paid for at 15 cents a copy. Some are asking how long it will be sent."

M. A. KERR."

The *Stimme* was a quarterly, and we offered it to clubs at 15 cents a year,—four numbers. All who have paid this sum will receive four numbers in addition to the first, which we furnished free. Those who subscribe for clubs at the rates given above, will receive twelve numbers.

W. C. W.

### DEFEATED, YET NOT DEFEATED.

BY ELDER S. N. HASKELL.

It has been my practice while visiting churches, especially of late, to ascertain the spiritual standing of its members, to learn if any are using tobacco, tea, coffee, or indulging in any habit contrary to the principles of health and temperance as held by S. D. Adventists. Such evil practices, as well as the neglect of family prayer, are cancers which consume the vitals of piety in any believer in present truth. If indulged in by prominent members, whole churches not unfrequently languish, die, and become extinct, in

consequence. God's Holy Spirit will not continue to dwell in a body saturated with alcohol, tobacco, or any poison which enslaves the God-given powers of the mind, which distinguish man from the brute creation and connect him with the Infinite. Here lies the moral wrong of these injurious practices.

I visited a small town in California where there were but a few who regularly met on God's holy Sabbath. Some of these had habits which were a source of weakness to them. These habits were more the result of carelessness and a lack of realizing the evil of these things than willfulness on their part.

One of the brethren was a tobacco-user. We spent some time trying to prevail upon them to sign the teetotal pledge, for any S. D. Adventist should be ashamed to sign either one of the others, and some of the brethren did so. One brother who used coffee said he would sign, if the brother who used tobacco would. The wife of the coffee-drinker would leave off the use of tea if her husband would give up coffee. My interest in the matter became great, as these persons were the most influential members in the church. I used every argument, and urged as much as I thought proper, but did not succeed. With an indescribable distress of mind I preached two sermons during the remaining portion of the day, and retired at night feeling that it was only a question of time when that company would become extinct, unless others should be raised up to take their places. My rest that night was much disturbed; but in the morning before I had arisen, this tobacco-using brother, who lived half a mile or more distant, opened my bedroom door, his face beaming with happiness, and cried, "Halloo! I have come to sign that pledge and stop that tea and coffee." He did sign it, and went away a happy man in God. I should here state that the only reason why he refused to sign it the day before was that he feared his inability to keep the pledge. I thanked God, and took courage.

#### HINTS TO COLPORTERS.

BY S. N. H.

NOTWITHSTANDING much has been said about canvassing for our periodicals and publications, the importance of this work has not been realized, and nothing has as yet been accomplished in comparison to what should have been done in this direction. We propose here to make some suggestions to canvassers and colporters, but in "Especial Instruction to Canvassers" will be found more particulars.

#### ITS IMPORTANCE.

There are cities and villages from the Atlantic to the Pacific Ocean, and from the provinces on the north to the extreme south, where the people are capable of appreciating the truth and would receive it were it presented, but where, as yet, the light of present truth has never dawned. Our ministers are few, and if the work were left to them, many of these places would never be entered. Our V. M. societies are doing a great and good work in sending the *Signs of the Times*, like rays of light, into many neighborhoods where moral darkness reigns, and by this means God is raising up witnesses here and there; but this important agency, even, will, if left to itself, fail to accomplish what it might.

Canvassers for our various periodicals and publications should enter these places, become acquainted with the people, and thus do a work which no other means yet devised can accomplish. It is well for some to make a specialty of obtaining subscribers for *Good Health*, the *Signs of the Times*, or some other periodical, but a more general labor is also needed. The man who thus enters villages, and, going from house to house, introduces our publications, obtains subscribers for our periodicals, loans, sells, or gives away reading matter, as the case may be, prays with families, and points them to Christ, his truth, and his work, is filling as useful and important a position as any minister who pitches his tent in new fields. The interest awakened by this personal labor will be more

permanent than that resulting from preaching, and will more thoroughly educate the receiver of the truth in the same kind of labor. If one work is more useful and more important than the other, it is that of the colporter. The usefulness of such a man will depend largely upon his

#### ADDRESS.

He should be kind and courteous, always affable, never taking offense. He should be one that can adapt himself to circumstances, and be so deaf to rebuffs and insult, in the desire to do others good, that they will pass by unnoticed. "Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." Isa. 42:19, 20. He should ever carry with him a warm and genial heart. He must be able to discern moral worth, sympathize with the afflicted, and be prepared to greet each and every person with some affectionate and cordial expression.

It is not necessary that the dress be expensive, but it should be tidy. A person of refinement will be disgusted with anything uncouth or slovenly in word or manner, and God will hold his servant responsible for the influence exerted. Anything like stiffness or affectation should not be so much as named. He should feel it a privilege to assist in any little duties which courtesy may prompt him to do, such as to bring in an armful of wood or draw a pail of water. This kind, obliging manner should not be put on for the occasion, but should be the spontaneous outgushing of a kind and loving heart. To the aged and children he should pay especial attention; in short, the whole life should be one of kind acts kindly expressed—that of a gentleman in the highest sense of the word.

#### THE HABITS.

It is important for the colporter and his influence upon those with whom he comes in contact, that he establish such regular habits as will discipline himself, and better prepare him to labor successfully for others. Early rising is necessary, in fact it is essential to success. The dawn of the morning should ever find him in prayer, or engaged in reading his Bible or some book for improvement. Says David: "I prevented [went before] the dawning of the morning, and cried." "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. 119:147; 5:3. Expressions similar to the above are of frequent occurrence in the Scriptures. Besides, we have the example of our divine Lord; after the busy scenes of the day, and before the dawning of the morning, he was often in solitude, engaged in prayer for his disciples. If this was necessary for the Son of God, it certainly should be practiced by those going into the world as his representatives, to carry forward the work which he has committed to his followers. No loitering or lazing around should be indulged in for a moment.

#### WHAT SHOULD THE COLPORTER TAKE WITH HIM?

He should take an assortment of our publications, which can be easily carried, also sample copies of our periodicals. To plainly state your business, which is to get religious reading into families, will not be found detrimental to your success. The fact that what you sell is for a missionary society, and not for yourself, will often induce a person to purchase of you, and not unfrequently will call out donations to the society. In some instances it may be well to loan reading matter, and call again and exchange for something else.

Inquire if there are Germans, French, Swedes, or Danes in the neighborhood, and be prepared to furnish them periodicals in their native tongue. A Swede and his wife attended our late meeting in New England, and he went home a Sabbath-keeper. Months ago one of our brethren called on him, and left the *Harold*. He sent for the journal, and became a subscriber. I might mention many instances of a similar nature. The colporter should be

#### ACTIVELY ENGAGED

From early in the morning till late at night; he should be earnest, vigilant, and thorough. He should never stop long enough to weary the family he is with, but leave when the interest is the highest. A short visit will usually be found the most profitable at first. There may be especial cases where it would not be best to have prayers before leaving; but often a season of feeling prayer will remove prejudice and have a melting, subduing influence.

The colporter's business is to interest and instruct in the truth he presents; therefore the mind should be kept upon the work before him, and not be diverted from it. Great care should be taken here; if the conversation is allowed to run upon other themes, the object of the call will be lost. He has but one object in view; therefore he should keep to the point. Those who simply visit a family for a sort of familiar talk, and then leave, will accomplish no good whatever. The value of a colporter will be seen in the interest that is awakened, not merely in the number of good talks he can report. If an interest has been awakened, subscribers will be obtained, books will be purchased, and prayer-meetings will be held, also meetings where points of truth can be presented in private houses. If he be a good reader, a short tract can be read.

#### SCRIPTURE READINGS.

Meetings for Scripture reading can be held with profit, if properly conducted. The best method suggested by those who have had experience is as follows: 1. Have a number of texts arranged on some subject, which are direct and conclusive; 2. Let them be handed around previous to the reading, in season for those who are to read to have them found, and let each individual be ready to read one reference; 3. Then call for them to be read by asking first one and then another to read in that order which will most conclusively prove the point in question; 4. While the texts are being read, call attention to such expressions as most clearly establish the doctrine under consideration; 5. Let no one of the company understand beforehand the texts to be read by the others. This, in some instances, has awakened a wonderful interest in certain doctrines of present truth, and has led individuals to study the Scriptures as never before.

If the heart of the colporter is fully enlisted in his work, he will resort to every means to interest others in the truth.

#### OHIO T. AND M. INSTITUTE.

THE prospect now is that we shall have a large gathering at this important meeting. Everything possible will be done to make it a success. As this is the first meeting of the kind ever held in the State, we feel anxious that it shall not be a failure. Every librarian should be there, and so should all other officers and the leading brethren.

Remember, it is to be held at Corsica, Morrow Co., Jan. 15-28. Those coming on the Baltimore and Ohio R. R. will get off at Lexington; on the Cleveland, Columbus and Cincinnati R. R., at Galion; and on the Pittsburg road, at Crestline. All should start so as to be at these stations Thursday forenoon. Write to V. B. Stevens, Corsica, telling him at which station you will stop. Teams will convey all persons to and from the cars.

D. M. CANRIGHT.

#### NEW YORK T. AND M. INSTITUTE.

WE had the pleasure of attending this Institute during a portion of the time it was in session. Our brethren in this State manifested great interest; they seemed to be anxious to carry out the suggestions which had been made at the General Conference in getting our reading matter more extensively before the people, and were equally anxious to learn how to do this in a proper manner. Bro. Whitney's thorough knowledge of book-keeping, and his experience in teaching, enabled him to present the matter of keeping the books and doing tract-society business in an interesting and instructive manner. His experience



in the missionary work has also been such that he can be a great help to our Western Conferences. We hope he will be able to spend a few weeks, if not months, in Michigan and other of our Western States.

There has never been a time when there was greater need of a general rally of our brethren and sisters in the missionary work. During the next three months, our periodicals and publications should enter thousands of families where they have never yet been read.

S. N. HASKELL.

### TO THE OFFICERS OF THE NEBRASKA TRACT SOCIETY.

BY ELI. CHAS. L. BOYD.

I HAVE been trying to lay plans by which we can all lift at the wheel together, and see what can be done in our State this year. The third angel's message will go to earth's remotest bounds, and the Lord always works through means. We can have a part in this great and good work, or we can excuse ourselves, and some one else will be raised up to take our place in the vineyard and our crown in the harvest-home. It is utterly impossible for the few ministers we have in our Conference to do the work that needs to be done; but if we, as a missionary army, can only get in working order, with the blessing of God very much may be accomplished.

In order to reach the people, we must work through the officers of the tract society, as it would be impossible to address a letter to each individual member of our churches; but if each librarian will realize the importance of the matter, and do all in his power to arouse those under his care, all can be reached with comparatively little trouble. You have been chosen by your church to fill an important place; now let me ask you to magnify your office. The responsibility rests upon you, and no one can discharge your duties for you. We each have our work to do. May the curse pronounced upon him who doeth the work of the Lord negligently never fall upon us. I ask and expect your hearty co-operation. The missionary work is the right arm of our message, but in order to have it efficient, every one must be induced to go to work. It is in your power to encourage those in your church to engage more heartily in this work. Go and visit them. Lay before them the great advantage it will be to themselves to do something for Jesus. There is nothing that will diffuse life, hope, and courage all through a church like a spirit of labor. Our trials and discouragements sink into insignificance, and vanish, while we are laboring for the good of others. And think of the benefit that will be derived by your fellow-beings.

When you meet for social worship, give the missionary work its due share of attention. In friendly intercourse with your brethren and sisters, let it be a thrilling topic of conversation. When about your work, if it does not necessarily call for all your mental faculties, think of this important work for the Master. Lay your plans carefully, so that you can work to the best advantage yourselves, and then seek to interest others to take part with you. First urge the importance of working, and then be sure to impress upon them the necessity of carefully noting down each item of labor performed, so that at the close of the quarter a full report from each individual may be received.

May the present year be well filled up with earnest labor.

### OUR PRESENT WORK.

BY S. N. H.

THERE has never been so important a time in the history of the T. and M. societies as the present. There is not a moment for hesitation or inaction. The moves which should be made immediately are important, because they involve the spiritual interests of those connected with the work of the third angel's message. It will require energetic and self-sacrificing labor on the part of our ministers and T. and M.

officers to carry out the plans and suggestions made; but if they are faithfully accomplished, eternity will show abundant results.

It will also require sacrifice and self-denial on the part of many families and individuals to enable them to purchase the books required for family reading; and in some families, not accustomed to regular systematic reading, it will require perseverance to carry the matter through successfully. But with a little self-denial and perseverance, most families will be able to purchase the books and secure the benefits to be derived from their perusal, the influence of which will extend throughout eternity. Where there are those who can in no way procure these books, we suggest that an excellent opportunity is afforded to those who are able, to make a present of the three volumes of Spirit of Prophecy to such families. The influence of this reading upon the youth and children will be of priceless value. It will prove a safeguard against a thousand snares which Satan has spread for their feet. Parents can by this means induce them to remain at home during the winter evenings.

We have fallen upon the perils of the last days; and as we near the end, dangers increase upon every hand. The faith and confidence of God's people will be tested before the conflict is over, and many who now appear strong and courageous, will, we fear, fail to endure to the end. The important work for the present time is to prepare ourselves and children for the solemn hour of the Judgment, and, by our influence, to bring as many precious souls into the ark of safety as possible.

The reading of our publications, especially the Spirit of Prophecy and the Testimonies, will remove prejudice, and more firmly establish our brethren in the truth and work of God. As these solemn truths are read, a fresh interest in them, and a love for souls, will be kindled in our hearts, which will lead us to recommend the same to others. More can be accomplished in one hour, in this direction, when the heart is burning with love to God and his precious truth, than in weeks of cold and indifferent labor.

## 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."

### NEBRASKA.

*Syracuse.*—The meeting at Syracuse was not largely attended, there being revival meetings in session at the time. The subject of the missionary work was considered, and a V. M. society was organized. We expect this society will engage in a united and fruitful effort to disseminate the light of present truth.

CHAS. L. BOYD.

### MISSOURI.

*Nevada, Grundy Co., Dec. 23.*—Commenced a series of meetings in the Bethel school-house, three miles north of Nevada, Dec. 16. Thus far, the congregations range from sixty to one hundred. Some interest is manifested, still great prejudice prevails among the people. Will those who love God and the third angel's message pray for the success of the cause here?

C. H. CHAFFER.

### ILLINOIS.

*Cathoun, Richland Co.*—I have been holding meetings here four weeks. We occupied the school-house three weeks, and it was then closed against us. We have since been holding meetings in private houses. Ten have signed the covenant, but two of whom were keeping the Sabbath before I came here. Several are investigating, some of whom I hope will obey. Regular Sabbath meetings have been established. I have sold \$2.90 worth of tracts, and have obtained three new subscribers for the *Signs* and one for the *Instructor*.

I go south this week to visit the churches.

C. H. FOSTER.

*Campbell, Dec. 21.*—I have lately held meetings at Willow Hill, Greenup, and Campbell. At Willow Hill our brethren are much scattered, and they had not heard any of our ministers preach for months before I met with them. They received the word gladly.

I spoke on the subject of Christian temperance while at Greenup, and was rejoiced to see thirteen sign the different pledges. Among them were some outsiders. There is much to be done yet, and we hope that the friends will go forward with the work.

We found the friends at Campbell holding fast to the truth. May we all "grow in grace, and in the knowledge of the truth."

D. MORRISON.

### IOWA.

*Mt. Zion.*—Danbury, where I labored for a while, was a hard field. The town had three dram-shops, and the people did not care to hear the truth, so I went to Mt. Zion. Here the interest was good. Seven, all heads of families, commenced to keep the Sabbath, and I think others will take a stand with us. A Sabbath-school was organized, and they hold Sabbath meetings.

I am now at home, but shall return after New Year's.

J. BARTLETT.

*Lincoln, Adams Co., Dec. 15.*—I have now been here about a month. There are about forty Scandinavian families located in this vicinity. There has been considerable opposition against the Bible truths which I have tried to present; and, as a consequence, our congregations have often been very small. Still, several candid men and women are at present investigating these truths, and are in earnest about their soul's salvation. Some have commenced to keep holy the seventh day, and others are deciding.

I have sold and given away about \$5.00 worth of our Danish tracts, and have obtained eight subscribers to *Advent Tidende*.

There seems to be some interest among the Americans. Several have invited me to preach to them. I would be glad to correspond with the minister who has charge of this field.

JOHN F. HANSON.

### OHIO.

*Van Wert and Dunkirk, Jan. 2.*—Meetings at Van Wert closed Dec. 28. The church is now in better condition for working effectively in the tract society, Sabbath-school, and other branches of the cause, than ever in the past. The few additions made during these meetings will be a great help to the society here. Others are interested.

Jan. 1, I went to Dunkirk, and stayed two evenings. Obtained four subscribers for the *Review*, the *Signs*, and the German paper, and ten copies of the *Signs* were taken for the missionary work. The outside interest is good. The brethren are live workers.

G. G. RUPERT.

*Camden.*—Have just closed a five-days' meeting here. This is a new church, raised up this year by Eld. St. John and others. They have erected a meeting-house, in which we held our meetings, though it is not completed. This is the third meeting-house we have built in Ohio in 1879, in places where we had no society at the beginning of the year.

I judge there are about forty Sabbath-keepers at Camden. They have good meetings and Sabbath-school. Though the roads were very bad, we had a good attendance. Many not of our faith are interested, for whom we hope. We labored principally in the missionary and temperance work, as but little had been done in these branches. It will still require much patient labor to get them well at work judiciously distributing our reading matter, and obtaining subscribers to our periodicals. The only way this can be accomplished is by personal labor with each individual.

We spoke three times on the health and temperance work. The subject was well received, and about thirty signed the pledge. Tea, coffee, tobacco, and pork will be almost wholly laid aside here. Bro. Wm. Beebe, our State Secretary of the temperance society, was present and rendered valuable aid. He is doing just what every officer ought to do; viz., becoming thoroughly informed in the duties of his office, and working in it with enthusiasm.

We disposed of about three hundred Annuals, and obtained several subscribers for periodicals. A good delegation was present from Wakeman and Troy.

D. M. CANRIGHT.

### MICHIGAN.

*Otsego and Memphis.*—Since Dec. 2, I have visited the two places named above. In Otsego I held one meeting, and organized a temperance club numbering twenty members, all of whom signed the teetotal pledge.

My meetings in Memphis continued for nearly two weeks. On Sabbath, Dec. 13, the Holy Spirit came into our meeting, and a large portion of the congregation consecrated themselves anew to the service of the Lord. During our stay in that place, twenty-one signers were obtained to the temperance pledges in addition to the number which had previously signed, and a temperance club was organized.

On Sunday, Dec. 21, we held a meeting in the interest of the T. and M. society, and obtained subscriptions to the amount of \$77.25, to liquidate the indebtedness of Dist. No. 13 to the State T. and M. society. This

amount lacked only a few dollars of paying off the whole indebtedness. The balance necessary for that purpose will be raised without any trouble, and then Dist. No. 13 will again be in good working order.

W. H. LITTLEJOHN.

#### TEXAS.

*Turner's Point, Sherman, and Savoy.*—Since the camp-meeting I have spent nearly a week at each of these places, and have tried to set things in order and to strengthen the things that remain. Organized T. and M. societies and S. B. at each place.

At Sherman there was a more ready response to the principles of system and order which we endeavored to establish than is usual in companies so small and young in experience, every one, without an exception, taking part with a willing mind. All were ready to enter into the usual organizations to advance the cause of present truth. When our brethren and sisters labor unitedly, and with disinterested benevolence put forth every effort within their power to save others as well as themselves, we shall confidently expect to see souls added to their number, their basket and store increase in this life, and they themselves advancing more rapidly in the knowledge of the truth and in the grace of our Lord Jesus Christ. The plan of salvation does not embrace one single selfish principle.

R. M. KILGORE.

#### MINNESOTA.

*Labor among the Churches.*—The blessing of the Lord has rested upon my labors in Dist. No. 7. Some have commenced to keep the Sabbath, and the brethren are taking hold well.

At Grove Lake a V. M. society of fourteen members was organized, and several copies of the *Signs* were taken. Three were baptized.

At Round Prairie, Dec. 20, 21, a V. M. society of sixteen members was organized, taking forty-two copies of the *Signs*. All gave orders for Testimony No. 29.

Dec. 23 we organized a V. M. society at Sauk Center, the nine members taking thirteen copies of the *Signs*. At these meetings the missionary work was discussed, and all seemed willing to do what they could for the cause. We feel much encouraged, and believe there are better days for us in Dist. No. 7. Remember us in your prayers.

GEO. M. DIMMICK.

*New Hartford, Dec. 31.*—Have given thirty discourses here to pretty fair audiences. The country is stirred for miles around, but the people are slow in deciding. A few honest souls have obeyed, and others are favorable.

At the close of the course of lectures, some of the people engaged one Eld. Dikeman to meet me in a discussion. We discussed the Sabbath question two evenings. His position was very easily met, as he admitted that the law is binding, and maintained the change of the Sabbath. At the close of the discussion, he told the people that if any wanted to keep the seventh day, he had nothing to say against it. Evidently the elder was very little acquainted with the real position of Sabbatharians when he began the discussion. He was an honorable opponent, far exceeding in fairness what we usually meet.

I shall remain in this vicinity for some time to follow up the interest awakened, and ask to be remembered in the prayers of God's dear people.

N. BATTIN.

#### KENTUCKY.

*Seatonville, Dec. 26.*—I have never had a more promising field of labor than this is. The interest is excellent. Fourteen or fifteen have said they would keep the Sabbath; nearly all of these are among the most responsible citizens in the neighborhood. It is not probable that all will stand. We hold our first Sabbath meeting to-morrow. A young Disciple preacher has taken a bold stand for the truth.

I am alone, yet not alone, for God is with me. The people never lose a meeting.

My address is Seatonville, Jefferson Co., Ky., by the way of Fern Creek.

S. OSBORN.

#### THE H. AND T. CAUSE IN WISCONSIN.

UNTIL within the past few weeks, but little had been done in behalf of the temperance cause in our State since the camp-meeting at Madison. The work is now going forward, and our State Secretary's book shows a membership of three hundred and fifty. This, we confidently hope, is by no means a final result, but the commencement of a complete and successful effort in behalf of this enterprise.

We wish to enlist the sympathy and active co-operation of all our people in this cause. The following suggestions may aid those who wish to engage in this work more or less extensively.

1. Sign the teetotal pledge, and thus take a position from which you can exert the strongest influence.
2. Provide yourselves with a liberal supply of *Annuals*, for circulation among those you hope to influence.
3. Labor to extend the circulation of *Good Health*,

which is a true friend and advocate of the principles we wish to teach. 4. By reading, and by availing yourself of all other means of information, obtain correct and rational ideas of the health and temperance reform, which you can impart to others. 5. Procure blank pledges and papers from the State Secretary, and labor to induce all to reach as high a standard of temperance as possible. 6. Be sure to report every name obtained, with address, and whether full or pledge members, to the State Secretary.

We especially urge our ministers, T. and M. directors, church elders, and leading brethren, to engage in this work at once. Let local clubs be formed wherever regular meetings can be maintained. Such organizations should be reported at once, and proper books obtained from the Secretary, Mrs. Mary F. Stillman, Madison, Wis.

G. C. TENNEY.

#### OHIO H. AND T. SOCIETY.

THIS society held a convention at Clyde, Ohio, Dec. 21, 1879. The meeting was called to order by the President, who spoke of the importance of the temperance work, and of its claims upon us as a people, presenting reasons why we should all sign the teetotal pledge. The pledge was then circulated, and fifty-four signers were obtained.

At the second meeting it was voted that we proceed to organize a health and temperance club. D. M. Canright was chosen chairman, and H. A. St. John secretary *pro tem*. The local Constitution was read and adopted. W. J. Stone was elected leader, and W. D. Sharp secretary. The State Secretary then addressed the club, urging the members to be active and faithful and to try to increase their number to one hundred during the coming year. If the Clyde club take hold of the temperance work in earnest, it bids fair to be the strongest one in the State. May the Lord bless the H. and T. workers.

D. M. CANRIGHT, Pres.

WM. BEEBE, Sec.

#### ALMOST STARVED.

A BROTHER who has recently embraced the truth, having formerly been a Methodist, writes from Colorado Springs, Col., using the following plain words concerning the opposition of his former brethren against S. D. Adventists, and his own experience while with that people. He says:—

"I was a preacher in the M. E. church from 1868 to the time of my embracing the S. D. Adventist faith recently. Last evening I went to hear the M. E. minister of this place. The sermon was a vicious tirade against Adventist people, destitute alike of both sense and piety. It seems to me that the enemy of truth can want no better agents in the pulpit than such representatives of the Lord Jesus.

"I think there will be a fine opening for a tent here in the spring. There are no Sabbath-keepers in the place except ourselves.

"Since embracing the truth, the Bible is to us a new book, life a new drama, and to live means something. We were very tired of wandering round and round in the cornfields of Methodist theology, searching for food. Here and there we found a nubbin, but we would soon have starved to death."

There are multitudes of others, brother, trying to live on the same scanty fare. Help them to come to the rich feast of truth you have found in this message.

#### TO BRETHREN IN COLORADO.

TESTIMONY for the Church, No. 29, is now ready for circulation. The subjects treated in the book make it one of great importance. The description of the Judgment should be read by every one, old and young. The value and influence of our publications, and the importance of circulating them, is a subject largely treated in this Testimony, and is just what is needed to stimulate to action in tract and missionary work. The solemn appeal it contains relative to the sacredness of pledges should be carefully studied by every S. D. Adventist in the land. The entire book is meat in due season.

We have ordered a quantity for Colorado, and they are already there. Let every family obtain a copy. Send in your orders at once to Alice J. Green, Boulder. Price 25 cents.

J. O. CORLISS.

Battle Creek, Mich., Jan. 6, 1880.

#### Appointments.

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

DEDICATION of the S. D. A. church at West Pierrepont, N. Y., Jan. 18. The district quarterly meeting of Dist. No. 4 will be held in connection. Meetings will commence Friday, Jan. 16, at 7 P. M. Help from abroad is expected. This is an important meeting. Let none excuse themselves and stay at home.

FRANK A. HALL, Director.

POTTERVILLE, Mich., Sabbath and first-day, Jan. 10, 11.

T. M. STEWARD.

PROVIDENCE permitting, I will meet with the brethren at

Leslie, Mich., Jan. 18, at 7 P. M. Bunker Hill, Jan. 14, 15, 7 P. M.

M. B. MILLER.

PROVIDENCE permitting, I will hold meetings in Vermont in January, 1880, as follows:—

Berkshire, Jan. 10, 11; Johnson, Jan. 17, 18; Cabot, general tract and missionary quarterly meeting, Jan. 24, 25.

A. S. HUTCHINS.

PROVIDENCE permitting, I will meet with churches in Dist. No. 13, Michigan, as follows:—

Almont, at Bro. Foster's, Sabbath, Jan. 17, at 10 A. M.; Im-lay City, at 3 P. M., where Bro. Albro may appoint.

Dryden, Sunday eve., the 18th. Smith Creek, Jan. 24, at 10 A. M.

I hope to see every Sabbath-keeper in the vicinity at some of these meetings.

GEO. O. STATES.

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

G. C. TENNEY.

#### DISTRICT QUARTERLY MEETINGS

To be held Jan. 10, 11.

[Each librarian is requested to send full reports.]

DIST. No. 1, Iowa, at West Union.

F. H. CHAPMAN, Director.

DIST. No. 9, Wisconsin, at Baraboo. A general Sabbath-school will be held Sabbath morning; the lessons will be the regular lessons for that day, as per the *Instructor* and the Supplement for January, and the review of the lessons for the week previous. On first-day a meeting will be held in the interest of the H. and T. society. Hope to see all the churches in the district well represented.

S. S. SMITH.

DIST. No. 3, Michigan, at Newton. For certain reasons, such a quarterly meeting has not been held in this district for some time. Sr. White will attend. Let as many as possible be present. We urgently request that each church be represented.

M. B. MILLER, Director.

DIST. No. 1, New England, at Curtis Corner, R. I. Bro. G. F. Haines will be present. We hope all that can possibly do so will attend this meeting.

J. C. TUCKER, Director.

DIST. No. 3, Illinois, at Gridley, Jan. 11.

C. TURNIPSEED, Director.

For the Springfield district at Springfield, Clarke Co., Ohio.

E. H. GATES.

DIST. No. 8, Iowa, at Logan, Harrison Co., Jan. 11. A general invitation is extended to all in the district, as matters of importance will be considered and plans devised to extend the cause of truth. Come prepared to provide for yourselves, as the church at Logan is small. We especially wish the librarians to be present.

THOMAS J. BRYCES, Director.

DIST. No. 9, Michigan, at Vassar. Hope to see all in this district who are interested in the T. and M. work at this meeting. Librarians, bring your books.

WM. OSTRANDER, Director.

DIST. No. 2, New York, at Roosevelt, Oswego Co., Jan. 17, 18. Eld. M. H. Brown designs to be present. We hope there may be a general attendance.

WM. TREADWELL, Director.

DIST. No. 11, Wisconsin, at Fremont.

E. A. WHIPPLE, Director.

DIST. No. 4, Michigan, at Otsego.

ALEX. CARPENTER, Director.

DIST. No. 2, Michigan, at Spring Arbor, Jan. 17, 18, being one week later than the usual time. Efficient help is expected at the meeting. We invite a good representation from the entire district.

JAS. ROBERTS, Director.

DIST. No. 11, Michigan, at Alaieton, Jan. 17, 18. Brethren from the other churches are urged to be present, and every member to be sure and come prepared to report T. and M. labor.

C. N. STUTTLE, Director.

#### STATE QUARTERLY MEETINGS.

At Somerset Mills, Maine, Jan. 17, 18.

J. B. GOODRICH.

THERE will be a meeting of the tract and missionary society in connection with the State quarterly meeting which will be held at Bro. Barr's in Elizabethtown, Ky., Jan. 17, 18. I hope every brother and sister throughout the State will attend this meeting, as there will be important business to consider.

JAMES B. FORREST, Director.

THE Michigan T. and M. quarterly meetings will be held as follows:—

In section 1, containing Dists. 1, 2, 3, 4, 14, and 15, at Otsego, Jan. 17, 18, 1880.

In section 2, containing Dists. 8, 9, 10, 11, 13, and 16, at Flint, Jan. 24, 25, 1880.

These meetings will be held in different sections of the State, instead of holding one State meeting, for the purpose of obtaining a general attendance of ministers and T. and M. officers and workers, and of the brethren and sisters in the section where the meeting is appointed. We hope all will be present at their respective meetings, to give their influence in favor of the work before us.

J. FARGO.

At Swan Lake, Dakota, Jan. 24, 25, to commence Friday evening. We wish a general attendance, as this will be our annual meeting for the election of officers as well as our regular quarterly meeting. All the wants of the cause will be considered as far as practicable. Following the meeting, we propose to hold a few days' Institute, and we hope all, as far as possible, will arrange to remain for this purpose. Tract society officers are especially requested to bring their books.

As this is the most important meeting of the kind we have ever held, we hope the brethren will make a general rally, and show their zeal and interest for the cause.

S. B. WHITNEY, Pres.

RETROSPECT OF A YEAR,  
Time, by moments, steals away  
First the hour and then the day!  
Small the daily loss appears,  
Yet it soon amounts to years;  
Thus another year is flown,  
And is now no more our own  
(Though it brought or promised good)  
Than the years before the flood.

But each year, let none forget,  
Finds and leaves us deep in debt;  
Favors from the Lord received,  
Sins that have the Spirit grieved,  
Marked by God's unerring hand,  
In his book recorded stand;  
Who can tell the vast amount  
Placed to each in our account?

We have nothing, Lord, to pay,  
Take, O take our guilt away!  
Self-condemned, on thee we call;  
Freely, Lord, forgive us all.  
While we have another year,  
May we spend it in thy fear,  
All its days devote to thee,  
Living for eternity.

—Selected.

## The Family Circle.

### A REMARKABLE ORGAN.

SOME of our readers remote from this city [New York] may need to be reminded of the following facts: The late A. T. Stewart, some years before his death, founded a town on a tract of land known as the Hempstead Plains, on Long Island. The town received the name of "Garden City," and Mr. Stewart spent large sums of money in improving it.

Since his death there has been erected a magnificent cathedral, which is intended to be in some sort a memorial. Mrs. Stewart has made the completion and adornment of this church one of the chief objects of her life since the death of Mr. Stewart.

It is to the grand organ now in process of construction for the cathedral that we propose to devote this article. This instrument will be one of the largest in the world, and will be very remarkable in many respects. It is expected that it will cost about forty thousand dollars. Mr. Hilborne L. Roosevelt is the builder.

It will be placed in four different parts of the cathedral. The main body of the instrument will stand in the chancel, and the organist will sit there. At the west end of the building, in a tower directly behind a large stained-glass window, is a room in which a part of the organ will be placed, and connected with the chancel by electricity, like the organ built by Mr. Roosevelt in Grace Church, New York. The window will be opened and closed by electricity, controlled by the organist from the chancel, thereby making fine crescendo and diminuendo effects with the organ in the tower. Over the ceiling, about the center of the building, will be placed another part of the instrument, called the echo organ, which is to be played from the chancel by electricity. Underneath the chancel, in the chapel situated there, is a part of the organ, which is arranged so that it can be played in the chapel as well as from the chancel. Lastly, the large chimes, which hang in the tower, will be connected with the chancel by electricity, so that the organist can play them from the keys of the organ. The bellows will be operated by hydraulic engines, and the organist can, by simply turning on the water, have the whole instrument, including the chimes, at his command. Though this will be a mammoth instrument, and notwithstanding the great distance between many of its parts, the pressure necessary to play on the keys will be no greater than is used in playing upon a piano. This is due to the use of electricity, pneumatics, and hydraulics, which, combined, render it possible and practicable to construct such an instrument.

There will be four vox humanas (similar in construction to the celebrated one in Freiburg); one of these will be in the chancel, one in the tower, another over the ceiling, and a fourth one in the chapel beneath

the chancel. All of these will be under the control of the organist in the chancel, and will be capable of crescendo and diminuendo effects. Certainly some beautiful and extraordinary combinations can be produced with their aid. In all, there will be one hundred or one hundred and twenty stops, the exact number not yet having been determined upon. The Boston Music Hall organ has eighty-four stops, the Cincinnati organ ninety-six, and the largest organ in the world, that in Albert Hall, London, one hundred and eleven. Five hydraulic engines will be needed. Quite a small Gramme magneto machine will furnish all the electricity needed. Where mechanical force is required, as in ringing bells or opening windows, compressed air will be used in an ingenious manner devised by Mr. Roosevelt.—*Scientific News*.

### A YEAR'S PROGRESS.

DURING the twelve months now drawn to a close there have quietly happened not a few events which in times of slower progress, when great projects and great achievements were less a matter of daily occurrence, could scarcely have failed to make a grand stir in the world. There can, indeed, be no stronger proof of the exceptionable character of the present time than our proneness to accept such things as a matter of course. It is only when era-making events become common, that they cease to be remarkable.

The regular readers of the *Scientific American* do not need to be told at this late day what important, if not memorable, occurrences in the world of progress—commercial, industrial, and scientific—have characterized the past year. Having followed from week to week this record of the world's most effective thought and action, they are already possessed of the grand results of the year's activities. It may not be unprofitable, however, before closing the history of the year, to recall some of the more significant of its events, some of the more notable movements of progress it has developed.

It is safe to assume that the progress which has added most to our individual enjoyment, as well as to our national well-being, has been connected with the wonderful improvement in industrial and commercial affairs which the year has shown. The country was never more generally and earnestly at work than to-day, and was never working to better advantage. And, although in certain quarters an over-eager speculative spirit forebodes disaster to many, there is every reason to hope that the solid industries of the land will not be seriously infected, or seriously injured by the natural and inevitable consequences of speculative "booms."

Of purely scientific events it is hard to say which of the many important ones stand out most prominently; and the work of discriminating is made all the harder by the circumstance that the achievements first made known this year have, as usual, been largely the final outcomes of long series of patient labors; while the larger part of the year's work of our scientific men, in the field and in the laboratory, remains unreported.

Three or four new metals have been discovered, but that sort of thing has ceased to excite general interest. While one class of chemists has thus been adding to the list of elements, another class has been working with no slight promise of success, to show that several, if not all, of the elements are but variant forms of one matter stuff. Meantime Mr. Crookes has been carrying forward his researches in connection with the ultra-gaseous state of matter, though apparently without making any discoveries of a radical character. Mr. Edison has made some valuable observations with regard to the behavior of highly heated metals in vacuo, and has materially improved the means of converting power into electricity. His electro-chemical telephone has been rapidly developed and practically applied; the sonometer has grown out of his induction balance, and the micro-telephone has been the basis of not a few more or less useful instruments of physical or physio-

logical investigation. Mr. Edison's call for platinum for his long-promised electric lamp has resulted in the discovery of many deposits of the metal in the West and elsewhere. A late dispatch from Colorado reports the discovery of the rare metal uranium in the Sacramento mining district. The ore is said to run 60 per cent; but the probable quantity of ore in the deposit is not mentioned. The development of the mines of gold and silver in the West during the year has been very rapid; and close at home we have the discovery in Westchester Co., New York, of what promises to be of greater utility than any mine of gold or silver, namely, vast deposits of excellent emery.

Another matter of local interest has been the addition made by the State surveyors to the accurate knowledge of the geography and topography of the central parts of New York. The work of geological and geographical exploration in the West has been pushed forward not a little during the past season; and the Canadian geological survey has done much good work. Further north, the expedition in search of the remains of Sir John Franklin, have made valuable corrections in the map of the region north of Hudson's Bay. On the opposite side of the continent the Jeannette has made a bold and promising push into the unexplored regions within the Arctic circle, north of Behring's Strait. The safe passage of Nordenskjöld through the Siberian seas is the most notable event in northern exploration. Prejvalski and other Russian explorers have been doing good work in high Asia. Major Pinto has crossed the African continent; and a large number of exploring parties have pushed in various directions into the little known interior. The last report of importance mentions the discovery of the head springs of the Niger, by a couple of Frenchmen.

In Australia, Forrest has made a bold and successful passage across regions hitherto unexplored, discovering vast tracts of farming and grazing lands where all was supposed to be desert.

In the field of engineering, a large number of important undertakings have been brought to successful issue, particularly in the construction of long and lofty railway bridges and great tunnels. Among the latter is the famous Sutro tunnel, and we are almost able to add the St. Gothard, which is rapidly approaching completion. The great work of improvement in the harbor of Genoa has been largely advanced; considerable good work has been done in the Hell Gate channel of New York harbor, and on the proposed tunnel under the Hudson. Several extensive ocean piers have been constructed at Long Branch and Coney Island. The mouth of the Mississippi has seen the practical completion of the opening of its channel to deep-draught shipping. A new Atlantic cable has been laid, and other works of the same character have been carried out in the Indian Ocean and elsewhere.

These are but a few of the topics of more than temporary interest which the readers of the *Scientific American* will recall. To speak of the important projects proposed, discussed, or actually begun, during the year—like the proposed ship railway across the Isthmus of Panama, for example—would swell this article, already too long, beyond all reasonable limits. Besides, our readers do not need to be specially reminded of them. Enough appears at the hastiest glance to show that progressive men have not been asleep during the year, and that those who have cared to read about the world's real work, have not lacked material for engaging their attention.—*Scientific American*.

—LET us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict; we do not know the scars.—*John Todd*.

—ALL truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious, inseparable mingling of the two.—*Phillips Brooks*.



## Educational.

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

### READING.

BY D. F. EWEN.

"Understandest thou what thou readest?" Acts 8:30.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Nehemiah 8:8.

READING has hardly occupied the place it ought to have had in our systems of education, and for this reason many of our older brethren are sadly deficient in this art. With the better facilities now afforded by our College, we trust the future reader will be more emphatic and clear. The art of reading well is comparatively unknown. We ought to have a universally recognized standard of pronunciation. Nervousness is one cause which impedes good reading, and another is ignorance of the subject. The latter of these causes applies especially to the reading of the Holy Scriptures. A well-read chapter is indeed a sermon in itself.

The simplest explanation of the phenomenon that good reading is the exception rather than the rule is, that people do not seem to think it worth their while to aim at excellence in this respect. It is very essential that the Scriptures be read in an earnest and impressive manner; our public reading of them must be improved. The art of reading should be cultivated at home (read carefully what Eld. White says on this subject in a recent number of the REVIEW), and endeavors should be made to get rid of a gabbling and sing-song style. Not so our blessed Lord read. Luke 4:16-20. The Revelator says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

Let us pay more attention to reading.

### ETCHING; AN ILLUSTRATION.

You take a polished plate of copper, and, having coated it with a thin film of wax, you draw upon its surface with a metallic pencil the picture you wish to produce, the graceful flower, the beautiful head, or the landscape,—your outlines must be clear, and your shading distinct. But when your drawing is all complete, is there a finished picture? No. A long process is still before you; an acid solution is prepared, and into this your plate is plunged, but it must not remain too long. You withdraw it, and, finding that the more delicate lines of your picture have been sufficiently deepened, you coat them with the film of wax, and submit the plate once more to the corrosion of the acid. In this way the plate is treated again and again until the required gradation of light and shadow is secured.

Now you may remove the wax, and see your completed sketch, but the work is not yet finished; you have only the instrument which is to give you upon soft tinted paper, by careful manipulation, the beautiful etching, and not one only, but many, shall reward your skill and patience. Fit emblem, as I thought, in observing the processes of the art this summer, of the time, and thought, and skill, which are expended upon those who are to make enduring impressions upon human souls. And just this is being accomplished through the years in our schools and seminaries in many lands under the loving guidance of our missionary teaching,—this work first of polishing the plate,—that the lines of character may be clearly drawn, then the long, slow process, requiring such infinite patience and skill, of deepening and strengthening those lines, throwing in the light and shadow, until balance and harmony are secured, and all this not with the beauty or perfection of the individual life alone as the ultimate end, but that from her these impressions of character may be made upon other lives—multiplied a thousand-fold. Were our divine Lord present with us to-day, and were we seeking a gift worthy his ac-

ceptance, what better could we find than such a plate, prepared to make these ineffaceable impressions upon human souls?

But you say, "Ah! it is not ours to give these sentient plates; the surrender to God must be their own act." True; but what if I tell you that they have already given themselves, and now look to you for this costly preparation? The means of training and culture and spiritual development are furnished in our mission homes and seminaries; the call comes to-day to all who are "willing-hearted" among us to bestow with free hands the gifts necessary to sustain the pupils from year to year during the long period required for their education.—Mrs. Blatchford, on *Higher Standards of Giving*.

## Notes of News.

—THE Anglican church costs England \$58,000,000 a year.  
—THIS winter Italy has had her first snow-storm since 1871.

—IN the Mono District, Belgium, 10,000 miners are on a strike.

—GREAT floods occurred on the Canary Islands on the 21st of December.

—LAND costs \$700,000 an acre in an eligible part of New York City.

—A NEW French cabinet has been formed, with De Freycinet as president.

—THE public debt of Great Britain is £709,430,593, or \$3,547,152,965.

—DURING the past year the Italian courts sentenced 41,555 persons of whom 3,546 were women.

—THE value of church property in the State of New York is nearly \$140,000,000.

—THE number of persons lost in the Tay-bridge disaster is now supposed to be not more than 90.

—IN the Madras presidency, 5,000 persons have abandoned the worship of idols during the year.

—THE New York banks are making war on the standard silver dollar, and seem determined to crowd it out of circulation.

—A LATE paper says that unless the destitute people of Roumelia receive prompt help, thousands must perish from cold and starvation.

—DEC. 30, an attempt was made to assassinate the King and Queen of Spain. The dastardly act excited general indignation in Madrid.

—THE native helpers in the Baptist missions in India have agreed to give up the use of tobacco and betelroot, and devote the money spent for them to the Lord.

—THE Cape of Good Hope has been brought into telegraphic communication with the rest of the world by means of a cable to Zanzibar and Aden.

—DURING the first 9 months of 1879, there were 2,900 murders or attempts at murder in Italy, or over 10 a day; there were also 1,900 cases of highway robbery.

—THE recent severe storms in Great Britain and on the adjacent waters are resulting in many shipping casualties, and it is feared that an immense number of wrecks have occurred along the coast.

—ON Sunday night, Dec. 28, there was another great fire in Boston. The large and well-known publishing house of Houghton, Osgood & Co. was destroyed. The loss is estimated at \$1,500,000.

—DISPATCHES dated Jan. 2 say that unless the people of Northern Persia receive aid from England and America, large numbers must perish, as the food-supply is only sufficient for two months, and it is seven months to harvest-time.

—DAVID MEISENTHALER, of Whitestone, Kan., was recently struck by an aerolite and instantly killed. The stone is described as about the size of a water-bucket, and it was formed of iron pyrites. The man was fearfully mutilated.

—THERE has been a partial surrender by the Utes; a number of the prisoners demanded by the government have been given up. But General Hatch refused to move until all of them had been surrendered, and Ouray is to make another attempt.

—FRANCE and Austria are threatened with floods. The Seine in France and the Rhine and Main in Germany are swollen in consequence of the ice blocking their currents. Paris and Vienna are in great danger, also many other towns of less note.

—IN addition to her other troubles, Russia is suffering from famine. The country between the rivers Volga and Don is famine-stricken, and many have already perished. Famine and typhus fever have appeared at Toaritzin, and the people have asked relief of the government.

—A CASE of swine fever has occurred on the premises of Mr. George Davies, a laborer employed on the Doddington estate, England, and who lives at the Doddington farm-yard. The animal died before the veterinary surgeon was called in. The case having been reported to the police, steps have been taken by the local authority to declare the place infected.

—A FRENCH nobleman has recently had the oldest of his hounds blessed with holy water by a priest at the altar. Trumpets were sounded as the ceremony proceeded. These consecrated hounds and 300 guests then hunted a poor stag till it was dead. "Idolatry and superstition, in all its forms," comments the *Christian at Work*, "has more of cruelty in it than of religion."

—THE illumination at Menlo Park, N. J., on New Year's eve, was a brilliant affair, and demonstrated the complete success of Edison's electric light. The electric light introduced into the British Museum showed itself during a recent London fog. As has been the usual custom at such a time, the readers were about leaving, when the electric light was turned on and illumined the room so perfectly that there was general applause.

—THE extent to which Nihilism is undermining the empire in Russia, and the terror which its secret operations inspire, is disclosed by St. Petersburg dispatches of Jan. 2, announcing that it is proposed to decree especial penalties for the punishment of those who propagate Nihilist doctrines in the army. But the severity of punishments decreed never yet operated to arrest political conspiracies, and it must fail to do so in this instance.—*Inter-Ocean*.

—THE case of the Mohammedan priest who was arrested, tried, and condemned to death, for assisting a German, Protestant minister to translate religious works into the Turkish language, has excited considerable interest. Minister Layard, the British Ambassador to Constantinople, demanded his release, and informed the Porte that unless his demand were acceded to, he should suspend diplomatic relations with the Turkish government. At his last interview with the Sultan, it was understood that the priest was to be liberated, and the Protestant minister was to receive back his papers, which had been seized.

## Obituary Notices.

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

HOLMES.—Died of heart disease, Dec. 2, 1879, at the residence of Bro. H. L. Warner in Canaan Valley, Conn., Sister Polly Holmes, in the seventy-second year of her age. She suffered much during the last two weeks of her life, but was tenderly cared for. The truth to her was precious, and she died with a full expectation of immortal life. Words of comfort at her request, from Ps. 23:4, by Bro. H. Mansfield.

RUTH M. ROBBINS.

BLAIR.—Died of scarlet fever, at Elivon, McPherson Co., Kan., Nov. 8, 1879, Adaline, aged 3 years, 7 months, and 16 days; Nov. 18, 1879, Matilda, aged 1 year and 2 months, children of Bro. John B. and Sr. Ozilda Blair.

CARIFEL.—Also of the same disease, at the same place, Oct. 27, 1879, Harley Carifel, son of Bro. Victor and Sr. Jennie Carifel, aged 2 years, 11 months, and 11 days.

Funeral services by the writer, evening of Nov. 27; text, 1 Cor. 15:26.

R. F. BARTON.

ALBEE.—Died in Troy, Vt., Nov. 29, 1879, of typhoid pneumonia, Sister Maria Albee, aged 56 years. Sister A. embraced the Sabbath of the fourth commandment last spring, at the time Bro. C. W. Stone held meetings here. Her sickness was brief and her death sudden. The husband and children of the deceased deeply mourn her loss. May they prepare to meet her where "there shall be no more death." The brethren and sisters in Troy feel that one of their best members is removed, and that they shall miss her greatly in their little meetings and Sabbath-school. She was punctual in attending meetings and faithful in the discharge of duty, and as a teacher in the Sabbath-school her services were much prized. Funeral sermon by the writer, from Job 14:14.

A. S. HUTCHINS.

SPENCER.—Died at Adams Center, N. Y., Edward G. Spencer, and his wife, Thirza A. Spencer. Bro. Spencer died of typhoid fever, Nov. 3, 1879, aged 57 years, 9 months, and 4 days. Sr. Spencer died of putrid erysipelas, Dec. 5, 1879, aged 49 years, 9 months, and 17 days. Although she had been in feeble health for years, and her last sickness was protracted and painful, she bore her sufferings with Christian fortitude, while her faith and interest in the cause of present truth were steadfast to the end. They both embraced the third angel's message under the labors of Bro. Andrews and Cornell, in 1862. Previous to that time, they were S. D. Baptists.

Their house and hearts were always open to shelter and befriend the homeless and unfortunate, and to welcome those of like precious faith to meeting or their hospitable board. The Christian's hope cheered them in the trying hour.

Remarks were made by the writer from 1 Thess. 4:13-18, at the funeral of the former, and from Rev. 19:9, at the funeral of the latter. Eld. A. B. Prentice, S. D. Baptist, very kindly assisted in the service on both occasions.

M. H. BROWN.

MONROE.—Died in Belfast, Me., Oct. 16, 1879, Calvin Monroe, aged 85 years and 10 months. Bro. Monroe was formerly a Baptist minister, but under the labors of Wm. Miller he embraced the doctrine of the near coming of the Saviour, and about the year 1851 commenced the observance of the Sabbath as connected with the proclamation of the third message of Rev. 14. In this faith he lived and rejoiced till the time of his death. He was a man of large religious experience; and the following testimony to the uprightness of his life and character is borne by one who knew him best: "He maintained a close walk with God for many years, was humble and wholly consecrated, had a deep sense of sin, and was not ignorant of the devices of Satan." Although so advanced in years he met with a brave and joyful heart the approach of the last enemy. Thus full of days, and with a character well ripened for immortal life in the world to come, he has closed his earthly pilgrimage. He leaves a wife and six children, two of whom profess the same faith with himself. He was a venerable citizen and highly respected in the community where he lived. The P. O. address of Eld. J. B. Goodrich, whom he wished to attend his funeral, not being known, the Congregationalist minister of the place officiated. The article entitled "Exactly Right," which we publish in another column, was received from Bro. Monroe but a short time previous to the notice of his death. It will be read with interest by many.

U. S.

# The Review and Herald.

Battle Creek, Mich., Thursday, January 8, 1880.

## REVIEW ON TRIAL.

80,000 NAMES AND ADDRESSES WANTED.

Eight Numbers for 25 cts.

WE appeal to ministers, T. and M. workers, and friends of the cause generally, to co-operate with us in placing the REVIEW, in its enlarged and improved form, in the hands of thousands of new readers at once. To further this object, we make the liberal offer of the paper for two months on trial for twenty-five cents, when sent to new subscribers.

Let the names come in early, that the important articles commencing with the volume may be in the hands of the new readers, and their interest thus awakened in the great truths for this time.

We are preparing a work on the Signs of the Times, and shall be glad to receive books, papers, or extracts containing facts which may be regarded as fulfillments of prophetic descriptions of the last days.

We are in want of a Tract, entitled, "Our Specific Work," published about fifteen years since by J. V. Himes, Boston. Address REVIEW AND HERALD.

J. W.

The Advance, in a review of the past year, to describe the situation in the eastern world, quotes the saying of Lord Beaconsfield, that "Europe is covered with armed millions of men," and speaks of the "sick" man, Turkey, as now "more 'sick' than ever," as all its promised reforms have turned to the emptiest mockeries of truth and justice.

Everywhere the religious world is significantly in trouble over the Sunday question. In Manchester, Eng., the Council of the Royal Institution have thrown open their exhibition of painting and statuary to the public free, for several hours on each Sunday afternoon; and the Presbyterian ministers of that city have adopted a resolution condemnatory of the conduct of the Council as "a violation of the divine sanctity of the Lord's day." We learn these facts from the Manchester (Eng.) Weekly Times of Nov. 15, 1879, a copy of which has just been shown us. A long letter in that issue of the paper discusses the subject and handles the Sunday institution with ungloved hands. Although it unfortunately takes no Sabbath ground, it nevertheless reminds its readers of a fact which the world is fast learning (and this is what troubles the churchmen so), that the idea of a change of the Sabbath to the first day of the week finds no support whatever in the Bible; that there is no divine command for Sunday observance; and that, in the language of the writer, "Our Sunday in its ecclesiastical character, is a church institution, the offspring of tradition."

The state of affairs described in the following item, which we clip from the Detroit Evening News of Dec. 13, must furnish a very edifying spectacle to the skeptic and the non-religious world in general. And yet some are unwilling to admit that there is anything radically wrong with the popular Christianity of to-day.

Talmage, on last Sunday, from his pulpit, supposed to be dedicated to the preaching of the gospel of peace, boasted that he knew things about the members of the Presbyterian synod which, should he reveal them, would make the community's hair stand on end, and make the members in question quickly hide their diminished heads in shame. This threat does not seem to have had the terrifying effect intended, as the twenty-two complainants to the synod publicly united in a card yesterday denouncing Talmage as a slanderer, and his statement as a tissue of falsehoods. If this be the fruit of popular pulpit Christianity, and it is certainly the principal fruit of Talmage's share in it, the less we have of it the better."

## TESTIMONY NO. 29, FOR IOWA.

As this valuable number of these most valuable works is now ready for circulation, we call the attention of all our brethren and sisters in Iowa to it, and earnestly request them to provide themselves with a copy. To bring this pamphlet within the reach of all our people, we have ordered a supply to our tract depository at Davenport, Iowa, where they will be kept on hand for general distribution through the tract society. A large number will be taken to the general quarterly meeting at State Center the last week in January. We hope to meet very many of the officers of the tract society here, and they can thus

obtain a quantity for use in their districts without express charges. Others can send for them directly to our State secretary, Lizzie Hornby. They should be in every T. and M. library in the State.

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

## IOWA STATE QUARTERLY MEETING.

This meeting is appointed at State Center, Iowa, Jan. 24, 25. We want to make it a meeting of great importance to the cause in this State. We need a great reviving in Iowa. If we were all awake and in dead earnest, as we should be, we might accomplish ten times as much as we are now doing. Depressing influences have been at work in the past, which have decreased our spirituality. Wrong tendencies have had their influence to injure the work. We must realize our danger, and arouse to a sense of the importance of these precious closing moments of probation.

We want to see a very large turnout at this meeting. We want all our directors and T. and M. officers and workers to be present if possible. Business matters of importance require attention; and we want a spiritual reviving in our Conference.

We would like to see all our ministers present who can consistently leave their fields of labor. Our condition and the wants of the cause demand that this meeting be one of special interest; and this it cannot be unless many of our people attend, with an earnest desire to take hold anew and press forward in the work. We must humble our hearts and seek the Lord in earnest, or the cause in our State will be in a deplorable condition. Shall we not at this meeting have a large rally of our people to seek the Lord for a general revival of religion in our State?

GEO. I. BUTLER, Pres. Iowa T. and M. Society.

## STATE MEETING AT WELLSVILLE, N. Y.

We are exceedingly anxious for a general representation of the brethren of the Pennsylvania Conference at this meeting to be held Jan. 10, 11, and 12, as from the circumstances of the case this will be the most important meeting of the winter for this Conference.

There has never been a time of greater importance in the tract and missionary work than the present; and it seems exceedingly fortunate that this general meeting has been appointed so near the commencement of the year, as there are so many important moves which need immediate attention. Surely we have no time to lose in getting under way in our efforts to carry out the plans that have been proposed for the advancement of the cause among us.

We hope that special efforts to attend this meeting will be made by all those who can do so. Reduction of fare will be granted on the Erie R. R. to those who attend, if there shall be twenty-five coming over the road. Without doubt, there will be more than that number. The reduction will be granted on return fare. Arrangements will be made to accommodate all who can come. Bring plenty of bedding and provisions, and let us have a general rally. We hope that Eld. S. N. Haskell will be able to attend.

B. L. WHITNEY.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.					GOING WEST.				
Night Ex.	Atta. Ex.	Day Ex.	Mail.			Mail.	Day Ex.	St. & Ex.	Post Ex.	Mail.	Day Ex.	St. & Ex.	Post Ex.	
A. M.	A. M.	P. M.	P. M.		Ar. Detroit..De	A. M.	A. M.	P. M.	P. M.		A. M.	A. M.	P. M.	P. M.
8.00	3.35	6.30	6.50		...Jackson...10.20	7.00	9.35	8.10	9.50		7.00	9.35	8.10	9.50
5.00	12.45	4.05	3.45		...Battle Creek...12.19	1.55	12.50	12.15	12.55		1.55	12.50	12.15	12.55
3.18	11.10	2.15	1.28		...Kalamazoo...1.15	2.37	1.38	3.02	3.02		2.37	1.38	3.02	3.02
2.28	10.28	1.40	12.33		...Michigan City...4.30	5.20	4.55	5.55	5.55		5.20	4.55	5.55	5.55
11.30	7.40	11.18	9.25		De..Chicago..Ar	6.50	7.40	7.30	8.30		6.50	7.40	7.30	8.30
9.10	5.15	9.00	7.00			P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	A. M.	A. M.

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

H. C. WENTWORTH, Gen. Pass. Agent.

## Publishers' Department.

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

## A DESIRABLE VOLUME.

HISTORY OF ROMANISM, by John Dowling, D. D. This large work of 940 pages, may now be had at this Office at the reduced price of \$4.00, postpaid. It deals with an important subject and goes to the foundation of it. It not only refutes the errors and superstitions of Romanism, but tells the story of their origin, exhibits the workings of the iniquitous system, reviews historically its domination over kings and princes, its oppression of the consciences, and torture of the bodies, of men, and the efforts of different ones at different times to relieve Christendom of its terrible thralldom. The papacy occupies so prominent a position in the prophetic field, that any information pertaining to it is of special interest to the student of prophecy. All who are able should have a copy of this book.

## CRUDEN'S CONCORDANCE, COMPLETE.

A MAN rarely becomes so familiar with the Bible, that he has no occasion at times to use a Concordance in looking for particular passages. A book of this kind has therefore come to be considered an indispensable aid in the study of the Scriptures. And it is a laudable ambition to seek for the best. This, in the line of Concord-

ances, we are now prepared to furnish in Cruden's Concordance, Unabridged, which can be sent from this Office postpaid at a price which brings it within the reach of all. The condensed edition we have never sold for less than \$1.50. This complete edition is but 25 cents more, and leaves nothing further to be desired in this line. Price, postpaid, only \$1.75.

## OUR SWEDISH PAPER.

THIS paper enters upon the new year under a new name, in a new and improved form and a new dress. It is now called *Advent Harolden* (the Advent Herald) instead of *Svensk Advent Herald* (Swedish Advent Herald). The size of the page has been enlarged to 6½ by 9 inches. Sixteen pages to the number, issued monthly. It is provided with a new illustrated heading, and printed on nice tinted paper, making a very handsome appearance. These improvements will be appreciated by the friends of the work among the Swedes, and we expect the *Harolden* will enter at once upon an enlarged field of usefulness.

Terms to subscribers in America, \$0.75  
With the "Way of Life" picture as premium, \$1.00  
To subscribers in Europe, without the premium, \$0.90  
In clubs of 5 to 10 copies, when sent to one address to be used for missionary distribution, 50 cents a copy.  
Ten or more copies, 40 cents each.

Beginning with the January number, the *Harolden* will be sent on trial for six months, when paid for by friends, for 25 cents.

## THE STIMME DER WAHRHEIT.

OUR German paper will hereafter be published monthly. This important change was made at the earnest solicitation of our German brethren, and by the advice of Elds. Decker and Grant, and others who have had much experience in introducing it among the German people of their States. The field to be occupied by this paper is so broad, and its reception has been so hearty, that we look for great good to result from a wide circulation of it.

The *Stimme der Wahrheit* (Voice of Truth) is an eight-page illustrated German monthly, the same size page as the REVIEW, and is a bold exponent of the same truths advocated in the REVIEW and *Signs of the Times*.

It is intended as a pioneer paper for the announcement of the third angel's message to the German-speaking people of Europe and America.

Terms to subscribers in America, 50 cents.  
With "Way of Life," to new subscribers, 75 "  
To European subscribers, without premium, 70 "  
In clubs of five to ten copies, when sent to one address, to be used exclusively for missionary purposes, 40 cts. a copy.  
Ten or more copies, 35 cents each.

Any one who will send us four full-paying subscribers will receive a fifth copy free.

Persons who will make the work of canvassing for the *Stimme* a regular business, may retain a cash commission of 10 cents on each subscriber.

The permanent P. O. address of Eld. R. J. Lawrence is Rochester, Oakland Co., Mich.

The address of O. A. Johnson will be Kickapoo Center, Vernon Co., Wis., till Jan. 8, 1880; after that it will be Liberty Pole, Vernon Co., Wis.

A young man and his wife, who have lately accepted the Sabbath through reading, would be glad to find work among Sabbath-keepers. Address, J. B. Hendricks, Cerro Gordo, Platt Co., Ill.

Full members of the Wisconsin H. and T. Society will please notice that now is the time to pay annual dues, ten cents for each member. Let them be remitted at once to the State Secretary, Mrs. Mary F. Stillman, Madison, Wis. The funds are needed to pay the expense of distributing the certificates, which are now ready.

G. C. TENNEY, Pres.

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.

## Books Sent by Express.

D M Canright \$6.90, David King 2.00, E H Pratt 4.25, S N Haskell 82.18, E Higley 28.84, Sarah Talferro 9.52.

## Gen. Conf. Fund.

Devere Wilber, thank-offering 1.00, Mrs A C Penfield 2.00, Albine Nelson 1.00, Andrew Nelson 5.00, Geo Clark 2.00, Mrs E Perkins 75c, Valeria Hodges and daughter 4.00, Mrs H E Richardson 3.40.

## Mich. Conf. Fund.

Allegan S L Rhodes 5.00, Monterey per A Carpenter 20.00, Convis per S Sellers 22.41, Bronson per M B Miller 6.08, Thetford Center per Nettie Johnson 8.50, Wright per C Buck 80.00, Hastings M Randall 1.50, Thetford Center Nettie Johnson 1.92, Fowlerville W H Kennedy 1.70, Olivet per A N Van Horn 6.08, Jane A Crofoot 1.00, Tuscola 1.00, Charlotte per V A Merriam 40.00, St Charles per J M Wilkinson 60.00.

## Mich. T. & M. Society.

Dist 4 A Carpenter \$36.00, Dist 15 added ¼ M Randall 50c, Dist 14 Ida Zenor 75c, Dist 8 C & J Byington 9.00.

## Donation to Pub. Association.

Mrs F Glascock \$11.75.

## Cash Rec'd on Account.

Pa Conf Fund Mrs J E Potter (s s) \$3.82, Geo A King 20.00, T J Sutherland 2.25, Geo C Tenney 15.15, Christian Black 3.00, James Sawyer per R Sawyer Sen 8.00, Wm Beebe 10.00, J D Pegg 5.00, Am H & T Association per F E Myers Neb 1.25.

## European Mission.

Harriet Evans 60c, C S Coon \$1.00.

## English Mission.

A J Richmond \$1.00.

## Danish Mission.

J C Jorgensen \$5.00, H E Hanson 15.00, Gallatin Mo Church 4.00, Carl Larzen 5.00, Niels Hanson 5.00, S M Lowell 1.00, Henry Hanson 5.00, Karen Hanson 2.00, Morton Rasmussen 5.00, Lars Hanson 4.00, Sine Hanson 2.00, Hanne Mortensen 1.00, Paul N Aggergaard 4.00, A Poulsen 10.00, Andrew P Peterson 10.00, Hans Maason 3.00, A Nelson 5.00, Mary Lorenson 5.00, Albine Nelson 3.00, Peter Johnson 15.00, Wm A Johnson 5.00.