

# Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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### LET NOT THE SUN GO DOWN UPON YOUR WRATH.

"FATHER, forgive us," is our daily prayer,  
When the worn spirit feels its helpless dearth;  
Yet, in our lowly greatness, do we dare  
To seek from Heaven what we refuse on earth.  
Too often will the bosom, sternly proud,  
Bear shafts of vengeance on its graveyard path;  
Deaf to the teaching that has cried aloud,  
"Let not the sun go down upon thy wrath."

We ask for mercy from the God above,  
In morning worship and in vesper song;  
And let us kindly shed the balm of love,  
To heal and soothe a brother's deed of wrong.  
If ye would crush the bitter thorns of strife,  
And strew the bloom of peace around your path—  
If ye would drink the sweetest streams of life,  
"Let not the sun go down upon your wrath."

Were this remembered, many a human lot  
Would find more blessings in our home below;  
The conquered world would lose its darkest blot,  
And mortal record tell much less of woe.  
The sacred counsels of the wise impart  
No holier words in all that language hath;  
For light divine is kindled where the heart  
Lets not the sun go down upon its wrath.  
—Eliza Cook.

## The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who  
judge the quick and the dead at his appearing and his kingdom:  
for the word.—2 Tim. 4:1, 2.

### THE TWO COVENANTS.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

Text: "Behold, the days come, saith the Lord, that I will  
make a new covenant with the house of Israel, and with the  
house of Judah; not according to the covenant that I made with  
their fathers in the day that I took them by the hand to bring  
them out of the land of Egypt, which my covenant they brake,  
though I was an husband unto them, saith the Lord; but  
I shall be the covenant that I will make with the house  
of Israel: After those days, saith the Lord, I will put my law  
in their inward parts, and write it in their hearts, and will be  
their God, and they shall be my people. And they shall teach  
one another, every man his neighbor, and every man his brother,  
saying, Know the Lord; for they shall all know me, from the  
least of them unto the greatest of them, saith the Lord; for I will  
forgive their iniquity, and I will remember their sin no more."  
—Jer. 31:31-34.

THE INCONSISTENCIES OF THE THEORY THAT THE  
TEN COMMANDMENTS CONSTITUTE THE OLD  
COVENANT.

SHOULD we adopt the view of our opponents  
that the ten commandments were the first cov-  
enant, we should find ourselves in a very serious  
lemma; for, be it remembered, if their theory  
proves anything, it proves altogether too much;  
since it not only abolishes the fourth command-  
ment but the other nine also. It would be  
strange indeed if in this dispensation we should  
be left entirely without a law which would con-

demn sin and punish the transgressor; neverthe-  
less such is the case if the ten commandments  
were the first covenant in full, and were abol-  
ished as such. For example: Who is anxious  
that the sinner should escape punishment when  
he refuses to make Jehovah his only God, to re-  
frain from idolatry, to avoid blasphemy, to honor  
his father and his mother, to withhold his hand  
from the shedding of blood, to refrain from com-  
mitting adultery, to avoid theft, to refuse to  
commit perjury, or to indulge in covetousness?

Should it be replied that all these points are  
covered by New Testament prohibitions, we  
answer, (1.) That if the ten commandments were  
abolished at the cross, it will be necessary for  
the objector to descend from that point twenty or  
thirty years down the line of this dispensation  
before he can find one of them even mentioned  
at all; hence that during that period there was  
no law punishing the transgressor of the same:  
(2.) That the first two are not mentioned at all:  
(3.) That the allusions to the others are com-  
paratively indistinct, except when couched in  
the original words of the commandments: (4.)  
That it must be admitted on all hands that a  
compact code like the ten commandments, fur-  
nishing, as they did, a summary of all moral ob-  
ligation, presents, in every respect, the most de-  
sirable form in which the law of God could be  
presented, being easy of reference, and being  
understood without difficulty: (5.) That the  
sinner will gain nothing by the change, since it  
will hardly be insisted that the penalty which  
he will have to suffer for disobeying God in this  
dispensation will be any lighter than it was in  
the old: (6.) That the believer will in no wise  
be advantaged by the change (unless, indeed, it  
be in a release from the duty to obey the fourth  
commandment), since the other commandments  
confessedly rest upon moral principles which  
are as obligatory now as they ever were: (7.)  
That in the abolition of the fourth command-  
ment he is a loser; because now he is left with-  
out any Sabbath command at all; a very se-  
rious misfortune; since no Sabbath can be  
enforced successfully without a command of  
God which clearly sets forth the duty enjoined  
and the penalty affixed.

### THE ADVANTAGES PRESENTED BY THE NEW COVENANT.

Now that we have seen that the view which  
we are combating lacks consistency in design,  
and offers no perceptible advantage, while pre-  
sents many serious disadvantages, we turn to  
look at the opposing one from these standpoints.  
According to it, the law of God continues the  
same in both covenants, the difference between  
the two covenants consisting in the relation sus-  
tained to them by believers. We understand  
that—in harmony with the statement of Paul in  
Heb. 8:6—Christ is the mediator of this cov-  
enant, and that it is characterized by the fact that  
it is "established upon better promises" than  
the first one was. Those promises do not offer  
release from all obligations to keep the law of  
God; because we are distinctly told the opposite  
in Rom. 6:1, 2, which reads thus: "What shall  
we say then? Shall we continue in sin, that  
grace may abound? God forbid. How shall we,  
that are dead to sin, live any longer therein?"  
In 1 John 3:4, sin is declared to be the "trans-  
gression of the law." Putting the two passages  
together, obedience to the law is emphatically

inculcated thereby. We must look, therefore, in  
some other direction in order to discover the  
change of relationship.

In Rom. 6:14 we read: "For sin shall no  
have dominion over you; for ye are not under  
the law, but under grace." Now the subject is  
relieved of all difficulty. As Christians, we are  
released from the penalty of the law in the mat-  
ter of past transgressions so long as we continue  
in the faith, but are not at liberty to reason  
that because we are under grace we therefore  
may transgress the law of God with impunity.  
To the possibility of such a thing the apostle  
ejaculates, "God forbid." Under the old dispen-  
sation there was a remembrance made of sin  
every year, even in the case of the faithful;  
Christ had not come, and therefore the work ac-  
complished was merely anticipatory. In this  
dispensation he has come, and the pardon re-  
ceived is final, provided the individual continues  
faithful to the end of life. Should he, however,  
fall away, and voluntarily indulge in sin, he then  
takes his place with the multitude of those sin-  
ners who are outside of the covenant of grace,  
and, like them, becomes subject to the unmiti-  
gated penalty of the law.

The old covenant offered its benefits simply to  
the Jewish people as such. In order, therefore,  
to reap its advantages, it was necessary for the  
Gentile to become a Jew through circumcision.  
In the new covenant, circumcision is dispensed  
with, and all national barriers are broken down,  
leaving the blessings of the new covenant access-  
ible to men of all nationalities.

Under the old covenant, the rights, ceremon-  
ies, and sacrifices were burdensome in the ex-  
treme; under the new covenant, all these are  
dispensed with, Christ having been sacrificed  
once for all. The old covenant was complicated  
in its ritual service to that extent that it was  
difficult or impossible under the then existing  
circumstances for the common people to under-  
stand and carry out its provisions; under the  
new covenant, simplicity characterizes every-  
thing so fully that all may be said to know the  
Lord even from the least to the greatest. In  
the old dispensation, Jerusalem was the grand  
center of worship to which all were to resort,  
and the Jews alone could approach God; in the  
present dispensation the heavenly Jerusalem is  
the grand center, and God seeks all to worship  
him, who will do so in spirit and in truth, with-  
out reference to the place of their location. Un-  
der the old economy, there was the liability of a  
withdrawal of all the benefits offered in the cov-  
enant, and of a repeal of the covenant itself  
whenever its terms were broken. Under the  
new system, while individuals may, by their own  
action, deprive themselves of the benefits of the  
new covenant, still the covenant itself is destined  
to stand forever, and will offer its benefits to all  
who may avail themselves of the promises made.

But perhaps the most marked superiority of  
the new over the old covenant is found in the  
promise of God to put his law in an especial man-  
ner in the hearts of his people in this dispensa-  
tion; *i. e.*, to enshrine it in their affections. The  
experience of fifteen hundred years proved the im-  
possibility of man's keeping God's law fully, in his  
own strength, and from his own intellectual con-  
ceptions of its justice, and the desirableness of the  
benefits which would accrue from an obedience  
thereto. Something more was needed to make  
his efforts successful. That something is found

in the operations of the Holy Spirit, whereby the natural heart is so changed through the mediation of Christ that it comes to love the law of God and obedience thereto. While this was true to a certain extent under the old covenant, it is so much more marked under the new, that it is set forth as its especial characteristic. This change is stupendous in its character and gradual in its history. Through the aid of the Holy Spirit the individual gives his heart to God, and the work of conversion is commenced. From that time forward the Holy Spirit carries on the work of writing the law of God on the heart, until the whole character is formed upon the model of that perfect law, and the man becomes "a new creature" in Christ Jesus.

Did space permit, this branch of the subject might be extended almost indefinitely. From the present order of things it might be traced on into the eternal state, where the blessings of the new covenant will culminate in the immortalization and perfection of the subjects of the same, so that they shall become equal unto the angels, being freed from sin and death, and united forever in a bond of most intimate union with Christ, their head. (Luke 20:35, 36.)

The theme is a glorious one, and is calculated to inspire gratitude in all our hearts to God for the new covenant and its blessings. When the subject is rightly understood also, the justice as well as the mercy of God is illustrated.

Unless the ten commandments embody only moral principles, it is difficult to see how God could have made their observance the condition of favor in the old covenant, or the rule by which he is to judge the wicked of this dispensation. If, on the other hand, they are purely moral in their character, it is incomprehensible that God should release Christians from their observance. It would be an anomaly indeed if he should send sinners to hell for deliberately breaking his law, and take Christians to Heaven who deliberately do the same thing. Nay, more; it is inconceivable that Christ should have died to give men the privilege of violating a law which Paul says is "holy, just, and good." Rom. 7:12. This would make him the minister of sin; a thing which the Scriptures distinctly declare is not true of him. (Gal. 2:17, also Rom. 1:18.) Any view, therefore, which would necessitate such an unwarrantable discrimination between saint and sinner, and represent Christ as dying in order to allow his followers to transgress the law of the Father, must be inherently unsound. But such is the aim and object of those who advocate the doctrine that the ten commandments are the old covenant; or, at least, such are the necessary consequences of their logic. How much more desirable and consistent every way the view which we have advocated at the present time; *i. e.*, that the law of God stands complete as the standard of moral character in both covenants, and that saint and sinner alike are required to honor it in their lives through obedience to its requirements; the only difference between the two being that the first is under it in the sense of being subjected to its penalty, while the second is under it in the sense of being held to the performance of its obligations, though freed from its condemnation through the blood of that Christ who has tasted death for him on the cross. Heb. 2:9.

With this conception, Scripture and reason are harmonized, God and his law honored, Christ rendered precious to his saints, and their complete and glorious redemption made certain.

—It is narrated of the great sculptor, Michael Angelo, that when at work, he wore over his forehead fastened on his artist's cap, a lighted candle, in order that no shadow from himself might fall upon his work! It was a beautiful custom, and spoke a more eloquent lesson than he knew! For the shadows that fall on our work—how often they fall from ourselves!

—Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.

#### HE COMETH!

THE Judge of the earth is coming,  
For the night is far, far spent;  
And long hath the cry been given  
To the sons of men, "Repent!"  
For the day of vengeance hasteth,  
His arrows are in the bow,  
His glittering sword-blade flasheth,  
And full is the cup of woe.

He'll come when he's least expected,  
When there's mirth on every side,  
When the merchant plies his business  
And the bridegroom woos the bride;  
When the world in scorn is pointing  
To the few who watch and wait,  
There's a sudden start of terror,  
For the Judge is at the gate.

Oh, the Lord is coming quickly,  
Though the slumbers grow more deep  
Of the careless world that's lying  
In a drunken, dreamy sleep;  
And swift will be the awaking,  
In an hour they thought secure;  
For the vintage now is ripening,  
And the harvest day is sure.

He comes on the rainbow riding,  
He comes on the wings of storm,  
He comes with a dazzling splendor,  
And a kingly, glorious form.  
And the startled world to mountains  
And the hills shall call in vain,  
To be hid from the awful presence  
Of the Lamb that once was slain.

But the saints with joy arising  
Shall sing at the dawn of day,  
And welcome the Lord of glory,  
When shadows have fled away.  
They'll join in glad hallelujahs,  
The kingdoms are now his own;  
The Man in the Glory reigneth,  
And we gather around his throne.  
—Rev. W. Mitchell, in (London) Christian.

### Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."  
—Mal. 3:16.

#### DISCONTENTED POOR PEOPLE, THINK OF THIS.

BY ELD. D. M. OANRIGHT.

THE great mass of men are anxious to obtain wealth, position, and honor. They imagine that happiness and enjoyment are to be found in these. On this point, the *Inter-Ocean*, a secular paper published in Chicago, has the following:—

"A HINT TO GOULD.

"If Jay Gould wants that perfect peace which men in middle life begin to crave, let him sell all he has, give to the poor, and settle down as a hard-working railway conductor at \$60 a month. For blessed is the man now-a-days who is nobody. Presidents are plagued to the verge of despair by office-seekers, and then assassinated by 'cranks.' Czars are cursed and threatened, and finally blown to pieces with bombs or hand-grenades. Statesmen are abandoned by the people after years of patient service, and finally die in obscurity, while the great world marches by with bugles sounding and horns tooting for fresh leaders. Railway kings are denounced and suspected, railed at and shadowed, and finally threatened with horrible deaths if they do not instantly do something which they will be killed for doing by some other desperate man.

"Jay Gould is only one of many whose greatness is a source of continual anxiety and trouble. Think of the village blacksmith, hammering out the glowing iron and keeping time to a merry song by the cadenced strokes of his powerful arm, and compare him to the great men of the day in any department of life. See his round and ruddy face, his laughing eyes, his broad and stalwart frame, full of life, and health, and vitality: Observe him take the little child in his arms and give her a hearty smack, as she trundles to his shop at noon with the dinner pail, and then see with what an appetite he discusses his humble meal, more savory to him than the finest dinner at Delmonico's to the satiated man

of the world. Look at him as he goes home at night without a care; see his plain little home in the green fields, with the vines running at the eaves, the lattice-work over the window through which the 'sunlight shines checkered on the baby in the cradle,' the path leading down to the gurgling spring, the air of peace that nestles everywhere about the premises, and to say whether life is better worth living with this displaced, giving way to constant care, ceasing anxiety, a cloyed appetite, a worn frame, and an ambition never satisfied. What do men work for in this world? Why should they lie awake nights to secure thousands while they have hundreds, or peril life itself to obtain millions when the thousands have come?

"After all, joy and care, happiness and misery are pretty fairly distributed, perhaps more fairly than we are wont to believe. The rowed cheeks and anxious looks of the prominent among financiers show that money brings griefs as well as pleasures, and beyond a certain amount, far more of the former than the latter. There is no rest, no peace, no privacy, for Jay Gould, or for others whose business cares and cumulations have outrun ordinary bounds. They are cut off from the sweetest part of life, and must find compensation in the empty triumph of ambition, which men learn, perhaps when late, to despise as the greatest imposition of fate. It is plain that the road to real comfort for Jay Gould lies in surrendering his millions, turning his back on the stock market, and running a train at a salary which shall keep him out of want, but render speculation impossible. Then shall he escape worry, free himself from multitudinous cares, and be tormented no more with threats of assassination."

Working people with moderate means and humble circumstances, are in the best possible position to be happy. This is the verdict of the world. Let us, then, be contented, and thank God.

#### "DEATH THE GATE TO HEAVEN."

BY ELD. R. A. UNDERWOOD.

THIS oft repeated statement was made in the pulpit a few days since, by a man who possesses more than ordinary ability, and is about to graduate in one of our Eastern colleges. We judge from his appearance that he would be likely to reason in a manner becoming his intelligence on any other subject except theology.

Let us stop and think what the above position must inevitably lead to. By putting the above accepted meaning in place of the term "death" which is a fair test, we inquire, How and by whom was this "gate to Heaven" opened? We read, "By one man sin entered into the world, and the gate to Heaven by sin; and the gate to Heaven passed upon all men, for they all have sinned." Rom. 5:12.

Admitting this modern doctrine to be true, we have learned, 1. That death is simply the passage-way into Heaven; 2. That it came in consequence of sin; 3. That the entire race, regardless of moral fitness, enter through this gate. It follows that if our former ideas of Heaven are correct, sin has been a benefactor to the race of mankind. Therefore, it becomes of interest to learn something of its origin, ancestry, and future prospects. The inspired word gives the information desired: "Whosoever committeth a transgression also the law; for sin is the transgression of the law. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." "The last enemy that shall be destroyed is death [the gate to Heaven]." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death [the gate to Heaven], that is, the devil." 1 John 3:4, 8; Cor. 15:26; Heb. 2:14.

We learn, then, that Satan was successful through Adam's transgression of God's law, opening this "gate to Heaven" to all the race.

and thereby obtained control over it. But Christ has become Satan's deadly foe. He has opened a direct warfare against the devil, denouncing his work as a cheat. Jesus has determined that this "gate to Heaven" shall be forever closed; and Satan, who has blessed the race by opening this door, must die for his works. John 3:8; Rev. 21:4; 20:10; Eze. 28:12-19.

As a consistent opponent, Christ often interferes with Satan in his legitimate business of opening this gate to some saint of God. Christ declares himself directly opposed to Satan's business, and that his power has already become weakened, and must finally cease altogether. A few cases will illustrate this. "A certain centurion's servant, who was dear unto him, was sick, and ready to die [enter the gate of Heaven]. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. . . . They besought him instantly, saying, That he was worthy for whom he should do this." Luke 7:2-10. The record shows that Jesus defeated Satan in his effort to open the gate that time.

Take another case, That faithful servant of God, Epaphroditus, whom Paul says was his brother and companion in labor, and fellow-soldier, . . . was sick, nigh unto death [the gate of Heaven], but God had *mercy on him.*" Phil. 2:25-27. In this instance, again, God defeated Satan in his good work of taking this faithful servant into Heaven. Just how Paul could regard the shutting the gate of Heaven in Epaphroditus' case, just as he was about to enter, an act of mercy to him, I am unable to conceive.

We read that Hezekiah was treated in a similar manner. Isa. 38:1-19. Satan succeeded in leading Moses to sin at the waters of Meribah-adish, for which the "gate to Heaven" was opened to him. Deut. 32:51; Ps. 106:33. But Christ, true to his profession, was displeased with Satan's success, and had a contest with him, and rescued Moses from the "gate to Heaven." Deut. 9; Matt. 4:1-5.

With this view of Christ's work, it would be natural that the sisters of Lazarus, who were so intimate with Jesus, should say, "Lord, if thou hadst been here, my brother had not died." No wonder, in view of Christ's profession that he is "going about doing good," that "he groaned in spirit, and was troubled," so that he "wept," he contemplated taking one whom he loved into Heaven. John 11:11-44.

Is not this sufficient? Who can believe a theory that leads to such ridiculous absurdities? It staggers human credulity that great and learned men can be found who believe such an erroneous doctrine without once calling it in question! In the name of reason, the Holy Bible, and the work of Christ, let us abandon a doctrine that was founded by heathen philosophers, and perverts the mission of Christ, propagates the lie Satan told in Eden, contradicts the Bible, sends men to their reward before having been judged, destroys the doctrine of a future judgment, makes nonsense of the resurrection and the second advent of Christ, teaches that all the race, regardless of moral fitness, will enter Heaven, and builds the railroad upon which ritualists run the train of "consultation with familiar spirits," expressly spoken of by the Spirit of God as "seducing spirits," which should disappear in the "latter times," and "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of the Lord Almighty." 1 Tim. 4:1; Rev. 16:14. Obedience to the law and to the testimony; if they speak according to this word, it is because there is light in them."

SELF-EXAMINATION.

FIFTEEN minutes a day devoted to real self-examination and prayer will prevent an honest man from going very far astray. The regulation, whether secret, family, or public, without self-examination, has little restraining and no gaining power. From such prayers a man can go forth to commit sin. After such prayers his heart sinks under trial as though he had not

prayed at all. Wonder is sometimes expressed, and oftener felt, when men supposed to be regular in prayer fall into sin. Inquiry and observation, not seldom confirmed by their confessions, often show that their prayers have been mere parrot talk. It is not essential to say certain things in a certain way, at a certain time; but it is essential to feel that without special help from God we shall surely sin this day, and to ask that help in words born of need, desire, and faith.

Days of special temptation should be days of special prayer. Some think that no good comes of prayer unless a blessing is consciously received at the time, and say, "I prayed, but it did no good; I felt the same as before." This is an imperfect test. Do not pause when the prayer is ended to see how you feel, but go at once to the business of the hour, expecting to be helped therein and kept from sin. As we do not feel the strength our daily bread supplies but as it is used, so when the day is done you will find that your prayer has been answered.—*Christian Advocate.*

"YOU HATH HE QUICKENED."

BY FRANK STARR.

THE kindness and love of God to us may be thus illustrated: A wealthy man lends a needy laborer \$100. When the note is due, he goes to his debtor and finds that adversity and sickness have prevented him from earning the money as he had expected to do, and now he cannot meet the obligation. Helpless he lies on a sick-bed, his family are destitute, his children famishing. What think you the benevolent creditor does?—hand over the note, tell the poor man he has forgiven him all that debt, and go away and relate his own benevolence? Would this meet the necessities of the case? Could the cancelled note heal the sick, and feed and clothe the suffering children? Ah, the philanthropic heart of the creditor goes out in pity at the sight; he procures medical aid, food, and clothing immediately. When health has returned, the grateful man labors most cheerfully to repay in some measure his bountiful benefactor.

The great God, in his infinite goodness, forgives the repenting sinner all his trespasses. But is this all we need? With shame we hide our famished, sin-sick souls, and cry, Unclean. How can we do good that are accustomed to do evil? Who shall deliver us from these bodies of death? Thank God for deliverance. With forgiveness of sins that are past, he sends that quickening power that will enable us to live unto him in the future.

"Just as I am—poor, wretched, blind—  
Sight, riches, healing of the mind,  
Yea, all I need, in thee to find;  
O Lamb of God, I come, I come."

SOMETHING MORE TO BE DONE.

BY WM. PENNIMAN.

THE Methodist Conferences have taken a noble position in refusing to license preachers who use tobacco; but we think they should take another step in the way of reformation, and that is, to refuse to take lay-members into their churches, even on probation, who use the vile weed.

And there are other abuses that need to be corrected. Christ made a whip of small cords, and drove out the money-changers from the temple, as they were making the house of God a house of merchandise; but what would he do now if he were personally on earth, and should attend some of the church fairs and festivals where young ladies (?) allow themselves to be kissed for twenty-five cents, and where cakes with gold rings in them are given to those who guess the nearest on the length of a pole? In one case a wealthy young man who wished to purchase a cake was made to bid as high as three hundred dollars, and that, too, by *making him bid against his own money.* Church gambling is not the only feature in the case, although it is worthy of being included, with common gambling, in Talmage's enumeration of the "ten plagues in New York City."

At one festival, about \$30 worth of cigars were sold to help pay the bills of the church. We earnestly hope and pray that the Methodist Church (others are equally guilty), as they will not allow their preachers to use tobacco, will also take another step in the way of reform, and not allow their lay-members to eat and smoke it to help raise money to build houses for them to preach in.

THE ARCTIC WINTER.

LIEUTENANT SCHWATKA, the Arctic explorer, gives some interesting facts in regard to the character and duration of the Arctic winter. He says:—

"The generally received opinion that the Arctic winter, especially in the higher latitudes, is a long, dreary one of perfect opaque darkness, is not strictly correct. In latitude 83°, 20 min., 20 sec., the highest point ever reached by man, there are 4 hours and 42 minutes of twilight on Dec. 22, the shortest day in the year in the Northern Hemisphere. In latitude 82°, 27 min. N., the highest point where white men have wintered, there are 6 hours and two minutes in the shortest day; and 328 geographical miles from that point must yet be attained before the true Plutonic zone, or that one in which there is no twilight whatever, even upon the very shortest day of the year, can be said to have been entered by man. Of course, about the beginning and ending of this twilight it is very feeble, and easily extinguished by even the slightest mists; but, nevertheless, it exists, and is very appreciable on clear, cold days, or nights, properly speaking.

"The North Pole itself is only shrouded in perfect blackness from Nov. 13 to Jan. 29, a period of 77 days. Supposing that the sun has set (supposing a circumpolar sea or body of water unlimited to vision) on Sept. 24, not to rise until March 18 for that particular point, giving a period of about 50 days of uniformly varying twilight, the Pole has about 188 days of continuous daylight, 100 days of varying twilight, and 77 of perfect inky darkness (save when the moon has a northern declination) in the period of a typical year. During the period of a little over four days, the sun shines continuously on both the North and the South Pole at the same time, owing to refraction, parallax, semi-diameter, and dip of the horizon."

CORRECTION.

[A duplicate of the following article was sent to the *Crisis* for publication; but we have failed to note its appearance in the columns of that paper, and so, according to Bro. Colcord's request, give it a place here.—ED.]

1. In the *Crisis* of Sept. 7, in a report from J. C. and S. E. Smith, I am represented as teaching that Christ commenced to cleanse the "holy of holies" in 1844.

Not so. My belief is that our High Priest began that year, to cleanse the "sanctuary," Dan. 8:14; and not simply the apartment within the "second veil." Heb. 9:3, 23. (See type in Lev. 16.)

2. I do not believe, as was reported, that the duty of God's people to sabbatize on the seventh day was first made incumbent on them in 1844.

Nay, verily! God's holy Sabbath was sanctified, or "proclaimed," "for man" before the fall, and comes to us from Eden. Nothing contrary to this have I endeavored to teach.

3. I understand the definite time at which our Master will return is when the number of those who are to people the kingdom of the "last Adam," 1 Cor. 15:45, will be obtained. This is known to God, but unknown to man. Hence such texts as Matt. 6:10; 2 Pet. 3:12; Rev. 3:11, etc.

I regret that this correction has been demanded; but trust you will place me in a true light before those who have read Eld. Smith's article.

Truly,  
G. W. COLCORD.

Walla Walla, W. T., Oct. 3, 1881.

P. S. Since writing the foregoing correction, I have met Eld. Shaw, Eld. Santh's co-laborer.



and one who was present at the time I spoke, and he would not say that I took so absurd a position in reference to the Sabbath. Eld. Wm. Russell, Milton, Oregon, was present, and is ready to testify that I made no such statement. S. E. Smith, one of the reporters, was not present, hence heard not one word I said.

G. W. C.

## TIME.

BY OTHO C. GODSMARK.

SILENT as the leaves have fallen  
From their homes of vernal green;  
Noiseless as the clouds are marching  
Through their distant azure sheen;

Silent, aye, as silent ever  
As the workings of the mind,  
Are the changes Time is bringing  
O'er the face of all mankind.

Noiselessly he walks beside us,  
As we tread life's weary way,  
And he leads us ever onward,  
Will not for one moment stay.

We must go when'er he calls us,  
Though our hearts with sorrow bow,—  
Cannot linger, cannot tarry,  
We must do his bidding now.

Time is ever urging onward,  
Will not stop or stay his course,  
Will not check his round of moments  
From their never-ending source.

We are but the clay or marble  
In the changing hands of Time,  
And he molds us to his liking,  
To the measure of his rhyme.

He is ever, ever with us  
From the cradle to the tomb;  
And he spares not youth or manhood  
As he robs them of their bloom.

Some he gives the sweetest roses—  
Sweeter far than earth can grow—  
But to pluck and crush them madly  
Ere their value we can know.

He but smiles to see our anguish  
As he paints the pallid brow;  
He but laughs in fiendish glory  
As we o'er some loved form bow,

Stooping low to catch the murmur  
Of the lips we fondly press,  
As we lay our loved ones gently  
On their couch of final rest—

Oh! 'tis then we feel his presence,  
Know that he is with us still,  
And that we are helpless mortals  
To the changing of his will.

Is there not a coming morrow  
When we'll triumph o'er this foe,—  
When we'll stand all freed from bondage  
In the glory angels know?

Yes; then hasten, O thou morrow!  
When we'll know no more Death's reign,  
When our bodies, all immortal,  
Shall be free from sin and pain;

When the sheaves are gathered homeward,  
And Time's weary race is run,  
When we meet our Lord and Saviour  
And eternity begun.

## THE HEBREW COMMONWEALTH.

BY MRS. M. E. STEWARD.

EVERY town in Judea had its elders, Josephus says seven in number, the rabbins say from three to twenty-three, according to its size. They formed a court of justice, determining minor matters in their respective localities. This was what Jesus referred to as "the judgment." Matt. 5:22. Their only mode of punishment was "forty stripes save one."—*Scott*.

The Sanhedrim at Jerusalem was the supreme court, or "council." Matt. 5:22. It was instituted after the prophetic office ceased, in the time of the Maccabees, and was composed of seventy members, probably in imitation of Moses' seventy, besides the high priest as its president. Most of its members were priests or Levites. "The authority of the Sanhedrim was very extensive. It decided cases brought before it by appeal from inferior courts; and even the king, the high-priest, and the prophets were under its jurisdiction. The general affairs of the nation were brought

before this assembly, particularly whatever was in any way connected with religion or worship. The right of judging in capital cases belonged to it, until this was taken away by the Romans a few years before the time of Christ."—*Bible Dictionary*.

## RELIGIOUS SECTS.

The principal religious parties were the Pharisees and the Sadducees. The former first appeared as a sect after the return of the Jews from the Babylonian captivity. (*Bible Dictionary*.) They recognized not only the inspiration of the Old Testament, being "rigid interpreters of the letter of the Mosaic law," but they added to it a vast number of minor precepts, for the observance of which they were very tenacious, as they were also for "ostentatious austerities and mortifications." "Some were inflated with spiritual pride, others were detestable hypocrites." Our Lord did not condemn their observance of outward forms, as keeping the Sabbath holy, constant prayer, and familiarity with the Scriptures ("they are said not to have passed a day without reading the decalogue"), tithing, even to the most insignificant herbs. "These," said Jesus, "ought ye to have done:" but the heart of love was wanting, and this made all their self-denial offensive to God. Alas! predominant is the sect of the Pharisees in our day. How few are in possession of a truly converted heart, which would make their righteousness to "exceed the righteousness of the scribes and Pharisees." As, anciently, there were among them men of genuine piety, a Joseph of Arimathea and Nicodemus, the aged Simeon, etc., while a Paul cries emphatically, in the midst of his earnest labors for Christ, "I am a Pharisee, the son of a Pharisee," Acts 23:6, so we may have both "the form of godliness, and the power thereof."

The sect of the Sadducees, the Talmudists say, was founded by Sadue, or Sadducus, who lived about three hundred years before Christ. The Sadducees not only disregarded the unwritten law of the Pharisees, but also parts of the sacred Scriptures. They pretended to receive other portions, but "did not properly obey them." They were the atheists and infidels of their time. They believed in God, but not in angels or spirits, Acts 23:8, in no "future state of rewards or punishments," but considered that all the good and evil promised and threatened in the Bible referred to this life. Prosperity they credited to the divine favor, and poverty or affliction was evidence of God's displeasure; so they argued that to relieve such was working against God, and was wrong. "A convenient opinion for a hard, selfish heart!"

The Pharisees were so much more popular with the people than the Sadducees that Josephus says, "When they [the Sadducees] become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear with them."

How often we see the same spirit in our times,—men yielding honest convictions, not because they are wrong, but to please the people alone. This is not the spirit of Him who said, "I have trodden the wine-press alone, and of the people there was none with me." Isa. 63:3. Nor of his apostle who wrote, "At my first answer no man stood with me, but all men forsook me; . . . notwithstanding the Lord stood with me, and strengthened me." 2 Tim. 4:16, 17. Though deserted by even his Christian brethren at Rome, and with martyrdom "at hand," he is immovable, and triumphs in God, a view of whose favor eclipses all the evil he has received from man. He exclaims, "The Lord will deliver me from every evil work [blessed, inspiring assurance!] and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen." Verse 18. Well would it be if all would adopt the motto, "Be sure you are right, and then go ahead."

The scribes, in earlier times, were writers who attended the king and gave the people his laws, Jer. 52:25, answering to a secretary of State. In later times they were those who kept the sacred books, and understood and taught them.

Ezra 7:6; Matt. 2:4. "They had the charge transcribing them, of interpreting the more difficult passages, and were especially skilled in those glosses and traditions by which the Jews made void the law. Jewish writers speak of them as the schoolmasters of the nation; and one meeting the people from time to time, in every town, for the purpose of holding familiar discussions and raising questions of the law for debate. Their influence was of course great." "has been said by the Jews, 'If but two would enter Heaven, one would be a Pharisee, the other a scribe.'" The scribes were either Pharisees or Sadducees.] Many of them were members of the Sanhedrim. The same persons who are termed scribes, are in parallel passages sometimes called lawyers and doctors of the law. Matt. 22:25; Mark 12:28. Hence 'scribes' also used for a person distinguished for learning and wisdom." 1 Cor. 1:20.—*Bible Dictionary*.

The Essenes, or third sect of the Jews, according to Josephus, was a community of 4,000 men or farmers, holding their property as common stock. They were very abstemious in their lives; they neither had wives nor servants, "as thinking the latter tempt men to be unjust, and the former give the handle to domestic quarrels, but as they live by themselves, they minister one to another." He says they did not attend the Jewish festivals, and this is the reason assigned for their not being mentioned in the New Testament.

## MODERN MARTYRS.

THE eleventh chapter of the Epistle to the Hebrews has been called the "Westminster Abbey of Old Testament Saints." There is a niche for these old heroes and a monumental inscription for each. Then, as room begins to fail, one grand memorial slab is inscribed for those who cannot be mentioned by name in detail, and one comprehensive outline of their triumphs of faith.

Often it occurs to the reader of the chapter to ask whether there is equally now an open field for the heroic endeavor and endurance of faith, whether there be any such thing as modern martyrdom. In former ages the tests of fidelity to Christ were severe. Go into the Church of San Stefano at Rome, and the panels set forth the tribulations through which the early disciples entered the kingdom of God. Stephen was stoned, Peter crucified, James beheaded, Paul torn to pieces of wild beasts, if these traditions be true. Some were boiled in caldrons of oil; others were stretched on the rack, burnt at the stake, buried alive; no ingenuity was spared that could, by the refinements of cruelty, put faith and faithfulness to the test.

But in these days we face no such horrors as terrors. The tests of Christian character—loyalty, are no longer exile, persecution, imprisonment, torture, and death. Civilization has brought toleration, and made cruelty distasteful even to those who are not Christian disciples. In enlightened communities, the profession of Christ is rather a glory than a shame, and the church is the highway to popular respect and regard. In God's providence, to confess Christ is no longer linked with loss of property, liberty, or life.

Is there, then, any room for martyrs in modern times? Are there tests of our piety and loyalty to Christ, which, though different in form, are as decisive as the old ordeal of fire?

1. The modern martyr is he who dares to live an *unworldly* life. Before the days when Constantine wedded the profession of piety with the possession of state patronage, secularism had begun to invade the house of God. The spirit of the world was shaping the doctrine, department, policy, and polity of the church. Worldly men and maxims and measures began to count and prevail, and even the Reformation of the sixteenth century, which did so much to revive evangelical faith, did very little to divorce church and State, and separate the secular from the spiritual. Nothing is more needed to-day than a practical separation from the world, not in form

the anchorite, but in fact, in spirit, like the Master, who even at the wedding feast at Cana manifested forth his glory. To be brave and intrepid enough, firmly and fearlessly to protest both by words and life against worldliness in the church; the spirit of caste invading Christian equality; the spirit of fashion turning the sanctuary into a place of display; the spirit of frivolity, treating with lightness sacred and solemn things; the spirit of selfishness that sneers at self-denial; the spirit of rationalism that would take out of the Bible all miracle and mystery,—to withstand and oppose all these, demands the faith and firmness of a martyr. The drift is toward the world, and he who swims heavenward opposes the current. The preacher, the pastor, the disciple, who in these days dares patiently, constantly, firmly to "stand up" for spiritual truth, worship, teaching, and holy living, may still find that "all who will live godly Christ Jesus shall suffer persecution."

2. There is room for martyrdom still in unflinching loyalty to Scripture principle and practice. The tendency always is to make void the word of God through human tradition, to disregard the divine pattern of heavenly things, and introduce into God's house what is foreign to the spirit of the gospel. From time to time devout and godly souls are moved to attempt reforms, to purge out the old leaven and insist on reforming even the conduct of worship. These are God's checks on apostasy. A few men may stand as a barrier to arrest the downward movement of the church, and turn the tide to purer channels. Crises arise now and then which involve principles, and which way the crisis shall determine may, under God, depend on the heroic soul, who at the opportune moment speaks or acts. In the church, as in the world, there are always many who will follow if some will lead. The outspoken conviction becomes a voice for the unspoken convictions of the multitude; and he who dares to do, marshals the line the host who would do if they dared.

After all, if we study the secrets of the triumphs of faith, they are the same in all ages. They appear first in character, in the power to receive, and the power to receive the things of God; and then in conduct, in the heroic endeavor and patient endurance, which belong to holy living. To every saint these triumphs are equally open and needful, and sometimes the subtlest temptation is that which is the least apparent. Prosperity ruins more souls than adversity, and popularity is a worse snare than persecution. It is easier to go to the stake once all than to bear a daily cross without murmuring or faltering. As Dr. John Hall says, there is still room for heroes, and heroes are wanted."—Arthur T. Pierson, D. D., in *N. Y. Observer*.

THE DISCIPLINE OF PAIN.

HUMAN beings shrink from pain. They grow weary under affliction. They often murmur beneath this chastening of the Lord, and cannot understand why they should be so afflicted, and need to endure so much. Their views are often too narrow for practical application. "We know that all things work together for good to them that love God;" but they are unwilling to let all things work for good. They desire that each particular thing may work for their own special, present comfort and benefit. In this desire they cannot be gratified; for in the accomplishment of the divine purpose many things are brought about which, considered by themselves, might seem to be evil; and there is no Scripture which says that this or that particular thing, considered by itself, works for good, but simply that all things, considered in their length and breadth, work together for good, to them that love God.

One of the most merciful of divine arrangements is the law of pain, which, more than any other thing, tends to the safety and preservation of human life. The man who came home intoxicated, and having stupefied his nerves by alcohol, cast his feet into the stove to warm them,

waked from his drunken stupor to find that his feet were burned off. Nothing but the sense of pain saves us from similar catastrophes. Freezing, burning, maiming, and destruction in almost every form, is guarded against by the protective power of pain. Neuralgia warns us of our danger from overwrought nerves. Sciatica protects us against paralysis; and every pain which men feel in some way contributes to human safety. There are many people who would never rest from unreasonable toils, if pain did not compel them to seek repose, and thus result in prolonging their lives. Many a man is deterred from vicious indulgences by the dread of the pain, languor, and disease which he knows will follow in the wake of vice. So the results which follow wrong-doing are in their nature beneficial to man. Sin is worse than suffering, and he who by the intervention of suffering is preserved from a life of sin, has abundant reason to give thanks to God for the mercy that, through pain, protects him from wrong.

We may also be comforted under suffering by the thought that we are safer in affliction than in prosperity, and that sickness often serves to keep us back from the sins by which those in the possession of health are led astray. And how well we can afford to suffer the light afflictions which are but for a moment, if the far more exceeding and eternal weight of glory rewards our pain.

Even here in this life God can make pain easy and affliction light, and can lift us up when cast down with sorrow, and shed upon us the peace that passeth understanding and knowledge. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." It is far better to go a sad and weary road which leads us to the city of our God, than to tread the broad and flowery path which conducts us to eternal ruin. It is better to bear the discipline of pain which shall prepare us for immortal pleasure, than to follow the ways of sinful delight, and sink at last in perdition's burning depths.—Selected.

LATER YEARS THE BEST YEARS.

To a man of middle life existence is no longer a dream, but a reality. He has not much to look forward to, for the character of his life is generally fixed by that time. His profession, his home, his occupation will be for the most part what they are now. He will make few new acquaintances—no new friends. It is the solemn thought connected with middle age that life's last business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to look back and marvel with a kind of remorseful feeling that he let the days of youth go by half enjoyed. It is the pensive autumn feeling—it is the sensation of half sadness that we experience when the longest day of the year is passed, and every day that follows is shorter, and the lights fainter, and the feebler shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible—when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westing, he looks back on things behind. Now, this is a natural feeling, but is it the high Christian tone of feeling? We may assuredly answer, No. We who have an inheritance incorruptible and undefiled, and that fadeth not away, what have we to do with things past? When we were children, we thought as children. But now there lies before us manhood, with earnest work, and then old age, then the grave, and then home.

And so manhood in the Christian life is a better thing than boyhood, because it is a riper thing; and old age ought to be a brighter and a calmer and a more serene thing than manhood. There is a second youth for man, better and holier than his first, if he will look on, and not back. There is a peculiar simplicity of heart and a touching singleness of purpose in Christian old age which has ripened gradually, and not fitfully.

It is then that to the wisdom of the serpent is added the harmlessness of the dove. It is then that to the firmness of manhood is joined almost the gentleness of womanhood. It is then that the somewhat austere and sour character of growing strength, moral and intellectual, mellows into the rich ripeness of an old age made sweet and tolerant by experience. It is then that man returns to first principles. There comes a love more pure and deep than the boy could ever feel. There comes a conviction, with a strength beyond that which the boy could ever know, that the earliest lesson of life is infinite—Christ is all.—P. W. Robertson.

AN EXTRAORDINARY POSITION.

BY ELD. WM. COVERT.

WE are often referred to the fourteenth chapter of Romans for evidence that the Sabbath is not binding. Of course we are not allowed to explain this scripture so as to harmonize with the other texts upon the same subject; so we will quote from this chapter only, and make our deductions without reference to any other passage. "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. . . . He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. . . . And he that doubteth is damned if he eat."

In harmony with the idea stated above, we must conclude that it makes no physical difference with us whether we eat or not, just so we can be religious enough to be thankful for our freedom in the matter. Certainly the scripture quoted teaches just this, if it is not connected with other testimonies that will give us an explanation of what it does teach. This would certainly be an extraordinary position; but then such a stretch of faith is a necessary element in credulity; for the same rule can be applied to the Sabbath day, and will free one from observing the Sabbath, just as we are freed from the necessity of eating food.

This position reminds us of the boy who tried to carry himself over the river in a basket.

"Happy is he that condemneth not himself in that thing which he alloweth." Consistency is not only a "jewel," but it is a very rare one. Truth can take a position without fear of being out of harmony with itself. Truth agrees in all its parts. All truths can work together without friction.

—The Quaker poet, John G. Whittier, at the request of one of the lady managers of the fair and festival of the Brooklyn Industrial School Association, which closed in the Brooklyn Academy recently, sent a new poem, which was published in the *Fair Journal*. The following are the lines, which are entitled "Valuation:"—

The old 'Squire said, as he stood by his gate,  
And his neighbor, the Deacon, went by,  
"In spite of my bank stock and real estate,  
You are better off, Deacon, than I."

"We're both growing old, and the end's drawing near;  
You have less of this world to resign;  
But in Heaven's appraisal your assets, I fear,  
Will reckon up greater than mine."

"They say I am rich, but I'm feeling so poor,  
I wish I could swap with you even,  
The pounds I have lived for and laid up in store  
For the shillings and pence you have given."

"Well, 'Squire," said the Deacon, with shrewd common sense,  
While his eye had a twinkle of fun,  
"Let your pounds take the way of my shillings and pence,  
And the thing can be easily done."

—"If you always remember that God stands by as a witness of whatever you do either in soul or body, you will never err, either in your prayers or actions, and you will have God abiding with you."—From *Epictetus*.

—"Have you read Wesley's sermon on 'The Use of Money'?" "No." "Then do, and know how to get your money's worth."

## The Family Circle.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### CHARITY.

GIVE to God's poor! The generous hand,  
That gives as unto it is given,  
Shall reap a rich reward from Heaven,  
While yet endure the sea and land.

While tempests rage, and all without  
Presages winter's gloomy reign,  
Let hearts be warm, and still remain  
Uncankered or by fear or doubt!

No selfish thought bids us enfold  
Our hearts within an icy wall!  
We shall be free to share with all  
That gift of God not bought or sold.

And not a cup of water given  
In name of Him who lulls the sea,  
Shall be without its special fee,  
Shall go without reward of Heaven.

This knowing, let us all unite,  
The cause of God's own poor to aid,  
He will repay, as He has said,  
Where dwell their angels blest in light.

—Selected.

### AFTER MANY DAYS.

DAVID BRUCE was a young artist in Philadelphia, nearly forty years ago. He painted portraits until he had made money enough to take him to Rome for two or three years. When he came back he had gained high and just ideas of art, and much technical skill. But very few people bought pictures forty years ago, and the times were as hard as they are now.

David, with his mother and sister to support, soon found himself without a dollar.

"I'll have to come to you for work," he said, bitterly enough, to his Uncle Ben, who was a carpenter. "I can drive a nail and handle a saw, if I cannot paint pictures worth buying."

"Na, na, my lad. When ye've got a trade, stick til't," said the hard-faced old Scotchman, "though I could wish ye had a decenter one, my own; for example."

So young Bruce contented himself with a diet of black bread and milk, to give his mother and little Jennie a full share of provisions.

Matters were fast coming to an extreme. There was little but bread and water in the larder for anybody, when David received an offer of work from a manufacturer of wall-paper, who was in need of new designs.

His Uncle Ben brought the man to see him.

"Here's a rare chance for ye, lad. Mr. Jenkins will pay ye well, na doot. My nephew has been for years learnin' his trade in the capitals of Europe," turning to the manufacturer, a red, pudgy little man. "Ye'll find he's fitted to design your paper to satisfaction."

"Why, Uncle," said David red with rage, "I'm not a dauber of signs and wall-paper! I paint landscapes—great historical pictures."

"Ye're a fule!" whispered his uncle. "Have ye a mind that yer nither shall starve? You look at her thin cheeks yonder."

David glanced into the other room. He was very civil to his visitor after that, though secretly he gnashed his teeth in mortification.

"You must put your best touches on, Bruce," said the manufacturer. "I'm not easily pleased. I never pay for the first design, but if I approve it, I'll be a liberal patron."

"I imagine you'll be satisfied," said David loftily.

The next day the carpenter came to see how his work progressed. "There are a half dozen designs. I dashed them off this morning," said David, indifferently.

Ben looked them over through his spectacles. "I'm no judge of such matters. Are these good, David?"

"Good enough."

"Is it the best ye can do?"

"Certainly not. Do you think I'd put my best work on wall paper? Did I go to Rome for

"Dinna ye mind the gude Book says, 'Whosoever thy hand findeth to do, do it with thy might?' Now, there's my journeyman, Jock Sawtree," laying the papers carefully in a pile on the table. "Jock says to me this mornin', 'Ben,' says he, 'why do you plane off the top planks of the perch as smooth as the bottom? It's a wasting of time,' says he. 'Nobody'd know if you slighted them.' 'Jock,' says I, 'I'd know.'"

David looked at the old man a minute, and then gathered up the designs and threw them into the fire.

"You're a better artist than I," he said.

"I know naething about art, but I know what's honest," said Ben.

David spent the rest of the day on a design. It was the best he could do. In the evening he showed it to his mother and Jennie.

"My idea is the paper of a chamber, in which the occupant, waking from sleep, shall have a glimpse of the field outside."

The ground of the design was the pale blue of the air, against which waved long fine grasses and white wild daisies, with here and there a joyous song sparrow, in flight, or poised to sing.

"It is the field where you used to play when you were a boy, David!" cried his mother.

"I know it, mother."

David had put so much feeling and his tenderest recollection into the sketch that he felt it must succeed. But the next day he received a curt note from the manufacturer, stating that he "could not feel justified in employing him. This design, being the first, was, of course, his property."

"So my best work is wasted," said David.

Several weeks later he saw in the windows of the manufacturer in High street paper printed in his design. It sold rapidly. But the truth was, the manufacturer chose to employ cheaper and inferior workmen.

The times began to revive soon after that. Young Bruce had a commission to paint the portrait of the mayor, and so became well known. Presently his landscapes were sold. Slowly and surely he went on his way to fortune, carrying his dear old mother and Jennie with him; and after a little a wife and baby were added to the happy household.

There were one or two little incidents in his after life which I wish to recall.

Many years after he had gained fame and prosperity he visited a brother artist of yet higher standing than his own, who lived in a bleak district of New England. His host had but one child, a boy of about eleven, who was carried into the parlor by two men, seated in an easy chair. He was worn to a shadow, but his face was full of sensitive feeling.

"My boy has been an invalid from his cradle," his father said. "For months in the year he is not able even to leave his bed."

Bruce, during his stay, became much attached to the little fellow. One day his father said to him,—

"This month of August is Charley's one glimpse of freedom. During the fall and winter he never leaves his room, and is not able to read, to amuse himself with toys, or even to listen to music. By the way, I found a rare pleasure for him last winter, most unexpectedly, in an old-fashioned wall paper, of a singular design of leaves, wild flowers, and birds flying here and there in the summer light. He used to lie and look at it with real delight. 'It just takes me right out of doors, papa,' he said; and he would fancy stories about the birds and tell them to his mother by the hour. There is really remarkable artistic merit in the paper. I should like you to look at it."

"I should be glad to see it," said Mr. Bruce, who was troubled just then by some far-off memories.

When he carried little Charley into the chamber, after awhile, and heard him explain his "winter garden," his pale face reddening with pleasure, the tears came to Bruce's eyes.

Five years later, in looking over a Western newspaper, Bruce found this paragraph:—

"By the confession of Jim Budd, last week, just before meeting his fate on the gallows, it was proved, as our readers will remember, that

Oscar Arnold was innocent of the crime of forgery, for which he was sentenced five years ago. Arnold was an old man, a farmer, whose life had always been inoffensive before his trial. His pardon was sent at once to the prison, but arrived just too late. The old man had died the day before. He had been confined to his cell for months and some kindly soul had covered the walls with a cool, summery paper, with birds flying here and there through the grass. The prisoner, as his mind failed, took as great delight in these picture walls as a child, fancying himself, poor fellow, free, and in his own fields again."

Not long afterward, Bruce passed through the city where Arnold had been confined, and visited the prison. The wife of the jailer told him the whole pathetic story, and showed him the white daisies and song sparrows on the wall. "I fancied myself out of doors among them, poor soul," she said, "and so died calm and happy. The Lord put it into the heart of somebody to paint that paper, I think. I wish the design could know the good it has done."

Bruce stood in the cell, himself a gray-haired man, looking at the work of his youth; and thanked God for every stroke which had made wild flowers or birds more real or true. He remembered Ben's motto, "Good work always pays the worker, soon or late." But he thought no work ever paid him as this had done. *Youth's Companion.*

### WHEAT AND CHAFF.

WE went, last October, to spend the day at father's. The farm is ten miles from town, and John and I are such busy people that we do not often get out; but on the fifteenth anniversary of our wedding we took all the children out in the early train and made a day of it. The young folks were in high glee at finding father gathering his winter apples, and the boys brought chairs for mother and me down to the orchard that we might sit there all day and share the fun.

I am always richer after a visit to mother. I don't mean the Bellflower apples, and the fragrant hops, and the chickens for Sunday's dinner, though all these, and more of the same sort, result from the visit. But mother is one of the strong women in all matters of practical womanly duty and never fails to illumine my dark places.

"Why, Jessie, how your children grow," said the dear old lady, laying down her knitting watch their romps under the "rambo" tree. "How old is Margaret?"

"Fourteen, mother, and Janet thirteen; almost before I get out to Cloverdale again they will be young ladies grown."

"Well," said mother, "you need n't look like a tombstone; there is nothing on earth sweeter than grown daughters, except, indeed, baby daughters."

"Ah, mother," said I, with an air of wide experience, "you don't know what it is to bring up girls in a city. The temptations to worldliness are so great. Margaret and Janet are both members of the church, but so are most of the young ladies in our circle of acquaintance, and yet their worldly and irreligious conduct is a pain and a stumbling-block to all old-fashioned Christians. They dance 'the German,' mostly go to the theater, and some of them play cards with young men. Already my girls are beginning to think it hard that they cannot go dancing-school. I cannot tell you how present is my anxiety about them. It steals away the enjoyment of their sweet girlhood."

I waited eagerly for mother to speak, only the click of her needles, the falling of apples, and the children's gay voices broke the silence.

"Can't you help me?" I asked.

"No, Jessie," said my mother, "you cannot shift these responsibilities; you and John must bear them together. But I may allow myself to make a suggestion. If you fill a bushel measure perfectly full of wheat, how much chaff can you find?"

"Grandma, Grandpa says please come and show him which trees you want kept for apple-butt. Mother was gone some time, and when



came back we talked of other things, but my mind was full of her wheat and chaff conundrum.

"Certainly, my dear," John said, when I told him what mother said to me, "but you mustn't think that wise saying is going to smooth all your paths. In the first place, you've got to decide, and sometimes in ten seconds, which is the wheat and which the chaff. Then the devil serves up chaff in tempting form to these young folks, and it sometimes happens that they choose the chaff in spite of you. However," he added earnestly, "do not be discouraged; your dear old mother is right; that is the line to fight it out on. And, Jessie, don't give yourself anything to do that can interfere with your filling up the measure with wheat. If you go into it with them, you can make sewing-societies, and Sunday-schools, and home and foreign missions, and the lesser interests of French classes, and crocheting, and crewels so inviting that they will not hanker after the 'German.'"

Mrs. Park tells me, when she comes over to tea, that my neighbors think I am getting very self-indulgent to put out my sewing and gad about with my girls.

But yesterday Janet came to consult me about a birthday present she was getting ready for Margaret; it was a dainty silk scroll to hang over her writing table, the ferns and wild flowers illuminating what Janet said, with the color deepening on her lovely cheeks, was their favorite verse:

"God make my life a little song  
That comforteth the sad;  
That helpeth others to be strong,  
And makes the singer glad.  
God make my life a little staff,  
Whereon the weak may rest;  
That so what health and strength I have  
May serve my neighbor best."  
—*Christian Weekly.*

### Our Craft Societies.

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

—Thou knowest I need a cross to bear;  
And needful strokes thou dost not spare,  
To keep me near thy side.  
But when I see the chastening rod  
In thy pierced hand, my Lord, my God,  
I then feel satisfied!  
—*C. Wilkins.*

### SKETCHES FROM EARLY METHODISM.

Those acquainted with the early history of Methodism are aware of the rapidity with which it penetrated different countries. Even during the life of Wesley it found its way to remote localities. Neither sequestered villages, hidden mountain regions, frontier settlements, nor coast lands were too secluded for its entrance. The motive power in this movement was not wealth, popularity, or worldly gratification of any kind. To a great extent it was as in the days of the apostles and early Christians, and as it was in the Reformation; in fact, as it has always been in every reform movement connected with the cause of God. Even the efforts of its enemies to destroy and pull down only helped to scatter the seed which in every direction sprung up and bore abundant fruit.

Unlike many popular revival efforts of later years, this movement commenced small, but maintained a permanent growth. In giving the causes which brought about this wonderful prosperity, Mel Stevens, LL. D., in his "History of Methodism," says: "Individual members or families, on moving to new homes, or in their temporary sojourns, were expected to be witnesses for their faith on all possible occasions. Should they meet one or two of their brethren, or any serious persons in any place, the prayer-meeting was usually attempted, and its results were gathered to the class-meeting. The prayer-meeting was then movable from neighborhood to neighborhood, or it was multiplied till it could accommodate with its devotions the inhabitants of various quarters. Lay Methodists were expected to pray and exhort in these meetings; not those who did not, but those who did not, were exceptions to the general rule,—anomalies, excusable only on account of some obvious vocal or mental defect. If there

were few or no male members for such services, devout women could perform them; for while Methodism did not receive fully the Quaker opinion respecting female preaching, it allowed its women to take part in these modest meetings, both by prayer and exhortation; and to this fact must be attributed the interest and success of its social devotions wherever it has extended. The removal of a Methodist or a Methodist family to a new town or village usually became, therefore, a means of Methodist propagandism; the prayer-meeting producing the class-meeting, the class-meeting becoming the nucleus of the society."

Thus it was by personal missionary labor by the laity that this work was largely accomplished, and that, too, with few helps in the way of publications, etc. Their devotion and earnest efforts, accompanied by God's blessing, brought about great results, such as can never be secured by mechanical labor and the best of appliances alone.

The manner in which Methodism was introduced, and the rapidity with which it spread, in the West Indies, illustrates its rise in many other places. In 1786, a ship having on board four missionaries, bound for Nova Scotia, was so nearly wrecked on the passage that it was obliged to make for these islands. The missionaries, as usual, were very zealous in their efforts among the passengers, and the superstitious captain attributed all of their disasters to the fact that they were on board the vessel. "There is a Jonah on board—a Jonah on board," exclaimed he, as he walked the deck, and rushing into the state-room of Dr. Coke, one of the missionaries, he seized his papers and books and threw them overboard, threatening the gentleman himself with the same fate if he was caught praying again on board.

Antigua was the island upon which they first landed. While walking the street, Dr. Coke fell in company with a man who was on his way to public worship, from whom he learned that there was at that time on the island a large Methodist society, all colored persons but ten; also, the following circumstances concerning its origin:—

Twenty-eight years before, Nathaniel Gilbert, a lawyer and Speaker of the House of Assembly in Antigua, was on a visit for his health in England, and, with two of his slaves, listened to the preaching of Wesley at Wandsworth. Two years after they returned to Antigua. Although a man of prominence, having attained to the dignity of speaker in the legislative assembly, Mr. Gilbert at once began missionary operations in the most simple and humble manner. At first he assembled a few persons, negroes, at his own house, with whom he read the Scriptures and prayed. Soon he stood among them as an "exhorter" and not long after he became a lay preacher, thus bringing upon himself great contempt from his former associates. He persevered, however, and founded a society of nearly two hundred members. After his death, the society was held together by the labors of two devoted colored women, who maintained prayer-meetings among the converts.

(To be continued.)

### REPORTING.

BY JOSEPH CLARKE.

I HAVE been thinking how greatly the missionary work would prosper if all would report, instead of about thirty-five per cent reporting, as now. At least ninety per cent should report, leaving ten per cent for drones, sick and disabled persons, such as accidentally do not report, and children who are too young to report, but are still old enough to learn to do missionary work. Ten per cent is sufficient for these classes; but if older and more interested persons would encourage all to report who might do so, this might be reduced to less than ten per cent of failures.

Eld. H. A. St. John used to say that these blanks for reporting were a kind of looking-glass, in which each member could see just how much he had done; and that if each one would regularly fill out his report, even if he only put in a little donation, it would tend to stimulate to still greater efforts.

We who have worked in the T. and M. enterprise from the first, well know that it is a good work, and one that pays well; it gives such an excellent chance for all to be useful, even the least of us. Now let us all come in, and pay our dollar to begin with, not being particular to exact any remuneration; and then, as we draw out our

quota of publications, let us pay for them, unless we are too poor. This will help along our societies in their good work. Then let us go on, and at the close of every quarter make out our reports to the librarians in proper time, thus making it possible for our officers to perform their duty. Then, at the end of the year, when the summary of T. and M. work comes out, we can feel that we have furnished some little aid, at least, in making out that interesting report; and when in the great day the Master makes up his jewels, and the workers are all gathered home, some sheaves will be ours in the final ingathering.

### A GOOD EXAMPLE.

THE librarian of the Georgetown, Colorado, T. and M. society, writes to the REVIEW AND HERALD as follows:—

"Having looked for a report from our State society in the REVIEW during the past year, and not having seen one, we send our report for the year 1881 direct to the Office:—

|   |         |
|---|---------|
| No. of members,                             | 8       |
| " " missionary visits,                      | 181     |
| " " letters written,                        | 29      |
| " " " received,                             | 17      |
| " " Signs taken in clubs,                   | 10      |
| " " pages tracts and pamphlets distributed, | 23,085  |
| " " periodicals distributed,                | 1,278   |
| " " Annuals given away,                     | 28      |
| Donations received,                         | \$49 10 |

"We hold meetings once a month, and are trying to do what we can."

We doubt not there are other local societies, and districts also, that have been disappointed in not seeing their report appear in print. If such societies will forward their reports, a place will be given them in the REVIEW. This of course only applies where State societies have failed to report.

M. L. H.

### SOUTH LANCASTER, MASS., V. M. SOCIETY.

THE annual report of the South Lancaster V. M. society for the year ending Oct. 1, 1881, is as follows:—

|   |        |
|---|--------|
| No. of members,                             | 32     |
| " " reports,                                | 61     |
| " " letters written,                        | 2,197  |
| " " " received,                             | 584    |
| " " visits,                                 | 373    |
| " " periodicals distributed,                | 15,411 |
| " " pages tracts and pamphlets distributed, | 30,371 |
| " " subscribers obtained for periodicals,   | 57     |

MRS. MARY L. PRIEST, Sec.

### THE YOUNG AND THE OLD.

THE feeling prevails to a large extent in the church, at least in the United States, that young men can accomplish more labor than old. This is true no doubt as respects physical labor; and in a field requiring a very large amount of travel probably a young man should be preferred. But it is not true as respects mental labor, and certainly it is not true as regards moral influence. In this connection it is pleasant to recall the amount of mental effort and moral influence exerted by the two principal leaders of the parties in the late contest in Great Britain. Beaconsfield was over seventy years old; yet there were few men who could successfully compete with him in the discussion of the great questions of statesmanship. Gladstone is said to be seventy years old, and he has performed feats in popular oratory almost unequalled, and has succeeded in overturning the Beaconsfield Ministry at the very time it was conscious of strength and dared him to the contest. And if such exploits may be accomplished in political affairs, why cannot our strong men of seventy in the church, conduct a crusade against sin and Satan with equal energy?—*Christian Press.*

—God's love is always the same, but hearts receive it differently, just as the sun quickens the humming bird and revives the snake, gives the lily its whiteness and the hemlock its poison, calls forth the fragrances of the garden and the malaria from the swamp. It softens wax and hardens clay, not because there is any difference in the influence that flows into these two, but because their natures are different.

—Most of the beatitudes which Infinite Compassion pronounced have the sorrow of earth for their subject, but the joys of Heaven for their completion.—*H. More.*

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 17, 1882.

URIAH SMITH, - - Editor.  
J. N. ANDREWS, J. H. WAGGONER,  
CORRESPONDING EDITORS.

## ANSWERING OBJECTIONS.

WE think it may be safely stated that Seventh-day Adventists understand as well the arguments which can be brought against the prominent points of their faith as do any of the opposers whom they are called to meet. In some instances they understand them vastly better, and we are persuaded that very many times objections have been put into the mind of the objector which he never would have thought of had they not been stated, in our desire to present all the points of the opposition in their fairest light and to their fullest extent.

We recall many instances where some objection stated in this way has been seized upon with great avidity by the opponent, and notwithstanding it was fully answered, has been used by him as if it were unanswerable, to prejudice the uninformed against our cause.

Now we believe there is a better way to treat these subjects and these men, without ignoring any real point at issue, or any of the arguments which can be brought up against our views. And this way, we would suggest, consists in presenting the matter in such a form that the objection will not be stated, although it will be clearly answered. Thus the ground may all be covered, and should any objector present adverse arguments in the form in which objections may be framed, those who have listened to the presentation of the truth would recognize at once that that position had been met and the difficulties explained, although it had not been presented in that form. Those points would be kept, perhaps, from many minds who would be needlessly troubled by them, who yet would have a clear view of the truth as taught by the Scriptures. Is not this a point worthy of consideration by our ministers and such of our brethren as are inclined to the more forensic part of our work?

## ORTHODOXY AND SPIRITUALISM.

WE charge orthodoxy with laying the track over which the car of spiritualism is running with its present fearful momentum. If the teaching instilled for ages into Christendom be true; namely, that the dead are conscious, and that their disembodied spirits are all about us, cognizant of our actions, knowing vastly more than we know of our surroundings, and able to teach and help us, why should they not communicate with us? Why not make known their presence and give us the benefit of their new experience and their large increase of knowledge? Would we willingly excuse them if they did not?

The following paragraph is the language of Bishop Simpson, clipped from a late Philadelphia paper. If all this be true, who can deny the fundamental claims of spiritualism? Under the heading, "The Spirit World," he says:—

"The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us—but where are they?—Just beyond the line of the invisible. And the fathers and mothers who edu-

cated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away, it may be very near us, in the Heaven of light and love. Is there anything to alarm us in the thought of the invisible?—No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world."

And suppose that just then a few raps were heard upon the head-board, or some contiguous place, and it should be made to appear that some intelligence was at work producing the raps, and that that intelligence should claim to be the "dear one" sitting by his pillow, could Bishop Simpson have denied it? Or could any one holding similar views under like circumstances deny it? But not to deny it would be to expose one's self to any seductive teaching which such intelligence might be disposed to instill into his mind. And then, if the agency be evil, how we are exposed to the wiles of the devil, and how certain we are to be taken captive by him at his will.

Now there is evidence, amounting to a demonstration, that the agency working in modern spiritualism is that described in Rev. 16:14,—“spirits of devils, working miracles.” Their teaching and their fruits, an infallible test according to our Saviour's instruction, plainly show this.

And what safeguard have we against this nefarious work? None, whatever, while we cling to that error which the religious world has unfortunately so long and so closely cherished, that man has a spirit which survives the death of the body, and which, in a disembodied condition, but yet conscious and intelligent, roams at will through space, and haunts the abodes of the living. We must first of all cast this aside, and take our stand firmly upon the inspired declaration that “the dead know not anything;” that they remain in the grave unconscious till the resurrection; and that, till then, they have no part in anything that is done under the sun. We are then prepared to withstand any deceiving denizen of the spirit world which tries to approach us in the garb of our departed friends.

We can never be too thankful that in these latter days the great question of man's nature has been so fully discussed, and the light of the Scriptures has been so clearly presented, showing that man is a unit in his organization, not a duality or a trinity; that the dead are unconscious; that the incorrigibly impenitent will finally cease to be; and that Christ, the Saviour of men, enjoys the high glory of being to a lost world the only source of future bliss and immortality.

## CAN'T I EAT SOME PORK?

WE are sorry to see any one approach the question of the use of swine's flesh somewhat after the petulant manner of a disappointed child deprived of some cherished gratification, foregoing the use of the unwholesome article, not from the high motive of a proper care for this wonderful physical organism which we possess, and the high vantage-ground of victory over all the baser appetites, but from an apparently very reluctant surrender to a powerful constraint.

To the question which stands at the head of this article the answer suggests itself, If you are willing to run the risk of trichina, if you are willing to fill your body with the foulest humors, and clog the system with that which is utterly unfit to be used as food, and violate the laws of health until the most thrilling themes will elicit from the stunted mental and moral sensibilities scarcely

more than the sluggish grunt peculiar to the animal upon which you have been feeding, then by all means throw the lines upon the neck of appetite, and gorge yourself with the scrofulous compound.

To the Jews, the swine was pronounced unclean and many are exercised over the question whether this distinction is still binding, taking the position as we learn with surprise, that if it is not, they will return to their feeding upon that animal which, led by its own low instincts, is so inclined even after it has been washed, to return to its wallowing in the mire. Now, if to keep these individuals from using swine's flesh it is necessary that they believe the law distinguishing between meats clean and unclean to be still binding, let them believe it by all means; but we think that there is just as effectual a position, and a far safer one to hold, on this question.

On this point, remember, we are all agreed, namely, that the flesh of the swine should be discarded utterly as an article of food, the only difference between us being the ground on which we rest that conclusion. Respecting the use of different articles for food, there is a fitness of things which must be regarded. From some we instinctively shrink at first sight. From others we learn from experience that it is best to refrain from a hygienic standpoint. This law, we believe, lies back of all distinctions that ever were made and is, in its very nature, perpetual and immutable just as the moral law lies back of all ceremonial law, being founded in the very nature of things. The distinction of meats given to the Jews as a ceremonial regulation, no doubt had reference largely to this principle, but in their case it had another object, which was to guard them against the idolatry of the nations around them, who made large use of the swine in their sacrifices. To make this doubly sure, the Jews were forbidden even to touch the animal, and whoever touched it was, in the rubric, just as unclean as he who had eaten it. But no one will claim, certainly, that such a regulation is binding at the present time.

Of the teaching of the New Testament on this subject, it will be sufficient to notice only the following instances: God would send Peter to Cornelius, a devout Gentile. Acts 10. To prepare him for his visit, he saw in a vision a sheet let down from Heaven with all manner of four-footed beasts and creeping things therein, and the command was given him, "Arise, Peter; kill, and eat." He declined, on the ground that he had never eaten anything common or unclean. The voice answered, "What God hath cleansed, that call not thou common." What bearing had this upon Peter's going to Cesarea to preach to Cornelius? Just this: The Jews esteemed the Gentiles unclean because they made use of articles of food which, according to their law, were unclean. Hence by this vision the Lord taught Peter not to call them unclean any longer on this ground. That ceremonial distinction had therefore ceased to exist; but we are not to conclude from this that either Peter or Cornelius had liberty to eat those things which were unfit to be eaten or were unhealthy in their effects. The fourteenth chapter of Romans clearly teaches the same thing, as do also passages in Corinthians and Timothy, which it is not necessary to mention.

The question may be asked, then, What ground have we on which to reject the use of swine's flesh as food, if that ceremonial law is not now binding? Answer: If it is, as has been shown a thousand times, and can be clearly demonstrated, unhealthy in its effects, the source of disease and physical degeneracy, we have lying back of this the great hygienic law forbidding the use of such articles as food, which of course was not affected by the abolition of the ceremonial regulations of the Jews; and may trace the matter back still further till it lodges in the bosom of the law of God itself for hav-



of a command which reads, "Thou shalt not kill"? And as it is an acknowledged principle that the bidding of the highest in any class of crimes includes all below it, so does not the sixth commandment prohibit, not simply the actual and violent taking away of life, but all those practices—such as the use of any article as food or drink which is contrary to the physical laws of our being—which tend to the development of ill health and physical degeneracy, and the shortening of our days? To those, therefore, who affirm that they will make use of pork as an article of diet if the law concerning clean and unclean meats is not now binding, we say, Have you no regard for the sixth commandment of the decalogue of Jehovah? And will you persist in a course, which clearly comes under the condemnation of that precept, because the weaker and lower law regulating its use among the Jews has been taken away?

**THE CHICAGO SABBATH (SUNDAY) COMMITTEE CALLED FOR.**

THE Chicago correspondent of the *Presbyterian* becomes excited over the shortcomings of the Chicago Committee on the "Observance of the Sabbath" (Sunday), and calls them to the front in the following lively style:—

There are a few people still living in Chicago who have a hazy recollection that it once had a committee on the "Observance of the Sabbath." When these people were younger than they are now, it was supposed to be the business of this committee to promote and secure the better observance of the Sabbath in Chicago. Some of us would be pleased to know what has become of this committee—whether its members have all died of old age or from overwork in writing too many circulars; or whether a majority of them are still alive, and in a working condition. If the organization still lives, why does it not kick occasionally, and show some signs of life? Why does it not rise and dust itself, and do something? It has scarcely been heard from since its appointment. Meanwhile the desecration of the Sabbath here has weekly and frightfully increased until Chicago has become the most openly wicked city in these United States. All our saloons, and with one exception all our theaters, are open on the Sabbath. A street-car company wishes to repair an old track, or to lay a new one, it does that work without molestation upon the Sabbath, and for months after month. There was a time when the committee was reported to be trying to cure this alarming and disgraceful state of things by "moral suasion." Now, "moral suasion" is undoubtedly a good thing sometimes, but very often the best moral persuader is a heavy club in strong hands. And if this committee, supposing it to be alive, will go to work with legal clubs, of which there are plenty lying around loose, and will prosecute these and other offenders against our Sabbath laws, it will do something worthy of its name. Is any such action to be expected?

**COURSE OF READING FOR MINISTERS.**

THE REVIEW of Dec. 20 contains the report of the Committee on a Course of Reading for Ministers, which is as follows:—

"We recommend that all our ministers, both ordained and licentiates, be requested to pursue the appended course of reading.

"We further recommend that the Committee on Credentials and Licenses in each Conference, examine the candidates yearly, to see whether they have pursued the course of reading recommended.

"We also recommend that all our ministers now holding credentials and licenses commence on Jan. 1, 1882, the reading of the Bible, Testimony, Vol. 1, and such works prescribed for the first year's reading as they have not previously read."

Then follows a list of books recommended to be read. At first, this may seem to be a task imposed on our ministers; but a proper amount of systematic reading is very essential to a healthy condition of the mind. It is contrary to the laws of the mind for individuals to follow a certain round

of duty without some provision by which the mind can be fed with new ideas. God made the mind to expand and grow, and throughout eternity it will never cease to reach out after the Infinite. The Bible is unlike all other books, in that it bears the marks of an infinite mind. Familiar texts may be read over a thousand times, and yet another reading will give new light which had never before been seen. Man can never fully comprehend all that is contained in the Scriptures, and should therefore never tire of reading them. The mind of man, unlike the mind of beasts, is designed of God to grow and expand, and should this growth cease, his usefulness would come to an end. And unless some course of discipline is adopted, the mind will become dwarfed and its influence circumscribed.

Some of our ministers increase in usefulness. They become strong men. They are self-made men. They are capable of holding almost any position in the cause of God. They are informed upon the topics of the day, and are not only familiar with our publications, but with those works which throw light upon the position and faith which we as a people hold. But it is not so with all. Some do not grow. They have a set of sermons which they can preach, but oftentimes find themselves in the condition of Lord Dexter, who, when called upon at one time to offer a prayer, replied that he had never learned but two prayers, and not either of them was fitting for that occasion.

We think that all must see that some course of reading is necessary if we become useful men in the cause of God. It is not unfrequently the case that the first year the labors of a young minister in presenting the truth are crowned with success. Souls are led to take their stand upon it, churches are raised up; but when his experience should make him far more useful, he is less successful, and in fact accomplishes but little. Is there not a reason for this? May it not be that while he was obliged to study and to seek God earnestly for help in order to be able to present the truth to others acceptably, his mind was reaching out and grasping new ideas, and with these fresh thoughts his hearers were fed? After a time, having learned the truth, the necessity of studying and disciplining the mind is not realized, and therefore it ceases to grow.

**THE AMOUNT OF READING RECOMMENDED.**

The amount of reading recommended by the Committee may seem to be large at first thought, but by giving it a careful consideration it will be seen that, including three chapters in the Bible, it will amount to only about fifteen pages per day. An ordinary reader will read a page of the size of Geikie's "Life of Christ," which is as large as any book recommended in the first year's reading, unless it be Rollin's Ancient History, in less than two and one-half minutes, but allowing a minute and a half more to meditate as one would read, one hour each day would be sufficient to accomplish the amount of reading which is recommended.

There is no minister of good health who should not be able to devote that much time to the improvement of his mind. Should he rise at five in the morning in winter, and at four in summer, he could perform this reading before commencing the duties of the day. And then, should he carry with him a book so as to employ his leisure moments during the day in reading, he could accomplish twice the amount each day that is recommended by the Committee. A pocket dictionary, or something similar to it, giving the proper pronunciation and spelling of words, is also a useful companion. I speak from what I know and what I have seen. It would be astonishing to those who have never tried it, to find the amount of reading that can be accomplished when a systematic course is adopted daily, and the leisure mo-

ments are filled up. This movement should not be an impulsive one, but one that should be followed up throughout the year. This reading was recommended to commence Jan. 1, 1882. We trust that it will not be neglected, but that there will be one general effort made to adopt this course of reading according to the suggestion of the Committee. At the close of the Conference year, it will be ascertained how many of our ministers have adopted a systematic plan of reading.

S. N. HASKELL.

**MR. MILLER AND THE PHRENOLOGIST.**

FROM the 6th to the 9th of March, Mr. Miller lectured in Medford, Mass. While here a friend took him to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was about to examine. The phrenologist commenced by saying that the person under examination had a large, well-developed, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend,—

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hare-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining and the head of Mr. Miller, as he fancied it would be.

"Oh, how I should like to examine Mr. Miller's head!" said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand on the organ of marvelousness, he said, "There! I'll bet you anything that old Miller has got a bump on his head there as big as my fist;" at the same time doubling up his fist as an illustration.

The others present laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his witticisms on Mr. Miller.

"He laughed; 't was well. The tale applied Soon made him laugh on t' other side."

He pronounced the head of the gentleman under examination the reverse, in every particular, of what he declared Mr. Miller's must be. When through, he made out his chart, and politely asked Mr. Miller his name.

Mr. Miller said it was of no consequence about putting his name on the chart; but the phrenologist insisted.

"Very well," said Mr. M.; "you may call it Miller, if you choose."

"Miller, Miller," said he; "what is your first name?"

"They call me William Miller."

"What! the gentleman who is lecturing on the prophecies?"

"Yes, sir, the same."

At this the phrenologist settled back in his chair, the personification of astonishment and dismay, and spoke not a word while the company remained. His feelings may be more easily imagined than described.—*Life of Miller.*

**DISTRIBUTION OF LABOR IN MAINE.**

IN accordance with the resolution passed by the General Conference, and reported in REVIEW of Dec. 20, 1881, we make the following division and arrangement of labor:—

Eld. R. S. Webber will labor in Dists. No. 1 and 2; Eld. S. J. Hersum, in Dists. No. 3 and 4; and Eld. J. B. Goodrich in Dists. No. 5 and 6.

We recommend that each minister visit each church and body of Sabbath-keepers within the limits of his division, and labor for the spiritual advancement of each, setting before our people the importance of sustaining the different branches of the cause by their prayers, accompanied with almsgiving. Acts 10:2, 4; Mal. 3:10.

MAINE CONF. COM.

—The following are said to be the sixteen American inventions of world-wide adoption: The cotton gin, the planting machine, the telegraph, the grass mower and reaper, the rotary printing press, steam navigation, the hot-air engine, the sewing machine, the India-rubber industry, the machine manufacture of horse shoes, the sand blast for carving, the gauge lathe, the elevator, artificial-ice-making on a large scale, electric magnet, and its practical application to telephone.

## A HYMN AT SEA.

[Dedicated to Bro. Loughborough and party, who are now crossing the ocean on their way to engage in the work of the English Mission.]

O God! we look to thee,  
Whose way is on the sea,  
While forth we sail;  
Our ship in safety keep,  
Guide us across the deep,  
And bid the tempest sleep  
And stormy gale.

Our skill and strength are vain  
If, vexed, the raging main  
Its surges rear;  
Within their angry grip  
Crushed is the stoutest ship  
And blanched the boastful lip  
That mocked at fear.

Our strength and helper thou,  
O guard and help us now  
And evermore;  
With courage fill each breast,  
To bear and do the best,  
Till we at anchor rest,  
Our perils o'er.

Thus our life's voyage guide;  
Bid passion's storms subside,  
Our way command;  
May we obedient be,  
To serve and honor thee,  
Till we have crossed the sea  
And reached the Land.

Then, on the peaceful shore,  
At home forevermore,  
In thy embrace,  
The pure and good among,  
We'll join the happy throng  
Who sing, in endless song,  
Thy saving grace.

## 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.

## WISCONSIN.

*Scott, Jan. 9.*—Last week I spent five days in holding meetings and visiting families among the Belgians at five different points. Strict attention was given to the word spoken, which seemed to be appreciated by all. An interesting Roman Catholic family have embraced the Sabbath, and others are favorable. Last Sabbath and first-day I attended the quarterly meeting with Bro. O. A. Olsen and the church at Fort Howard. Had services in the English, Scandinavian, and French languages. The Lord met with us by his Spirit.

A. C. BOURDEAU.

## OHIO.

*Darlington, Jan. 4.*—Held meetings at Shiloh from Nov. 25 to Dec. 12. About twenty are keeping the Sabbath. Bro. Davis and brethren from New Haven met with them. They have a Sabbath-school. Will probably erect a church in the spring.

Went from Shiloh to Fairview near Mt. Gilead, and remained there until Jan. 2. The weather and roads were very unfavorable. Five have decided to keep the Sabbath. Hope for a good work there yet, as many are convinced of the truth. Have obtained ten subscribers for our periodicals; and sold about \$6.00 worth of books.

A. M. MANN.

*Clyde*—Attended the church quarterly meeting at Clyde. The turnout was very good. The ordinances were celebrated. Some present had not had a like opportunity for about two years. The business meeting on first-day was well attended, and passed off harmoniously. It is a good indication to see our brethren turn out to business meetings. Nearly all who were present pay tithes, and the unanimous expression of all such was that they believed and felt that it was pleasing to God. Some were very anxious to tell how the Lord had verified his promise of blessing and prosperity to them, when they had proved him by bringing all the tithes into his storehouse. I would like to say to my brethren everywhere that you know not how much the cause suffers nor how much you are losing by your negligence in this respect. If you are not proving the Lord by doing your duty in this matter, I verily believe the Lord is proving you. Brethren, let us come up to the help of the Lord against the mighty, and I truly believe we shall see the cause of God prosper greatly in our day.

H. A. ST. JOHN.

## KANSAS.

*Sterling, Rice Co., Jan. 8.*—I began meetings near this place at the Jarvis Creek school-house, Dec. 26. The interest has been excellent from the first, and the house crowded nearly every night. Have canvassed the Advent and Sabbath questions quite thoroughly, and many are convinced of the truth. Last Sabbath our meeting was well attended, and several observed the day for the first time. We hope to see much good done here, and ask the prayers of the church that our labors may be abundantly blessed of God.

My address is as above till further notice.

R. F. BARTON.

*Milan, Jan. 1.*—The meetings at this place closed Dec. 27. The discussion continued only little more than a week. After the first discourse the objector presented no new matter upon the law. He endeavored to introduce faith as the only requisite to salvation, yet frequently affirmed that the only point in dispute was that he claimed the law abolished while we maintained it was still obligatory. I then requested the people to elect moderators who should confine disputants to the points at issue, as my opposer had stated he would continue this course all winter. I felt that necessity demanded that such restrictions should be placed upon the discussion as would bring the points in dispute to an issue, and end the controversy. My disputant objected, stating that if he were shut off from faith he would be like a ship without a rudder, yet admitted that we were a unit so far as faith is concerned. My point was sustained, after which I replied to the argument based on the 6th and 7th chapters of Romans. The position of my opponent was the usual one. The law was dead, so we could be married to Christ. After my reply, my opponent arose and said he had received more light upon this question than he had ever before had. He would go home and read his Bible, and if it was really true that the same law united us to Christ that before held us under condemnation, he would preach it with all his power.

The cause has lost nothing here by this examination. There is an increase of interest and there are several families that we hope will yet accept the faith. The Sabbath-school is well attended. A company of eleven have signed the covenant. A T. and M. society has been formed, eleven copies of *Signs* have been subscribed for, and \$2.75 worth of books have been sold. Nearly all have signed the teetotal pledge. I return home for a short time. Shall then go to Sedgwick, where an earnest call waits. Oh that the Holy Spirit may arouse us to a more earnest effort to send forth the solemn cry. "Am I my brother's keeper?" has lulled us to repose. My dear brethren, what if God shall require the blood of our friends and neighbors at our hands. Let us be diligent, that we may be found faithful and wise stewards when he comes.

G. H. ROGERS.

## NEBRASKA.

*Hubbell, Jan. 9.*—We commenced a course of lectures near this place Dec. 31, about five miles from the place where we held our last meetings. The interest is good. The house is crowded nearly every evening. We have spoken twice on the Sabbath question, to a crowded house. This is a Methodist neighborhood. The local minister is present every evening. There is a good spirit in the meetings. The people are searching their Bibles to see if these things are so. We have received a great number of our different periodicals from our brethren, which we are using in the missionary work. We hope to see fruit from the seed we are sowing. We meet Sabbath with the company we have lately organized.

DANIEL NETTLETON.

## MINNESOTA CONFERENCE.

*Spirit Lake, Iowa, Jan. 9.*—Have closed labor at the Herrick school-house for the present. The interest was small at first, only a few attending the meetings, but the attendance increased until the house would scarcely contain the audience at times. Continued meetings for four weeks. I sold some books, and obtained some subscribers for the *Review*. Fourteen signed the covenant, which makes over twenty adults in this band, besides the children. A Sabbath-school was organized, which will contain over thirty members.

They take a club of ten *Instructors*. Bro. Herr was chosen to lead the meetings. Sabbath and Wednesday evening prayer-meetings were appointed. May the dear Saviour meet with them and keep them from the evil that is in the world.

W. B. HILL.

## MICHIGAN.

*Shelby, Jan. 11.*—I came to this place Dec. 10 and have remained here nearly two weeks. The church had not enjoyed any ministerial labor some time, and were becoming quite seriously entangled in church difficulties. From the commencement, the Lord seemed to be on the given hand, and our meetings were characterized by tenderness and contrition of heart. On Sunday Jan. 1, the second day of our services, the Spirit of the Lord came in with power, subduing every thing before it. Hearty confessions were made and apparently perfect reconciliation secured. The brethren are very much encouraged at the prospect, and are more fully united than they have been before in years. They hope soon to be able to put up or rent a place of worship in the village of Shelby. Heretofore they have met in school-house about two and a half miles out from that place. Shelby is a thriving little town, and we believe that it would, under favorable circumstances, prove to be a good field of labor. Fifteen subscribers were obtained for the *Review*, and eleven for the *Instructor*. We intend to leave to-morrow for Wright, where we expect to attend the district quarterly meeting next Sabbath and Sunday.

W. H. LITTLEJOHN.

*Napoleon, Jan. 6.*—In company with Bro. E. Daniels, I attended the quarterly meeting of the Napoleon and Summit churches, this being the first quarterly meeting held by them since their organization. Both these companies were without ordained officers, and in a sadly neglected condition, but holding on faithfully. On placing before them the fact that in union there is strength, they unanimously decided in favor of a consolidation of both churches, to be known as the Napoleon church. Officers were then chosen and ordained and the ordinances celebrated. Officers were elected for the Sabbath-school, and the main point of labor specified by the Conference received attention. All our deliberations were done with the fear of God before our eyes, and walking in the counsel; and the influence of the Spirit of God was present in a wonderful manner, melting all tears. We felt indeed that it was good to be there. The spirit of union that now prevails bespeaks for this church a happy and prosperous future. We are thankful to God for the help of his Spirit, that is ever given us when walking the path of duty.

A. W. BATHER.

*Coldwater, Jan. 4.*—We have just finished our labor in the city of Coldwater. Our brethren furnished us a comfortable hall on Main street where we labored for about two weeks, with good attendance from the outside, considering the rival influence of holidays, which gave rise to the customary preparations for festal pleasures in the various churches. We have tried in this labor to carry out the directions of our Conference Committee. Tithes, the Sabbath-school, health reform, and T. and M. work each received due consideration. It gives us pleasure to report the cheerful and benevolent spirit this young church manifested in accepting every resolution made favorable to the various branches of our work.

This church is now in a fair way to a permanent prosperity. Millen's Hall has been rented for a year, and well fitted up for public service; and we are requested to say that any of our brethren in the ministry coming to Coldwater, will be received with the most cordial welcome. May God bless these dear brethren, and keep them safe from the coming storm, till Jesus appears to unite them with the church of the first-born in Heaven.

E. P. DANIELS.

A. W. BATHER.

*Monterey.*—Have been here now three weeks and yet the work seems only fairly begun. Our interest and attendance are increasing steadily. Fair evenings our house is well filled. Many from outside are attending, some of whom had never been before. The church is feeling very much better than it has for many years. All take heart earnestly and faithfully in the meetings. Nearly every day some one decides to obey the Lord. Last Sabbath, there were over one hundred

and twenty present at the Sabbath-school. Our prayer-meetings have been seasons of deep feeling and interest.

Many things have occurred here in past years which have not only divided and scattered the church, but created great prejudice. We have labored with all our might to overcome this. By the blessing of God, we are seeing success. It is said that the neighbors around feel better toward our people and the cause than they have before in long years. Several have embraced the Sabbath, and we believe others will yet do so. Some twenty-five or more have started to be Christians. We shall continue the work as long as the interest requires. Bro. Horton is assisting me. All the brethren and sisters in the church have aided us in every way possible. We thank God and feel encouraged.

We have just received word from the work in Otsego, which cheers us very much. The work is proving to be permanent. A sister says they did not realize how much had been accomplished for the church till the business meeting on last Sunday. Instead of the little handful of brethren usually present on such occasions, the house was nearly filled. The receipts were greatly increased, which was a matter of rejoicing to the treasurer. This is always the result of genuine conversions. We hope much for the Otsego church, and think we shall not be disappointed. D. M. CANRIGHT.

*Edenville, Jan. 2*—Came to this place Nov. 22, 1881. About fifteen years ago there was a small organization effected here, but eight years since, on account of sore trials, the church was disbanded. They have since held meetings occasionally, but for the past year and a half they have not met together; in fact, some who professed to keep the Sabbath were not on speaking terms. They received us kindly, but with one consent expressed it as their opinion that labor here would be time wasted. But, believing it duty, we commenced the work in the fear of God, and he has blessed our labors beyond our most sanguine expectations. The converting power of God came in among us. Backsliders were reclaimed, and whole families embraced the truth.

Christmas was a day long to be remembered by some. We felt impressed in the morning to hold a special meeting that day. A few of our brethren and sisters came together in the afternoon, and we read a few pages from "Spiritual Gifts." The Spirit of the Lord accompanied the testimony; heartfelt confessions were made, and the glory of God seemed to fill the room.

Friday, we were glad to welcome Bro. Fargo, Griggs, and Munger. The next day was a good Sabbath to us all. After the morning meeting, we went to the river, where more than a score of precious souls followed their Lord in baptism. A church of twenty-five members was organized, nearly all heads of families. They chose as their elder Bro. Alvin Marsh, and for deacon Bro. Joseph Hooper. These brethren were set apart to their work. It was a solemn occasion.

Sunday, a T. and M. meeting was held, and twenty-seven joined the society. Orders for our periodicals and books were given freely. Over thirty volumes of "The Spirit of Prophecy" were purchased, all our brethren subscribed for the REVIEW, and a club of Signs was taken. A Sabbath-school was organized, and twenty *Instructors* ordered. Steps were taken to build a house of worship, and we think this will be carried into effect in the spring, as our brethren here are able, and have the go-through spirit.

Some think the work here has only just commenced. Quite a number more have already decided to join us, and others are deciding for the truth daily. We take courage, and press forward. Pray for us. WM. OSTRANDER.

NOTE.—That is just the way to do it. Notice these important items in the above report: 1. Thirty volumes of "The Spirit of Prophecy" were purchased; 2. All the brethren subscribed for the REVIEW; 3. A club of Signs was taken; 4. A Sabbath-school was organized, and supplied with *Instructors*. These are four elements of strength. We think the church will prosper.—Ed.

GEORGIA.

BRO. WM. F. KILLEN writes from Perry, Houston Co., Ga., under date of Jan. 4, that he has promised to go to Brooks Co., Ga., soon, to organize a church there. From a letter from Bro. Lastinger, who resides in that county, it appears

that a sufficient number of brethren and sisters to form a small church are ready to take this important step. This will be the first Seventh-day Adventist church in Georgia.

Bro. Killen further says: "No providence preventing, I shall go to Griffin, Ga., to see the few Sabbath-keepers in that vicinity to-morrow, and spend Friday, Sabbath, and Sunday there, preaching as I have opportunity."

NEW YORK.

*Labor among the Churches.*—I left home Dec. 27, to attend the church quarterly meeting at Silver Hill, expecting to meet Eld. M. C. Wilcox; but as he did not come, we shared with the church in their disappointment. We held a two-days' meeting. All the church were present except one, and that one sent in a report. The melting Spirit of God attended the meeting. Confessions of past mistakes were made with tears, and resolutions formed to live better during the coming year. There seem to be tender feelings in regard to the difficulties of the past, especially toward those who have moved away, and a desire to have them settled.

From this place, I went to West Pierrepont to hold some meetings, then to South Pierrepont to visit the friends there. After an absence of ten days, I reached home. My health is very good, better than when I left. A. H. HALL.

INDIANA.

*Report of Labor*—I was with the Bunker Hill church from Dec. 28 to Jan. 1. Held five meetings, which were enjoyed very much by those who attended; but some stayed away. This was too bad. They are preparing to build a house of worship.

I spoke in New London New Year's night upon the subject of future punishment. One hundred and twenty were present. The subject was well received. I find the public mind is indeed eager to hear on this much-abused subject; and we should avail ourselves of these golden opportunities to instruct the people while their ears and minds are open to the truth. Satan seems to have overdone the matter on endless torment and Universalism in this country. We should step in with the Bible while the waters are troubled.

I held meetings with the Noblesville church during their quarterly meeting, Jan. 6-8. Seven meetings in all were held. Some of these were most precious seasons, especially those on the Sabbath and the closing meeting on Sunday night. As we spoke of the nature and sacrifice of our divine Redeemer, Heaven seemed to send sweet peace and joy to all in the house. Our venerable brother, Judge Colburn, of eighty-three winters, spoke in the meeting with unusual feeling and aptness. The church officers were re-elected. They need to rally on the T. and M. branch of the work. Brethren, please remember this important branch more promptly in the future. WM. COVERT.

ILLINOIS.

*Chicago.*—Our meetings with the brethren here, Dec. 30 to Jan. 3, were encouraging. All seemed of good courage, and hopeful in God. Our ordinance meeting was a very precious season. There are some in this city who love the truth, and labor earnestly for its advancement. May the Lord bless these dear souls, and make them wise to win others to his truth. I believe the time is fast approaching when a thorough effort must be made in this place.

*Serena.*—Jan. 4-9, we labored for this dear people, visiting from house to house, praying with them, and holding public meetings evenings and Sabbath and first-day. There are some here who love the cause in deed and in truth. Some who had become discouraged, and were beginning to falter, have buckled on the armor anew. While trying to help these dear brethren, and water their souls, the good Lord graciously let his blessing fall upon us.

The T. and M. society work is not neglected here. A good Sabbath-school is maintained, though some of the brethren have to come quite a distance through the mud. There is a large number of youth and children here whom we hope to see converted to the Lord, and saved from the power of the enemy. May the Lord help the parents to lead them aright. R. F. ANDREWS.

*Sheridan, Jan. 9.*

OREGON.

*Meadows.*—Have lately finished a course of lectures at this place, and as a result, I expect five adults and a few children to keep the Sabbath and learn to love the truth. Another person, a young man, promised me he would obey, but feels hindered just now. Others are studying.

Have organized a Sabbath-school and arranged for meetings. Bro. Ragsdale and Rees, with their wives, expect to meet with these young believers.

Eld. Jones assisted in these meetings the first few days, then went to Spangle, W. T.; and as the small-pox has been hindering travel, stopping railroad trains, and even delaying the mails, I have not heard from him since in reference to labor.

This dread disease has caused great anxiety throughout most of this "Upper Country." About twenty-five have died in Dayton, a few elsewhere, and many others have been sick. Quarantine has been the rule. A footman traveling toward Maringo, W. T., developed the disease while on the highway. He was met by a mounted guard, who, though he begged to be permitted to go forward, with a revolver presented turned him back. One of our brethren found him lying by the road-side, took him home, gave him lodging, and the next morning, seeing that the wayfarer had small-pox, took him to the pest-house. However, it was too late; our brother and family contracted the disease. When last heard from, they were doing well. Now the danger is rapidly decreasing. These are reported news-items; but, doubtless, mostly reliable. Pray for our field. G. W. COLCORD.

ALABAMA.

*Report of Labor, Jan. 1, 1882.*—During the month of December, I have endeavored to discharge my duty in the fear of God. At the monthly meeting with church No. 1, I spoke on the end of the wicked. A good congregation was out, and good attention was paid. Bro. J. G. Waite went with me to Mississippi the second Sabbath in the month, also to Washington county the third. He has license from the General Conference to exercise his gift in speaking. He is gaining a very good knowledge of the truth. In Mississippi, the enemy was endeavoring to draw away some, and to deceive others. Our people sometimes forget that we are living when the great deceiver is working with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.

The new meeting-house in Washington county being finished, it was dedicated on Sunday by appropriate remarks and prayer.

On the fourth Sunday, there was an appointment for me about fifteen miles away. In company with one of our brethren, I went a few miles the night before, and stopped with a Methodist family. Some of the members of this family have been considerably interested in the truth, and three of them once kept the Sabbath for a short time. They are very friendly. We hope they will yet honor God by keeping all his commandments. The next morning we passed on to our appointment, some twelve miles through the pine woods. The first house we saw was the one in which the meeting was to be held. For the want of interest, and it being near Christmas, which is the great day of the year in the South, there were not enough present for a meeting. One man, with his family of six, came four miles. We went home with him, and stopped over night. We had some pleasant conversation with them. Their minds are considerably exercised on the truth. Concerning the sacredness of the seventh day, they seem nearly convinced, and stated their determination to attend our next meeting in that county if possible. C. O. TAYLOR.

IOWA.

*Labor among the Churches.*—I have recently held meetings with the churches of Winterset, Peru, Monroe, and Sandyville, and also with the company of Sabbath-keepers at Fontanelle.

At Winterset, four received baptism and united with the church. Eight joined by letter, also one who had previously been baptized, making in all thirteen accessions to this church. Union and love seem to exist among them. Bro. John Brown was elected to act as deacon of the church. They have an interesting Sabbath-school of about fifty members. Steps are now being taken to build a



meeting-house, which they need very much. Two renewed their subscriptions on the REVIEW.

Dec. 11, we held two meetings in Peru. This church is now very much reduced by removals. We hope the few who remain will prove faithful to the end. The church voted to sell their meeting-house (which is unoccupied and already needing repairs), and give the proceeds to the erection of a meeting-house in Winterset, where quite a number of their former members now live.

We held a two-days' meeting with the church in Monroe, Jasper county. The brethren were nearly all in attendance, though the roads were extremely bad. This church is not large, numbering about twenty members, and their Sabbath-school about thirty; yet they have a neat and commodious house of worship. They had previously elected J. B. Bennington elder, and Geo. Marshall deacon for the coming year. These brethren were ordained to their respective offices. Four renewed their subscriptions for the REVIEW, and nine "Memorials" were ordered.

At Sandyville we spoke mainly in reference to practical religion, presenting Christ as the pattern for us to follow. On Sunday evening, the house of worship was quite well filled with those who gave good attention to the word spoken. An elder and a deacon were elected, and a young brother, lately from England, united with this church. I obtained one name for the *Instructor*.

At Fontanelle, Sabbath meetings are regularly held, and an interesting Sabbath-school is kept up. A few that came out when the tent was there have gone back, but their loss is more than made up by others taking their places.

Sandyville, Jan. 4, 1882. C. A. WASHBURN.

New Sharon, Jan. 3.—We have just returned to this place, and held a two-days' meeting. We left here last fall under somewhat interesting circumstances. While we were here, the M. E. minister was frequently urged by his members to defend those particular tenets of their faith which seemed tottering to the fall, he, however, stubbornly refusing to do so. But no sooner had we pulled down our tent and left the place, than Eld. Frank Evans, one of Iowa's smartest men and best debaters was induced to come and repair the shattered structure. We, hearing of this, immediately took the train, and arrived just in time to hear his first lecture. Eld. Evans came with the understanding that he should receive \$5.00 per night, and all expenses paid; and, indeed, he labored hard to earn his money, speaking each night from two to three hours. He gave five lectures, devoting three to the Sabbath question and two to the nature of man.

The positions he took were original with himself, being unlike those of any denomination. They were somewhat the same as those taken by him in a debate with Eld. Canright some years ago. Almost his first effort was to grapple with the law of God, and crush it under foot, thus fighting the discipline of his own church. On the nature of man, he spoke first from the Bible, and then devoted his second lecture on that subject to the "Immortality of the Soul from Science, and Reason." Here he gave what was pronounced by many a very good "spiritualist sermon," claiming that beasts, as well as men, were immortal, and finally saying that even vegetables had an immortal soul. In reply we showed that his science was very unscientific, and his reason very unreasonable.

Eld. Evans, in his lectures, sneeringly dubbed us "boys," and said he had preached before we were born. This might be true, but we thought, at least, it was a poor argument in support of modern theology. Our bills announcing a reply, we headed: "Give the 'boys' a chance;" and then politely asked the use of the M. E. church, in which to hold our reviews. The pastor arose and said, "If you wish to reply to these lectures, you must do so under your own vine, and under your own fig-tree." This only created a strong sentiment in our favor; and that very night the Universalist church (the best church building in town), was offered us free of charge; the next morning the best hall in town was also offered free of charge. We accepted the church, and replied, taking up every proposition made by the Elder, and, as we thought, thoroughly refuting it. Our audiences were large, though many of the Methodists refused to hear us. The decision by those who heard both sides was unanimously in favor of truth. Three began to keep the Sabbath as a result of the review; and now, after holding a two-days' meeting, three more have decided to

keep all of God's commandments. This makes, in all, twenty-four or five here who are heeding the call of the third angel, and more are apparently on the eve of starting. To the dear Lord be all the praise.

We have secured a church building in Granville, a small town eight miles from here, and expect to begin a course of lectures this week. The place is noted as one where no minister can get an audience; we hope, however, to be able to rouse them in the name of the Lord. Pray for us that God will give us strength to present truth in a proper manner.

GEO. E. FIFIELD.  
L. T. NICOLA.

### HEALTH REFORM INSTITUTE.

#### FIFTEENTH ANNUAL MEETING.

This meeting convened according to appointment, Dec. 8, 1881. It was called to order by the President, Eld. S. N. Haskell, and opened with prayer by Eld. J. N. Loughborough.

The roll being called, there were found to be present sixty stockholders, representing, including proxies, nine hundred and two shares. It being necessary to have only seven hundred and twelve shares to represent a majority of the stock, the legality of the meeting was assured.

The Sanitarium having come into possession of three hundred shares by purchase and assignment, the question as to how these could be represented in the meeting was raised, and a motion was made that some person be designated to act as proxy. A motion was made to amend this in such a manner as to allow the stockholders present to represent this stock *pro rata*. An amendment to the amendment was offered to the effect that the presidents of the different State Conferences present represent this stock *pro rata*, according to the amount of stock held by the brethren in the States which they respectively represent. The motion, as modified by the amendments, was adopted.

Moved, That the Chair appoint a committee of three to secure a revised charter, putting this institution on the same basis as the Publishing Association and the Educational Society.—Carried.

Dr. J. H. Kellogg, W. H. Littlejohn, and J. Fargo were appointed as said committee.

The minutes of the last annual meeting were read and approved.

The Auditor's report was then presented, as follows:—

#### TREASURER'S REPORT FOR 1881.

##### LOSSES AND GAINS.

|   |             |
|---|-------------|
| Board and treatment,                                | \$55,847.38 |
| Laundry,  | 3,939.14    |
| Shares of stock,                                    | 350.        |
| Good Health,  | 902.06      |
| Donations to Sick Poor Fund,                        | 829.30      |
| Loss and gain acct.,                                | 3,224.90    |
|   | \$65,092.78 |
| Labor, supplies, fuel, interest, incidentals, etc., | \$43,292.21 |
| Charity treatment,                                  | 1,142.23    |
| Net gain,   | 20,658.34   |
|   | \$65,092.78 |

##### RESOURCES AND LIABILITIES.

|                            |              |
|----------------------------|--------------|
| Real estate,               | \$120,932.57 |
| Household goods,           | 20,857.36    |
| Supplies, fuel, etc.,      | 6,101.       |
| Farm stock, tools, etc.,   | 1,476.54     |
| Instruments and apparatus, | 4,000.       |
| Good-Health plates, etc.,  | 92.30        |
| Bills receivable,          | 7,735.77     |
| Good accounts,             | 26,443.33    |
| Cash in safe,              | 426.01       |
| Total resources,           | \$188,064.88 |
| Notes and bonds,           | \$94,092.91  |
| Personal ac'ts,            | 6,713.25     |
| Net Worth, Oct. 1, 1880,   | \$66,600.38  |
| Net Gain,                  | 20,658.34    |
| Net Worth, Oct. 2, 1881,   | \$7,258.72   |
| Total,                     | \$188,064.88 |

This certifies that I have carefully examined the accounts of the Sanitarium for the year ending Oct. 2, 1881, and found them correctly kept; and that the above is a true statement of the business and financial standing, according to my best knowledge and belief.

C. W. STONE, Auditor.

An interesting and encouraging verbal report was given by the medical superintendent, Dr. J. H. Kellogg, from his official standpoint, of the workings of the Sanitarium during the past year, in which he called attention to the fact that while the report showed a net gain of over \$20,000, the actual gain made during the year by the earnings of the institution was only about \$15,000, the difference being caused by the final settlement in the hands of the institution of a certain \$5,000,

the proper place for which had been in question during the last year, the money having been paid out and afterward returned. The adjustment of the accounts made the report appear better than it really was. He accompanied this explanation with the remark that the managers of the institution are anxious that every stockholder should know its exact financial standing, believing that they are entitled to such knowledge.

Statements were made respecting the reason for a better report this year than for the two years previous; from which it appeared that there had been a great increase in the patronage of the institution, and that the increase of patronage was chiefly, from the more influential and wealthy class of patients, who are anxious to obtain the best rooms to be afforded, and ready to pay well for attentions given them. While complaint has been made on the part of some of the high prices charged this class of persons express surprise that terms are so low, as they find them less than at other institutions which afford nowhere near the same accommodations, advantages, and facilities. It was shown that the complaint respecting high prices is unfounded, since the same rooms which were furnished for \$9 and \$10 per week before the new building was erected, are held now at the same price, while rooms for which \$12 per week was charged (including treatment), are now furnished for \$10 or \$11 per week, and rooms are furnished in the new main building at \$10 per week, which are in every way superior to rooms for which the same price was charged before the new building was located. No difference in treatment is made, no matter what the price paid for the room occupied; that is, the treatment given a patient who pays \$10 per week may be precisely the same in character as that given a patient who pays \$15. It is thus shown that while accommodations are furnished for patients who are accustomed to some luxuries, and willing to pay a good price for the same, better accommodations and a much larger amount of treatment are given those who need to economize than was given years ago at the same prices now charged.

While there has been a great increase of patronage, and especially from the wealthier classes, creating a demand for more expensive rooms than the institution affords, a very earnest attempt has been made to economize in every direction possible, and additional experienced help in the household department has contributed greatly to its success in this direction.

Attention was also called to the fact that although the net earnings of the institution were this year much larger than for several years previous, the amount of donations was small, being only about \$800; while the charity treatment, though shown in the report as only about \$1,100, was nearly \$3,000, as a large proportion of the charity treatment, by oversight, had been omitted from the report, the report showing only that given during the last four or five months of the year. As this amount was really earned, just as much as treatment which was actually paid for, the actual earnings of the institution should be stated at about \$17,000. In response to a question as to the amount of reduction made in the debt it was replied that during the twelve months covered by the report, the debt had been reduced about \$14,000; but during the time that had elapsed since the first of October, when the books were balanced, and this report made out, a further reduction of nearly \$10,000 had been made, making the actual present standing of the debt between \$23,000 and \$24,000 less than one year ago. The book-keeper wished to explain that of the \$26,000 good accounts, about \$9,000 was cash on deposit in the banks of this city, while an additional \$1,000 was a credit for a large amount of evaporated apples which had been sold to be paid in provisions, and other supplies, leaving only about \$16,000 as the actual amount of accounts to be collected.

Gratitude was expressed for the prosperity which has been granted to the institution during the past year, and for the confidence and cooperation of the friends of the institution, to which its prosperity is, to a considerable degree, attributable.

#### REPORT OF THE MEDICAL SUPERINTENDENT.

The report of the Medical Superintendent being called for, Dr. Kellogg stated that during the past year the number of patients treated at the Sanitarium has been greater, by about one-half, than during any previous year. During the summer, the number of patients at one time was about two

hundred, and, at the present time, although the reason when we usually have plenty of spare rooms, great difficulty is found in accommodating patients to their satisfaction. During the whole season, the gymnasium has been in use as a dining-room, the old dining-room having proved quite inadequate to the increasing patronage. Not a room is vacant in the new building, and the old main building and several cottages are pretty well filled. At the present time, the number of patients is increasing, rather than diminishing, and the prospects of increased patronage are constantly improving. No efforts of a sensational character, such as are adopted by proprietors of mineral springs and quack establishments, have been made for the purpose of drawing patients, but it has been sought to build up a solid reputation by means of the successful treatment of difficult cases, and success in such cases has been the principal mode of advertising employed. There has been a steady growth in patronage and favor with the public since an attempt has been made to put the methods of treatment employed in the institution upon a thorough scientific basis, and this is considered a demonstration of the propriety of such a course. A large share of the increased patronage due to the increased confidence given to the institution by the medical profession of the State. In fact, a large share of the increased patronage of the institution consists of persons who have been recommended to come to the institution by leading physicians in various parts of this and other States, particularly from the large cities. This fact is due not to a retrograde in the methods of treatment on the part of the Sanitarium, but to progress in appreciation of rational methods by the profession.

The success of treatment through the advantages derived from increased experience, constant improvement in methods, and addition to facilities, constantly increasing, so that we are now able to manage successfully many cases which formerly yielded very small results to treatment. This is particularly true respecting cases requiring surgical treatment. At the present time, surgical operations of a difficult character, such as are usually only performed by specialists in large cities, constitute a large part of the treatment in the institution, and afford a very considerable addition to the yearly income.

The managers feel very anxious to relieve the institution, as soon as possible, from its load of debt, so that they can gradually increase the amount of charity treatment, and thus fully attain the objects for which the institution was established; namely, the treatment of the worthy poor without money and without price. At present, we are obliged to refuse many worthy objects of charity on account of the fact that the poor fund is so greatly in arrears.

*Moved,* That Dr. Kellogg be requested to prepare and publish a medical report of the workings of the Sanitarium to the present time.—Carried.

The Chair being empowered to appoint the special committees, named B. L. Whitney, D. M. Canright, and W. C. White as a Committee on Nominations, and W. H. Littlejohn, S. H. Lane, and D. A. Robinson as a Committee on Resolutions.

After interesting remarks by quite a number of brethren present in regard to the growing and favorable reputation of the Sanitarium in all parts of the land, the meeting adjourned to the call of the Chair.

**SECOND MEETING.**—At 2:30 P. M. the stockholders met again, according to the call of the Chair, given by W. H. Littlejohn. Minutes of the last meeting read and approved.

The Committee on Resolutions reported as follows:—

*Whereas,* According to the report of the Treasurer of the Health Reform Institute, the net profits of the Sanitarium during the past year have reached the sum of \$10,000; therefore—

*Resolved,* That this result should inspire confidence, on the part of the stockholders of that institution, in the wisdom and economy of its present financial management.—Adopted.

*Resolved,* That we recognize the hand of God in calling attention to the health reform, and in providing a place where the sick can be treated in accordance with the principles of hygiene and rational medicine, and that we express our gratification at the fact, that, according to the reports submitted to this body, so many have been permanently and fully cured of difficulties of long standing, even where other systems of treatment have failed to afford relief.—Adopted.

*Whereas,* One of the primary objects in the establishment of the Sanitarium was that of furnishing for the sick

of all classes a place where they could be surrounded more perfectly than elsewhere with religious influences; therefore—

*Resolved,* That we recommend to the managers of that institution to spare no pains to make it contribute as far as possible to the conversion and spiritual growth of those who resort to it for the purpose of receiving treatment for their physical ailments.

This resolution was spoken to by A. S. Hutchins, W. H. Littlejohn, and A. C. Bourdeau, and adopted.

The Committee on Nominations reported, suggesting that the following-named persons act as a Board of Directors for the following year: S. N. Haskell, J. H. Kellogg, U. Smith, J. Fargo, W. H. Hall, G. H. Murphy, and L. M. Hall.

These persons were then regularly nominated by ballot, and elected in the usual manner.

The Committee on Resolutions further reported, as follows:—

*Resolved,* That we heartily approve the steps heretofore taken for the creation of a Sick Poor Fund, and that in our judgment it is desirable that such a fund should be continued, and that our brethren should sustain the same by their liberalities.

After some remarks, this resolution was referred to a committee of three, the chairman to be one of said committee, and to appoint the remaining members. He thereupon appointed J. H. Kellogg and G. I. Butler to act with himself as said committee.

*Whereas,* It is of the highest importance that a strong moral influence should ever surround us in our work in the Sanitarium; therefore—

*Resolved,* That we urge upon our ministers and people the necessity of recommending *only* those who are grounded and settled in the truth and of firm moral principles to come to it as helpers.

This resolution was adopted, and the meeting adjourned *sine die*. S. N. HASKELL, *Pres.*  
U. SMITH, *Sec.*

ORGANIZATION OF NEW BOARD.

The directors elect met at the office of Dr. Kellogg at the Sanitarium, Dec. 14, and effected a permanent organization by electing from their number the following officers:—

- President,* S. N. HASKELL.
  - Vice-President,* J. H. KELLOGG.
  - Secretary,* U. SMITH.
  - Treasurer,* G. H. MURPHY.
  - Steward,* W. H. HALL.
  - Housekeeper,* L. M. HALL.
  - Medical Superintendent,* J. H. KELLOGG.
- U. SMITH, *Sec.*

MINISTERIAL ASSOCIATION AT BARABOO, WISCONSIN.

A MEETING of the ministers of the Wisconsin Conference was called at Baraboo, Dec. 29 to Jan. 1. The object of the meeting was the discussion of those features of our work which demand our immediate attention, and to unite the ministers in sentiment and feeling upon these points. And further, by association and interchange of thought to increase brotherly love and confidence.

The following subjects were assigned by the committee to the several ministers in advance of the meeting: How may a minister best employ his time? Tract and missionary labor; Health reform; Proper observance of the Sabbath; Spiritual gifts; Labor for churches; Doctrinal and practical preaching; Sabbath-school work; Tithing, and Political Temperance. Nearly all the laborers were present, and as we sought the Lord his blessing rested upon us. Union and harmony prevailed, and the Lord evidently approved of our efforts to get nearer him and nearer his work.

The meeting is now regarded as a most profitable one, and the experiment as one which will bear repeating. G. C. TENNEY.

BAD TEMPERS AND THEIR FRUITS.

ABOUT the worst inheritance a person can have is that of a bad temper, and the worst mistake a person can make is to let that temper go uncontrolled. Unhappiness and a bitter life will inevitably be the result. Bishop Temple says:—

“Of all things which are to be met with here on earth, there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper. The touchy and sensitive temper, which takes offense at a word; the irritable temper, which finds offense in everything, whether intended or not; the violent temper, which breaks through all bounds of reason when once roused;

the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the willful temper, which overrides every scruple to gratify a whim,—what an amount of pain have these caused to the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses, how many a prayer have they stifled, how many an emotion of true affection have they turned to bitterness! How hard they make all duties! How they kill the sweetest and warmest of domestic charities! Ill-temper is a sin requiring long and careful discipline.”

Reader, as you value your happiness, the peace of all around you, the favor of God, and the hope of Heaven, control your temper, put away bitter thoughts, and cherish faith, hope, and love.

D. M. CANRIGHT.

Special Mention.

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

—France has declared her burial-places open and free to people of all religions.

—A Russian colony, the first in the United States, is to be planted in Louisiana. A tract of 2,800 acres has been purchased for their use.

—Dr. Guthrie used to say that beautiful Edinburgh would have to raze many of the old buildings that make the city so picturesque, before it would be safe to live in. Since 1867, the authorities have ordered 2,800 houses pulled down, as they were unfit for dwellings, and have spent \$2,500,000 in city improvements. One result is that the death-rate, which was 26 in 1,000 in 1863, is now reduced to 20.

—The immigration to this country from Europe was unprecedented last year, reaching 431,239 up to Dec. 20, but it promises to be much greater in 1882. In the two German cities of Bremen and Hamburg, about 28,000 tickets have already been purchased by parties who will sail from those ports in the spring; and from other parts of Europe come tidings of great preparation among the people for leaving their native land, and making homes in the New World.

—Bartholdi's great statue of Liberty Enlightening the World, which the French people are to present to us as an expression of their esteem for this nation, is approaching its completion. The statue is 150 feet high, and will cost \$250,000. Americans are called upon by a committee of their countrymen to contribute an equal amount for the erection of a suitable pedestal, which should be the same height as the statue. The site chosen for the statue is Bedloe Island, New York. It will be a most sightly landmark to those entering the harbor, “and with its blazing torch lighted at night, will be a beacon visible over the crowded cities clustered around the bay, and to incoming ships far out at sea.”

—It is stated by a correspondent of the *Christian Union*, that not very long since, one of the few Mohammedan converts yet made by missions in Egypt was brought before the Khedive. The convert's life had been in danger from the fury of his Mohammedan friends, and he had been sent to Cairo. The Khedive asked him if he had become a Christian, and if he was fully determined to remain one, and on receiving an affirmative answer to both these questions, instead of ordering him to prison, he said, “Every man shall have what religion he pleases here; you may go.” And yet the Khedive is a devoted Mohammedan, and it is for this reason that he has used his influence to put an end to the doseh, with which the annual camp-meeting at Cairo in honor of Mohammed's birthday used to end. (The doseh was a ceremony in which a number of dervishes prostrated themselves in the dust, while their chief rode over them on horseback.)

The same correspondent states that, although the Mohammedan, however ignorant and debased, is the true religious aristocrat, and feels himself immeasurably superior to a Christian, even though he may be that Christian's cook or bootblack, yet among the higher classes in Cairo there are some, and the number is increasing every year, who

have associated so long with Europeans in London and Paris that they have come to consider them as equals, and to prize their friendship even more highly than that of their fellow-religionists. The impression made by such is quite different from that produced by the camp-meeting held in honor of the prophet's birthday.

### THE GERMAN EMPEROR'S RESCRIPT.

WE give below an imperial rescript issued by Emperor William on the 4th inst., together with some of the opinions of the press, German, Austrian, and French, concerning it. The rescript is countersigned by Prince Bismarek, and addressed to the Prussian Ministry. We are surprised that Germany should so far forget the practical wisdom for which she is famed as to strike such a blow in favor of the "divine right of kings," thus attempting to stem the current of popular feeling that in the nineteenth century is so strong in favor of free political institutions. Does she envy Russia, and seek to emulate her example? Does she forget the Socialism with which her own political life is honeycombed? Well, she has crossed the Rubicon, and we shall await the result with some interest.

We quote from the dispatches to the daily *Inter-Ocean*, as follows:—

"The right of the King to direct the government and policy of Prussia in accordance with his own judgment is restricted, not abrogated, by the constitution. The official acts of the King require the counter-signature of a Minister, and are carried out by his Ministers. But they remain the official acts of the King, in whose resolve they originate, and who in them gives constitutional expression to his will. Therefore, it is not permissible to represent their exercise as proceeding from responsible Ministers. The Prussian constitution is the expression of a monarchical tradition of this country, whose development rests on the living relations of its kings to the people. These relations cannot be transferred to ministers, because they appertain to the person of the King, and their maintenance is necessary for Prussia. It is therefore my will that in Prussia, and also in the legislative bodies of the empire, no doubt will be allowed to attach to my constitutional right, or that of my successor, to personally direct the policy of the government. It is the duty of my ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me. I am far from wishing to restrict the freedom of elections, but functionaries intrusted with the execution of my official acts are bound to support the policy of my government, even at the elections. I shall acknowledge the faithful discharge of this duty, and shall expect all officials, remembering their oath of allegiance, to hold aloof, even at elections, from all agitation against my government."

The morning papers of Jan. 8 cautiously discuss the imperial rescript, which is regarded as fulfilling the threat of impending conflict conveyed in the recent articles in the Berlin semi-official organs and in the Vienna *Political Correspondence*. The *Vossische Zeitung* says: "A conflict can now hardly be avoided. May the nation support its representatives in their efforts to protect our constitution."

The *National Zeitung* believes the rescript was not called for by the recent debates in the Reichstag, the object of which was only to prevent the person of the Emperor from being drawn into the discussion. It says there is every reason to deprecate a conflict.

The article concludes: "The fidelity of the Prussian people to the constitution will again outlive the conflict, and the rest of Germany will not fail to follow the example."

The *Volks Zeitung* considers the rescript the forerunner of the impending crisis.

The *Tageblatt* regrets the unpleasant position created for officials by the rescript, which, it believes, is destined to produce much sorrow and trouble.

A dispatch from Berlin, Jan. 9, says: "Since the Parliamentary conflict, twenty years ago, so deep and universal a sensation never has been created as by the rescript addressed to the Prussian

ministry. The gravity of the situation is patent to everybody."

The influential press of Vienna condemn Emperor William's decree.

A dispatch from Paris, dated Jan. 8, says: "France describes the rescript of the German Emperor as a coup d'etat."

The *Temps* says it is feared the conflict will rapidly enter a new phase and assume an active character.

—When Amos Lawrence was asked for advice, he said: "Young man, base all your actions upon principle; preserve your integrity and character; and in doing this never reckon the cost."

## News of the Week.

SUNDAY, JAN. 8.—This evening the sugar refinery of Havemer & Elder, in Williamsburg, one of the most noted of the East River land-marks, was destroyed by fire. The loss is \$2,000,000, about 60 per cent of which is covered by insurance, the risks being taken in small sums in many companies. 1,000 men will be thrown out of employment.

—It is alleged that in Northern Minnesota thousands of acres of land have been fraudulently located by speculators under the pre-emption laws.

—During the year 1881, 13,830 persons died in Chicago, of whom 7,405 were children under 5 years of age.

—By an explosion of fire-damp in a coal shaft, which occurred near Lansford, Pa., yesterday, nine persons were injured, three of them fatally.

—Emperor William of Germany has asserted his right to shape the affairs of government.

—England and France have declared in unmistakable terms their determination to maintain the authority of the Khedive of Egypt against any disorder.

—MONDAY, JAN. 9.—A Berlin paper which spoke of the Emperor's Rescript as a *coup d'etat*, has been seized by the police.

—A bill proposing a constitutional amendment prohibiting polygamy and regulating marriage, has been brought before the House of Representatives.

—A bill has passed the Senate providing that the entire income derived from the tax on spirituous liquors, shall be devoted to educational purposes in the States and Territories where it is most needed.

—It is rumored that on the 22d of March, the Emperor's 35th birthday, the Crown Prince will be proclaimed Regent of the German empire.

TUESDAY, JAN. 10.—The sulphur mines at Schmolnitz, Hungary, are on fire, and fears are entertained that they cannot be extinguished. The loss will amount to many millions of florins.

—A Rock Island, Ill., firm have the contract for building the State capitol of Texas. Their remuneration is to be 3,000,000 acres of public land.

—A revolution is feared at San Tomas, Venezuela. The President's house is strongly guarded.

—The Czar of Russia has issued a Ukase which will decrease the payments of the peasants on the land received at the time of their emancipation by 12,000,000 roubles per year.

WEDNESDAY, JAN. 11.—The star-route cases were taken up for examination in the Police Court to-day.

—A member of the National Board of Health thinks the present small-pox epidemic in this country is due to foreign immigration. During 1881, there were between 1,200 and 1,400 deaths from the disease in Philadelphia, and 700 in New York.

THURSDAY, JAN. 12.—In the Guiteau case to-day, Judge Davidge, of the counsel for the prosecution, in a long and able argument to the jury, traced the life-history of the assassin, and clearly showed his natural depravity. He will conclude his address to-morrow.

—Gladstone has again reduced the rents on his Hawarden estate, this time 10 per cent.

—A London dispatch states that at Ashton-Under-Tyne, 600 weavers, who recently struck for higher wages, have returned to work, having received an advance of 10 per cent.

—An official return shows that there are 500 persons living in the Vatican.

FRIDAY, JAN. 13.—As the Chicago express on the Hudson River Road was passing through a deep cut near Spuyten Duyvel last night, the train was stopped at a point where the rocks and high ground rose on one side, while on the other side the land sloped to the Harlem River. A brakeman was sent back with the danger signal, but for some reason the signal was disregarded, and the Tarrytown special ran into the rear of the train. To augment the scene of horror, the two rear cars took fire, and some who were not killed by the collision, perished in the flames. It is believed that 12 were killed, and 40 more or less injured. There were many prominent persons on the train, a number of them members of the New York Legislature.

## Obituary Notices.

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

BAKER.—Died at Andover, N. H., Dec. 18, 1881, wife, Caroline M. Baker, aged fifty-two years, seven months and twenty-three days. She embraced the truth ten years ago, and has since been a firm believer in the bath of the Lord. Funeral discourse by Eld. M. Christian minister, from 1 Cor. 15:35.

CHARLES BAKER

MOSHER.—Died of diphtheria, in Rome, Me., Dec. 1881, Edith M., daughter of James W. and Frank Mosher, aged nine years. Edith was a modest, quiet girl, very lady-like in her appearance, and much loved by her relatives, friends, and schoolmates. After an illness of about five days, she quietly passed into the arms of death. Thus unexpectedly have these fond parents been bereft of their only child. They realized the loss very deeply, and feel that a dark shadow has fallen upon their home and all earthly prospects. May the course of life be such that they can finally obtain an immortal life, where death will never come. Funeral discourse by the writer, from Rev. 21:4.

"I look to the place where these partings are o'er,  
Where death and the tomb can divide us no more."

W. H. BLAISDELL

MENELY.—Mrs. Rosa A. Menely, wife of John Menely, youngest daughter of Mrs. Olivia Call, and granddaughter of J. W. and Abigail Learned, died Dec. 18, 1881, twenty years, one month, and twenty-three days. Menely was brought up in the family of her grandparents who spared no pains to give her an education. Doubtless she will be remembered by some of the pupils of Battle Creek College, with whom she associated. While at Battle Creek, she embraced the present truth, and was baptized. Nearly two years ago, she was united in marriage to John Menely, to whom she was a faithful affectionate wife. During her severe sickness of nearly eight weeks, her affectionate husband and loving mother were ever near, and ready to do all in their power to relieve her, and her grandparents spared no expense for her recovery; but death has claimed her for a season. Often regretted not having lived nearer her Saviour, earnestly prayed for pardon, and we trust she died in the Lord. \* \*

DANIELS.—Died of pneumonia, Jan. 7, 1882, at the residence of her third son, Harrison, in Fulton Co., Ohio, Belinda Daniels, aged sixty-two years, three months and twenty-four days. Sister Daniels and her surviving band embraced the present truth about twenty-four years ago, at a tent-meeting held by Elds. Holt and Corns, Gilboa, Ohio. It was through their influence largely not wholly, that my parents, some of my relatives myself, received the light of present truth.

During all these years sister Daniels has been a wife, a devoted mother, and a faithful Christian. She raised a family of nine children to manhood and womanhood; one sleeps in death, another is living in the West, and the remaining seven were in attendance at a funeral. Their many expressions and tears gave evidence that they had lost their best earthly friend, a mother. We believe she sleeps in Jesus. A large number of sympathizing friends attended the funeral at a house of worship in Liberty Center, Tuesday, Jan. 10, 1882. She sleeps in the cemetery near by, to await the last trump. Sermon by the writer, from 1 Thess. 4:13.

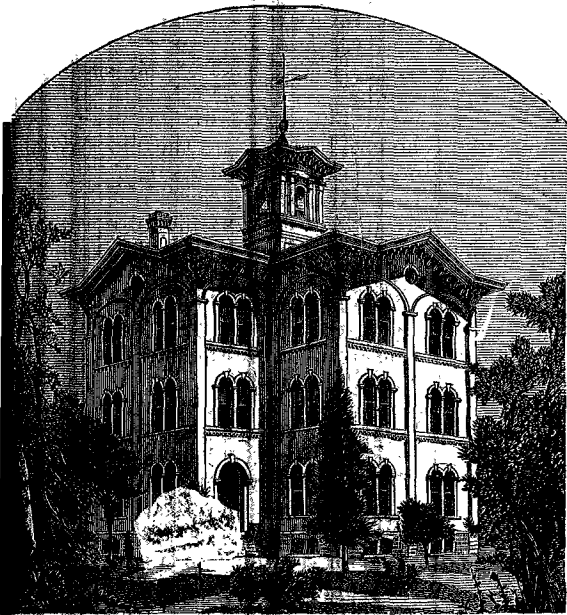
H. A. Sr. J.

BOWERS.—Died near Concordia, Cloud Co., Kan., Jan. 14, 1881, my grandfather, Peter Bowers, in his seventy-seventh year. He was born in Green Co., Pa., April 1794. He emigrated to Ohio with his father in 1808, and was one of the pioneers of the county in which he lived, seventy-two years. He made his home among the wild and bears and wild Indians, having privation and work in plenty. Aug. 18, 1811, he united with the church, and lived in its faith and communion for the period of sixty-six years. He lived in the enjoyment of the Christian religion about seventy years, the latter part of his life being spent in the truths of the Bible, in the power of Jesus to save, in the merits of atoning blood, and ever adorned the doctrine he professed. His was a trust in God strong and sublime, trust not dimmed by doubt and unbelief, not cast down by the faults and frailties of others. He served God with a strong and earnest purpose, ever esteeming that as both a duty and a pleasure. He came down from generation, bringing much of the zeal of the pioneer ship of God. He was a Methodist of the old and true type, a steward and class-leader for many years. He had great power in prayer, and often "prevailed with God" in the conviction and conversion of sinners. He was personally acquainted with many of the old-time Methodist preachers, such as Bishops Asbury, Morris, and Mearns; also Jas. B. Finley, Jacob and David Young and others. He came to the grave as a shock of corn ripe, leaving descendants of the fifth generation. A year before his death, he became a believer in the coming of Christ, and the Bible Sabbath, which he kept to the end. Remarks at the funeral by Boston Corbridge (near neighbor), who has gained note as the man who shot the life of the assassin of President Lincoln, J. V. Booth.

N. J. BOWERS



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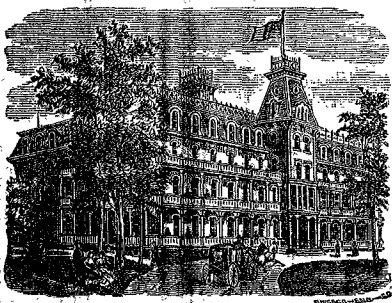
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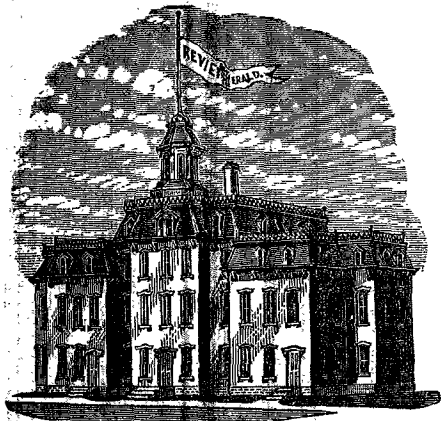
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# The Review and Herald.

Battle Creek, Mich., January 17, 1882.

The National Reform Convention held in Mansfield, Ohio, Dec. 23, was the third county convention held within three months. Of these conventions the *Christian Statesman* thus speaks: "Each of these has received the hearty co-operation of the ministers of the large and important towns where they have been held, and of the county. Valuable and eloquent addresses have been made at each of the conventions in defense of our Sabbath laws and the Bible in the schools, as well as of the general principles of national Christianity. Can any Christian man doubt the moral value of such a work as this?"

## OUR NEW DRESS.

We have not till now found time to speak of it, but we presume our readers all noticed with satisfaction the new dress in which the REVIEW appeared at the commencement of this volume, and the better paper upon which it is printed. It is the intention of the Board to maintain these improvements, and make the typographical and mechanical execution of the paper correspond more nearly with the good matter which will fill its columns from week to week.

## WHAT IS SAID OF THE PREMIUM.

THE offer now standing, of the REVIEW for one year with the Life of Wm. Miller as a premium for \$2.25 to new subscribers, is bringing quite a good many accessions to our list. Now is the time to work for the paper. Eld. R. M. Kilgore speaks thus of the premium:—

"The 'Life of Wm. Miller' will remove prejudice from those who have looked upon Mr. Miller as a fanatic, and will strengthen the faith of those who believe him to be a servant of God. My faith in his work has been greatly increased by the perusal of this book. It is worthy of a place in every family library."

In another column we give an anecdote of an amusing scene that once occurred in Mr. Miller's experience.

## GOOD OMENS.

THE church in Edenville, Mich., have ordered thirty copies of *Spiritual Gifts*, by sister White. The presumption is, that they have not bought these books to let them lie idle on their shelves; and then the certain conclusion is, that there will be an increase of spirituality in that church, for this result always follows the reading of these works. This is one of the good fruits they are able to show, one of the divine credentials they are able to present in their favor.

Now why should not other churches everywhere follow the example of the Edenville church, and thus put these works into the hands of those who so much need to read them?

We are pleased to note also, in this connection, a practice adopted by the members of the class who are taking the Bible lectures in the College the present term. It is to meet together at stated times, and spend a portion of the allotted season in reading from the writings of sister White, closing with a general season of prayer.

It will be a happy day for this cause, when the minds of our people generally are turned more largely in this direction.

## OHIO, NOTICE.

THE cause of the Lord is onward, and is destined to triumph in the soon by-and-by. Who wants to hear the *Well done*, when Jesus comes? We want twenty-five persons in Ohio to begin, immediately after our State quarterly meeting, to canvass for *Thoughts on Daniel and the Revelation*—one book, especially prepared for general sale—also *Good Health*. Energetic canvassers will be able to make reasonable wages, besides doing much good in the cause. Let me hear at once from all who will make an effort in this direction. Address me at Clyde, Sandusky Co., Ohio. H. A. ST. JOHN.

## PERSONAL.

To answer as briefly as possible the many written inquiries of my friends as to my health, I will say, My health seems to be fully restored. I feel as well as ever. My brain tires easier than before my sickness, but it is fast regaining strength and tone. I feel grateful that I have so far recovered, and hope to labor as earnestly as ever very soon.

GEO. I. BUTLER.

## Appointments

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

PROVIDENCE permitting, I will meet with the church at Pottsville, Mich., Sabbath, Jan. 21. WM. C. GAGE.

BURNSIDE, Wis., Jan. 28, 29. All in the vicinity are invited. H. W. DECKER.

SMITH'S CREEK, St. Clair Co., Mich., Sabbath, Jan. 28, at 11 A. M. Will every member of the church try to be present? H. M. KENYON.

No preventing providence, an ordained minister will meet with the Troy (Ohio) church Sabbath and first-day, Jan. 28, 29, 1882. First meeting, Friday evening at 7 o'clock. We confidently expect a full attendance of the membership. H. A. ST. JOHN.

THE Lord willing, I will meet with the church at Dimondale, Mich., Sabbath, Jan. 21, and remain as long as the interest may demand. The first meeting will be held Friday evening. Will some one meet me at Pottsville on Friday? J. O. CORLISS.

I WILL hold meetings in Dist. No. 3, Ohio, as follows:— Peninsula, Tuesday and Wednesday evenings, Jan. 24, 25. Bedford, Thursday evening, Jan. 26. Cleveland, at I. Egerton's, near the infirmary on Scranton Ave., Friday evening, Jan. 27, to continue over Sabbath and Sunday.

We hope that all the Cleveland church will make an effort to attend this meeting. Come prepared to care for yourselves as far as you can.

North Bloomfield, Tuesday evening, Jan. 31, also the next day and evening.

Richmond Center, Friday evening, Feb. 3, to continue as long as the interest may demand.

Eld. G. G. Rupert will be with us, to labor earnestly for the good of precious souls for whom Christ died.

R. A. UNDERWOOD.

OVID, Mich., Jan. 21, 22. We wish to see every member of the church at these meetings. M. B. MILLER. H. W. MILLER.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows:—

|                       |             |
|-----------------------|-------------|
| Woodburn, Clarke Co., | Jan. 21, 22 |
| Osceola, " "          | " 28, 29    |
| Afton, Union Co.,     | Feb. 4, 5   |
| Near Mt. Ayer,        | " 11, 12    |
| Davis City,           | " 18, 19    |
| Mt. Pleasant,         | " 25        |

No postponement on account of bad weather.

C. A. WASHBURN.

THE general quarterly meeting for the Dakota T. and M. Society will be held at Swan Lake, Jan. 28, 29, commencing Friday evening at 7 o'clock.

A general attendance is desired. We hope to be favored with the presence and labors of Bro. O. A. Olsen. Come, brethren, seeking the Lord for his blessing upon yourselves and the meeting. Especially let every tract society officer feel his or her responsibility to be present.

S. B. WHITNEY, Pres.

I WILL be with the church at Flint, Mich., Sabbath and first-day, Jan. 21, 22. Will some of the brethren of the Hazelton and Thetford churches attend the meeting, as I wish to consult with them about labor in those churches? I would also like to see some one from Mt. Morris and Birch Run. If these churches are in need of labor, I shall be pleased to divide among them what time I have from now until tent season. I shall look for some one at the meeting at Flint, and trust I shall not be disappointed. E. P. DANIELS.

## Publishers' Department.

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## DANIEL AND THE REVELATION.

THIS work, comprising an exposition of these two books in one volume, issued in an attractive style for a subscription book, gives promise of being very successful, as well among those who are not of our faith as among those who are. Some sixty books have already been sold in this city by Bro. King, in the space of nine days, the majority of the subscribers being not of our people.

The following notice of the work appeared in the Battle Creek *Daily Journal* of Jan. 4, 1882:—

## DANIEL AND REVELATION.

This is the title of a book of which Eld. U. Smith of this city is the author, in which he gives the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done. No fanciful theories are presented, but arguments are drawn from ancient and modern history and the most reliable authorities, in great abundance, to make clear the meaning of these important books of the Bible verse by verse, and convey an amount of information which cannot elsewhere be found in so compact a form. The reader is carried through the history of the rise and fall of four great nations of the past—which are represented by the great image of gold, silver, brass, and iron,—from the old Assyrian empire down to the division of the Roman kingdom and on through the Dark Ages in which Roman power and Mohammedan superstition were predominant and seen all over the earth. The great revolution in France in 1793-1798, which is fresh in the minds of all readers, and the Eastern question which is now attracting the attention of all leading statesmen of all the world, are carefully considered as waymarks in the great stream of time.

The United States government, which has increased from 800,000 square miles and 3,000,000 population to 3,500,000 square miles and more than 50,000,000 population, in an incredibly short space, a government which appears latest in the great stream of time, along whose banks mighty nations of antiquity have fallen, is treated in a manner to make it a topic of absorbing interest to all, as the author considers it a subject of prophecy, and gives the clearest reasons for his views.

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My permanent post-office address is Clyde, Sandusky Co., Ohio. H. A. ST. JOHN.

SHOULD there be a company of Seventh-day Adventists, or scattered brethren and sisters, near Strohl, Wheeler Co., N. D. would they please call upon or address us at this place? Should there be a company located near enough so we could meet with them, M. J. AND W. S. CAMPBELL.

TO THE TEXAS H. AND T. SOCIETY.—There will be two prizes presented in the H. and T. Society, at our next annual session. The highest will be given to the individual who obtains the greatest number of certificate members; the second, to the individual who obtains the greatest number of signers to any or all of the pledges. This is to lay-members only. J. S. KILGORE, Pres.

WILL the brethren of the Jasper, Fairfield, Palmyra, and Bliss churches please correspond with me relative to their condition, wants, giving their address. A. W. BATHURST, Box 204, Horton, Jackson Co., Mich.

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