

Adventist 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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DOMINION.

CONSIDER IT

(This outer world we tread on) as a harp,
A gracious instrument on whose fair strings
We learn those tunes we shall be set to play
When mortal hours are ended. Let the wings,
Man, of thy spirit move on it as wind,
And draw forth melody. Why shouldst thou yet
Lie groveling? More is won than e'er was lost.
Inherit; let thy day be to thy night
A teller of good tidings. Let thy praise
Go up as birds go up, that, when they wake,
Shake off the dew and soar.

So take joy home,
And make a place in thy faint heart for her,
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.

Art tired?
There is a rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head;
The lovely world and the over-world alike,
Ring with a song eterne, a happy rede,
"Thy Father loves thee."

—Jean Ingelow.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD."—2 Tim. 4:1, 2.

THE COMING KINGDOM.

[A sermon by Stephen H. Tyng, D. D., published in the *Voices of the Prophets*, in April, 1862.]

TEXT: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

THIS is a great event—no less than the final triumph of Christ; the end of the kingdoms of this world, and the introduction of the glorious kingdom of the Saviour; the overturning of the power and the dominion of human apostasy, and the transfer of the royalty and the diadem of the earth to Him whose right it is to reign, and of whose dominion there shall be no end.

The relations of this great event to the future destiny of man, and to all our present efforts to spread throughout the world the knowledge of the gospel by which he is to be saved, are immediately apparent. To a consideration of some great facts and principles connected with it, I shall devote the present address.

1. The kingdoms of this world shall become the kingdom of our Lord and of his Christ. They are not so now. They are not only not identical; they are completely separate and opposed. They have no other relations than those

which are possible between opposing elements commingling upon the same area of manifestation; occasionally, severally conquering, and severally overcome; and awaiting, in this changing process of development, the final adjudication of their contest, and the conclusive settlement of the victory.

The governments or kingdoms of this world are but the organized dominion of human apostasy from God. They have ruled under the four distinct aspects of paganism, Mohammedanism, popery, and infidelity; but always in opposition to our Lord and his Christ. The will and the word of God have never yet been adopted by men as the rule of earthly authority. Noah looked upon the world as corrupt before God, Abraham, Moses, and Daniel beheld it, in their successive ages, as still wholly apostate. Seven hundred years after the last of these, St. John declared it was everywhere still lying in wickedness. Eighteen hundred years later, we survey a field vastly more extended, but maintaining the same universal characteristics; and we are, in our turn, compelled to proclaim that the governments of this wicked world are still everywhere apostate from God and his Christ.

His word is, indeed, more or less tolerated as the possession of individuals, as his providence restrains and overrules the hostility of men. His glorious revelation of redeeming love, so dear and precious to the hearts of his chosen people, is suffered in more or less public profession; is sometimes, indeed, protected in its civil aspect, as the chosen and valued property and right of individual men. But not one government of the earth, great or small, is a Christian government. Not one nation, as a nation, professes to reverence the authority of the Lord of hosts. And one or another of the shapes of human apostasy already mentioned is everywhere still the garb and symbol, the rule and type, of the government of men.

We easily trace the origin and course of human apostasy, as God has himself described it to us. Its combination of individuals, its organization as a combination, make up a painful part of the historic record of the Scriptures. Nearly three thousand years before the Saviour's coming, was the first earthly kingdom established. Three other great empires have since succeeded it, occupying the same theater, ruling on the same field, and marked by the same characteristics. The rebellion against God which organized its dominion on the plain of Shinar, has filled the veins of human ambition, stimulated the lust of human conquest, and sounded the triumphant shout, "We are the people;" "who is Jehovah, that we should serve him?" in every succeeding generation, and on every successively cultivated soil, to our day. Britain and America, as nations, no more really adopt the divine authority as the rule of government than did Babylon or Persia. The production of God's revealed word as the rule to be adopted for the government of men; the reverent assertion that his law should be the only line of human dominion; the position assumed that human society should be organized and governed for the purpose of spreading his truth, and giving knowledge of his salvation, was far less scorned when Jonah proclaimed its principle in Nineveh, or when Daniel announced its authority in Babylon, than it would be now in the Parliament of Great Britain or in the Congress of the United States.

The apostasy of man then ruled upon the plea of open idolatry, with all its earnestness, if with all its crimes. The same apostasy now rules on the more offensive and scornful ground of absolute infidelity, professedly ignoring all religions; conceding that one God, or a hundred gods, must be acknowledged and protected alike, if men shall so please; avowing that the present world is its whole lawful object, and human government has no end beyond the protection of man while he is in it, and in the enjoyment of the material benefits which it presents. Thus God, in his authority, is banished from his own earth, and the kingdoms of this world are, in their absolute profession, not the kingdom of our Lord and of his Christ.

From the midst of this apostasy of man, God selected a line of grace, a family for himself, a people over whom he would rule, and by whom he would have his authority acknowledged and his name glorified. We may trace this line of grace from Adam downward. Like a silver stream meandering in stillness through the plains of earth, often concealed by the showy verdure along its banks, and yet marked by the very verdure which itself has created, it springs even from the gate of a Paradise lost, where cherubim were stationed, the symbol of a reconciled and reconciling God. It wanders, and grows as it wanders. Yet, in all the early ages of its course, this fifth stream, if I may call it so, seems comparatively small, when contrasted with the four heads of human rebellion into which the river of original Eden has been divided. Countless millions make up the apostasy from God. The Saviour's flock is still a little one in the earth. This selected demonstration of the divine government among men is clearly marked as we come down to Noah, to Abraham, to Moses, to the time of the Saviour's advent in the flesh. Its subjects are the sons of God, the people of God, the election of grace, the church, the assembly of the living God. To them the promises were given, the revelations were made, the prophecies were uttered. And among them, in its various appointed methods of manifestation, the divine presence was established and maintained. They were God's property and God's people, in the midst of an unbelieving world. From Jacob's time, this line of grace was in his family peculiarly, perhaps alone. Whatever there was of true religion, of the knowledge of God, on the earth, was found among them. As a nation, they were organized professedly on divine authority. Every nation outside of Israel was but a part of the organized apostasy from God. And though all Israel were not of the true Israel, yet among them was the covenant of God, the adoption of his children, the giving of his promises, and the remnant according to the election of grace. In the very organizing of Israel as a people, God had said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people; and ye shall be unto me a kingdom of priests, and a holy nation." They were constituted the kingdom of one Lord and of his Christ, abiding for centuries in the earth—a visible kingdom, a manifest kingdom, separate from the kingdoms of this world, and opposed to them in all the principles of their organization, and in the source and the whole arrangement of the authority by which they were governed. They stood in the earth, the

witness for God—they only, chosen from all the nations of the earth, to know his will, and to receive his laws. The Lord their God was their King.

2. Thus have we the two subjective parts of the great contrast before us, and we may trace their separate but parallel course.

"The kingdoms of this world," in the triumphant annunciation of the Apocalypse before us, is a technical expression. It describes the actual dynasties of human government, the powers of the present world; but it describes them in a special relation to previous Scriptural testimony. It is the proclamation of the actual fulfillment of a divine prediction long before recorded for the encouragement and hope of the church of God. The prophet Daniel was appointed to record this complete history of the governments of this outer world, in the seventh century before the Saviour's advent. He interpreted the great symbol of the metallic image, which Mede calls "the Great Almanac," and Faber "the Sacred Calendar" of prophecy, as a divine history of four successive kingdoms which were to arise in this world of apostasy, to constitute the whole course of its government, and the grand outline which its passing ages should fill up as they proceeded. The fourth of these kingdoms should close its individual history in a series of divisions which should never again coalesce in one empire under an earthly head. "But in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; a kingdom which shall not be left to other people; but shall break in pieces and consume all these kingdoms, and shall stand forever."

Fifty years later, the same great facts in the history of the world were revealed to the same prophet under another and very different shape of illustration. In the first exhibition, the four successive kingdoms of the world were displayed as the parts of an image in human form, "whose brightness was excellent, and the form thereof was terrible." Its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet part of iron and part of clay, were declared to be the illustrations and symbols of these four successive monarchies, as they should arise and manifest themselves in their appointed place, and then, in their turn, pass away. In the second view of the same facts, these four monarchies were represented as four wild beasts, of different form and character, coming up from the stormy sea, accomplishing their designated mission upon the earth, and each, in his turn, destroying the one which had preceded him; the last one destroyed by a new and divine kingdom which should succeed, to the ruler of which should be given "dominion and glory, and a kingdom, that all people, and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

These four monarchies were to make up the history of man's apostasy. Their succession should include the whole course of earthly government. They should succeed one another upon the same field of manifestation, each absorbing into itself all that had preceded it. They should thus succeed in connection with one another, joined as the separate but connected links of a majestic chain, and depending upon this connection for the transmission and inheritance of the power and dominion which they exercised; and these four are the kingdoms of this world whose dominion is to be superseded and absorbed at last by the kingdom of our Lord and his Christ.

Four such empires of human origin, ruling in apostasy from God, and in rebellion against God, have thus, in a perfect and precise parallel with the prophecy, made up the history of the government of men. They have successively controlled the whole historic world; connected with one another, absorbing one another, transferring the people, the lands, and the dominion of earth from one dynasty to another, in a succession of masters, who have, each in their turn, fulfilled their appointed course, and left the field to the appointed successor to themselves. The fourth

empire, in its final divided state, still remains, comprising the present actual condition of civilized men, and waiting for the sounding of that trumpet which shall proclaim with a heavenly voice, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." "We see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." And we wait, until, having received his kingdom, he shall return to reign forever; and of his kingdom there shall be no end.

Sixteen hundred years before the time of Daniel, the first great empire of man's apostasy arose, which culminated as the "head of gold" in Nebuchadnezzar. During Daniel's life, Cyrus overthrew this first kingdom, and established the second, the Persian, "the breast of silver," in its place. Within three hundred years afterward, Alexander took the city of Babylon, overthrew the Persian empire, and set up the Grecian, "the thighs of brass," over the same nations, and upon the same field. In three hundred years more, Augustus established, as "the legs of iron," the empire of Rome, which grasped within its bounds all the territories and all the nations that had known and yielded to the previous dominions.

These have made the four kingdoms of this world. A fifth, to reconstruct and combine again the divided elements of the last, and once more to set up a universal earthly throne, has been the bait of ambition to many of the mighty ones of earth since. But there the completed record still remains; and the fifth monarchy is yet to be revealed.

This appointed succession made up the prophetic almanac of Scripture. And this succession human testimony has remarkably confirmed. The famous astronomer, Ptolemy, who lived one hundred and forty years after Christ, seven hundred and forty-five years after Daniel, constructed a chronology of the reigns before his time. And his continuous arrangement is the same as Daniel's. He describes a succession of four great monarchies as reigning over the same empire, making the Persian Cyrus the immediate successor of Belshazzar, the Grecian Alexander the successor of Darius, the Roman Augustus the successor of Cleopatra, as in the same line, and in a continuous dominion, with no reference to their previous government in their separate states. It is an unbroken line from Nebuchadnezzar to Augustus Cæsar. This, Daniel said, should be the fact of human history. This, Ptolemy said, had been the fact, as recorded in his day. The prophet and the astronomer combine to give the history of an unbroken imperial rule under four successive dynasties, as the history of the government of man.

A very remarkable modern testimony brings the record much further down. Le Sage, the friend of Napoleon, while with him in St. Helena, drew up, for their mutual employment, a series of charts of history. He delineated the empires of this world, and their subdivisions, on his charts, by separate colors. But with no consciousness of the value of his testimony, like Daniel, he divides the history of the world into four empires, and marks them by the same successive names. The Greek he divides into four, and then into two parts; the Roman into two, and then into ten. Neither Ptolemy nor Le Sage probably knew or thought of Daniel. Yet they have followed with the record of historic testimony—the one seven hundred and forty-five years, and the other two thousand four hundred and fifty years, after him—precisely in the track of his prophetic statement. Daniel said to his royal master in Babylon, There are to be four successive kingdoms of this world. Le Sage, two thousand four hundred and fifty years after, said to his royal master in St. Helena, who had vainly attempted to recombine a fifth, There have been but four great empires of the earth successively ruling; and he traces the line from Nebuchadnezzar to Napoleon.

These are "the kingdoms of this world." They have made one unbroken line of succession, in complete identity; so that Rome is properly

called Babylon, as inheriting the same dominion of apostasy in a different age. The empire is one, running through different dynasties, with different languages. The empire of Rome commenced with Babylon. The empire of Babylon concludes and is completed by Rome. And, therefore, when St. John calls Rome "Babylon the great, the mother of harlots and abominations of the earth," it is not in a merely figurative, but in a real application of the epithet. Babylon was the origin of this idolatrous and infidel apostasy in human government, to which Rome has succeeded, and which Rome perpetuates.

A remarkable fact in this connection is the complete adoption by the pope of the royal dress of the ancient kings of Babylon, worn nowhere else upon the earth. Strabo and Herodotus both describe the ancient garb. The ring upon the finger; the slipper on the foot, the toe of which tributary kings bowed down to kiss; the white tunic or cassock, hanging down to the feet; the large white cloak upon the shoulders; the high, round cap, with pendent fillets, which it was death for any other to wear; the attendants clothed in scarlet, with chains of gold about the neck. Who that has ever seen this self-styled universal monarch on his public festivals, has not beheld the description exactly, like Nebuchadnezzar raised again from the dead? His tiara, the inimitable cap of royalty in Babylon; his long white tunic; his white satin cloak, embroidered with golden stars; his cardinals preceding, clothed from head to foot in scarlet, with their massive chains of gold; himself borne on the shoulders of men clothed in scarlet, beneath a scarlet canopy, with attendants in scarlet, waving fans of peacocks' feathers in their hands—who that has intelligently seen this has not been struck with this amazing assumption of identity? Yes, Rome is Babylon; and the fourth kingdom of the world, in its divided and mingled state, claims and bears a complete identity with the first.

(Concluded next week.)

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."
—Mel. 5:16.

HAPPY NEW YEAR.

AN ACROSTIC.

Happy New Year, thee we welcome,
After blessings of the past;
Peaches we pray thee still to give us;
Pardon through that love so vast—
Yes, while fleeting time shall last.

New, but as the ones before thee;
Every year is fraught with care—
Weighty crosses all should bear.

Year so solemn, as the message
Echoes in the sinner's ear;
All, with courage, urge it forward!
Rally with the opening year.

Great Grimsby, England.

A. A. J.

THE UNITY OF THE TESTAMENTS.

BY JOSEPH CLARKE.

PAUL, in addressing Timothy (2 Tim. 3:16, 17), says that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. He says, too, that the office of the Scriptures is to make the man of God perfect, thoroughly furnished unto all good works. And no one can say that he spoke of the New Testament; for no New Testament had been written when Paul penned this letter to Timothy. And it may be safely conjectured that Paul did not then even dream that his writings would be cited as evidence that the Old Testament became practically a dead letter after the death of Jesus Christ. No one should for a moment lose sight of the position here taken by the great apostle to the Gentiles as to the Scriptures of the Old Testament, that through them the man

unto all good works; and when he speaks, as in his letter to the Galatians, of the decay of the old types and ceremonies, he does not undermine our faith in the decalogue, the great standard of morals for all time.

Again, in Rom. 3:31 and 7:22, he stands firmly upon the ground that the moral law is eternally binding; and in Matt. 5:17-20, we see also how the great originator of both Testaments carries out in his teachings the same principles.

It would save a great deal of work, and prevent much mistake, and error, and sin, if all, when discussing the principles of both Testaments, would keep constantly before the mind the clearly and distinctly enunciated positions of those who were inspired to write them. The word of God is harmonious throughout. When Paul speaks of the decay of the rite of circumcision, as in Gal. 5:1, he is not aiming his logic at the destruction of the moral law, but at the rite of circumcision, which was as much a civil as a religious institution, and was a mark of nationality. So in Hebrews he shows how the law of the priesthood had been changed by Christ, and was no longer of Levi, but of Judah. How would Paul, could he rise, and see the use now made of his writings in this antinomian age, reject with indignation the inferences so unfairly drawn from his writings. (See 2 Peter 3:16.)

Many great mistakes made at the present time arise from ignorance of both Testaments. In order to have an understanding of any author, you must study all his works; you must compare one with another, and carefully weigh his meaning. One fact that is often forgotten in this connection is this, the old dispensation was a union of State with the church,—a civil compact cemented by a religious system; and these had become so closely interwoven that they could not be separated, except by divine authority and infinite wisdom. Christ came to effect a separation (see John 4:21-24); and when he speaks as in Matt. 5:38,—“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth,”—he refers to the law given through Moses. (See Ex. 21:24.) This precept was given to be executed by the civil officer, and the degenerate Israelite had stupidly adopted it as a principle of action. Christ leaves this duty to the civil power (see Rom. 13:3-5; Luke 20:25), and commands his followers to act from principles of truth and love. (See James 2:12.) They who would be his disciples were to leave to the civil power the enforcement of civil law, and they were to be bright examples of what the moral law, when obeyed, would effect. (See Jer. 31:33, 34.)

This mingling of civil law with religious experience was not necessary in the case of the Israelitish nation. The law was not so given by God to Moses. All those laws were given to be executed by the civil officer, and the people were exhorted to love and kindness; mercy and truth were the proper characteristics of godly men in ancient times, as in the later dispensation. (See Deut. 10:19; 11:1.) That all hatred was forbidden in those times, see Lev. 19:16-18. It was the traditional interpretation of Scripture that Jesus opposed, and the attempt made by individuals to avenge themselves. He separated civil law from those laws which he then wrote in the hearts of his people (see Jer. 31:33; Matt. 5:17-19), and his apostles did the same. (See 1 John 2:3, 4; 3:4; James 2:8; Rom. 3:31.)

Now when we see so clearly that all the New-Testament writers stand firmly for the moral law, certainly we can but see that when they speak of doing away with any former law, it must be a civil law, transferred to the civil power, or a typical law which expired when the anti-type was fulfilled, thus rendering useless the type which was once important. Such laws are referred to in Col 2:14. If all would study both Testaments carefully, they would certainly see that the change from the old to the new dispensation does not affect the moral law.

—Under our greatest troubles often lie our greatest treasures.

ONLY WAIT.

WHEN the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear;
Tired with hoping, faint with fearing,
Sighs to reach the golden gate;
Then, in accents soft and cheering,
Patience whispers, “Only wait;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
Only wait.”

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down;
Thou shalt surely earth inherit—
Bear the cross, and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
Only wait.

—Selected.

ISA. 49:16.

BY MRS. L. D. A. STUTTLE.

SOMETIMES, when the dark waters of affliction threaten to engulf thee, when wave upon wave of sorrow beats with fury over thy soul,—sometimes when those in whom thou dost confide prove false and fickle, when thy sick heart is forcibly impressed with the instability of all earthly things,—sometimes when the hand of death, grasping and never satisfied, is laid upon thy nearest and dearest,—ah! sometimes thou dost forget thy God. But does he then become unmindful of thee? Is the heart of thy loving Saviour ever insensible to thy grief? “Behold, I have engraven thee upon the palms of my hands.” Forget thee?—Impossible!

What! thy unworthy name engraved upon the palms of those blessed hands pierced on the rugged cross for thy sins? Oh, depth of mercy! and canst thou doubt his love because of the trials sent to purify thee? Hear him pleading for thee! See those precious hands extended toward the throne of the Father. He beholds the wounds, and sees thy name engraved in blood upon those hands, hears the Spirit as it intercedes for thee with groanings which cannot be uttered; and as he hears and sees, forgives! Christ's righteousness is imputed unto thee.

Thou mayest not plead the righteousness of another, thou mayest not plead thine own purity; but the righteousness of thy blest Saviour thou mayest plead, and thy plea will not be forgotten or unheard.

OUR CONVERSATION.

BY PRISCILLA SMITHSON.

I HAVE recently had my attention called to this important subject, and am convinced that many professing to be God's people do greatly sin in this respect. We are so apt to look upon what we say in our every-day conversation as one of the “little things,” and feel that we must first put away our great sins and then attend to these; but I am quite sure that if we who are striving to be Christ's followers would reform in this, we could with more ease get rid of what we consider our great sins. While my mind has been upon this subject, I have sought out the many, many texts of Scripture bearing upon it, and would like to call the attention of my fellow pilgrims to some of them, hoping in this way to impress upon their minds the necessity of a reformation. We must reform in this respect, dear brethren and sisters, and can we find a more convenient time in which to begin than the present time?

The following texts are impressive. How can we read them, and be careless in our conversation? “Only let your conversation be as it becometh the gospel of Christ.” Phil. 1:27. “For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ.” Phil. 3:20. “But let your communication be yea, yea; nay, nay; for whatsoever is more than of God becomes perfect, thoroughly furnished

these cometh of evil.” Matt. 5:37. “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.” Eph. 4:22. “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?” 2 Pet. 3:11. See also Eph. 4:25; 5:4; 1 Tim. 4:12; Heb. 13:5; James 1:26; 2:12; 3:2, 6, 13; 4:11; 1 Pet. 1:15; 3:10, 16.

How many of us can claim that our conversation is holy? And yet we know that the little company who meet the Lord in peace are to be without guile in their mouths. Rev. 14:5. Do we intend to be of this company? Then let us set about the work of cleansing ourselves. Let us seek to have the words of our mouths and the meditations of our hearts acceptable in the sight of the Lord. We have no time to waste in light and foolish conversation. The “blessed hope” should be our theme. Only a little while is left for us to work.

“The Lord is coming! Let this be
The herald note of jubilee;
And when we meet, and when we part,
The salutation from the heart.”

A PRIEST'S LETTER TO THE POPE.

A PRIEST of Lisieux, France, L'Abbe Valin, has addressed the following letter to the pope. It has been published in several French papers, and on this side the water appears in the *New York Observer*. We doubt if Pope Leo is often treated to such bold and truthful statements as are here presented for his consideration:—

Most Holy Father: It is with deep humility that I venture to implore you to consider how that the proud doctrine of papal domination over the church, governments, and people, has never tended to promote the true prosperity of the Holy See. In truth, it has been the chief cause of the Greek schism, of the Anglican, of Protestantism, and will be the cause of the separation of church and State now threatening France.

Consider if the crises through which the church is now passing be not due to the same cause; if the loss of temporal power, and the strange situation of the pope confined as a penitent to the Vatican, seem not as a chastisement from God.

The pope has assumed the place of God and of Christ on earth; he has taken upon himself the whole authority of the church; he has constituted himself the master of the apostolic and catholic faith. To render account of that faith, believers may consign to oblivion Jesus Christ in the heavens; they have no need to trace the apostolic tradition back to him; the pope is sufficient; he is infallible; he is, so says the council of the Vatican, the perpetual principle and the visible foundation of the faith. Is it surprising that God should chastise such doctrines,—doctrines that shock Christianity, and ravage the soul with doubt and unbelief? God resisteth the proud.

Ah, with what truth did Pope Saint Bernard warn Eugene and all popes: “There is no prison, no sword, that I fear for you, as I fear the passion for domination!”

If the pope maintains these doctrines, peace is impossible; there remains nothing but war, determined war against the clergy. One will have but to wait to see revolution unchained upon the church, the pope abandoned, the bishops humiliated, the clergy beggared and trampled upon in the sanctuary, convents dispersed, and by a kind of official schism in France, the separation of church and State; so manifestly does the ultramontanism excite only indignation, and lead to the overthrow of religion.

But if, on the contrary, his holiness Pope Leo XIII. will but search his own conscience, recognizing in himself the frailty and infirmity that clothes us all, and in a spirit of humility and truth render glory to God in saying to Jesus Christ, “Thou only art holy; thou only art the Lord; thou only art most high; thou alone

canst neither deceive nor be deceived, for thou alone art God;" if he will but comprehend that this is the apostolic faith, this the Catholic teaching, the Catholic belief, this the testimony determining the true doctrine of Jesus Christ, the true Catholic dogma, and that thus infallibility comes through the church to him, and not through him to the church,—oh, then, as by magic, would peace return to the church, calm to troubled consciences, good will to the clergy, and security to religious establishments. Then would the pope once more win back souls to the holy Catholic, Apostolic Roman Church, and would establish the reign of Jesus Christ on earth. Then might he proudly descend the steps of his palace without the Vatican, blessed of God and man.

It is necessary to feel penetrated by the strongest convictions, and animated by the truest sentiments, to dare, holy father, thus to address you; it is the heart of a devoted priest speaking in humility before you and God; nor do I hesitate to say, "Anathema be this writing if it be not true, if it be not profitable, or if I be only a child of Jemini, vociferating to the injury of the pope and the Vatican."

INQUIRY FROM A DUNCE.

THE following communication from a Boston correspondent of the *Christian at Work* was published in its issue of Nov. 16, under the above heading, with the editor's reply, as given below, in brackets:—

Will you be so kind as to give a bit of information to one who is dreadfully dull and stupid? This is the case: Joseph Henry Allen, a Professor in Harvard, has just published a little volume entitled, "Our Liberal Movement in Theology," being an outline of the Unitarian Episode from first to last in New England. Now on page 139, speaking of the resurrection of Christ, Professor Allen says: "It is probably not too much to say that no educated mind—that is, no mind trained in modern methods—now believes that a body of flesh and blood literally came from the grave, and in plain sight of men rose above the clouds, the view of it which most early believers maintained with great intrepidity. That has passed away, along with the dogma of the resurrection of the body, which it was held to prove." Again, page 140, "That belief has passed wholly out of the educated mind of the present day, along with the kindred and dependent doctrine of the resurrection of our own body."

The reason I appeal to you, Mr. Editor, as with tears in my eyes, is that you may tell me, first, am I then so exceedingly ignorant as to have falsely supposed that the resurrection is most sincerely and cordially believed in by many, very many thousands of people in Christendom? or, second, am I stupidly wrong in having imagined that among these there are, at least, a few who can be regarded as educated?

I know very well that Professor Allen is incapable of saying what is not so, if only because he says, page 144, that a man's duty lies . . . "in keeping mind and heart always open to the whisper of the Spirit of all truth."

Be so good, Mr. Editor, as to explain to me this matter. So utterly unable am I to understand such an assertion from the pen of any man, much more a Professor in Harvard, that I beg you will make your explanations in words of one syllable, generously remembering that he who applies to you is such

A DUNCE.

[We are surprised (1) that there should be a dunce in Boston, which is supposed to be so full of knowledge and intelligence that the people who are regarded as fools there would pass for philosophers elsewhere. And (2) we are astonished that a Boston dunce should apply to a New York Orthodox journal for information, instead of Harvard University, which is the fountain-head of all theological and scientific and other knowledge. Of course we ignorant and superstitious New York people believe in the

Scriptures, and find comfort and edification therein. It may be very superstitious in us, and possibly we should not be regarded as "educated" at Cambridge, which has a standard of its own. And it sometimes seems to us that the Harvard *Illuminati* look at the rest of the world through an atmosphere which gives a peculiar Harvard tinge to everything.—Ed.]

THE MIDNIGHT HYMN.

IN the mild silence of the voiceless night,
When chased by airy dreams my slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis thy will.

For oh! in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my bosom lies
Beneath thy power.

For what is there on earth that I desire
Of all that life can give or take from me;
Or whom in Heaven doth my spirit seek,
O God, but thee?

—Selected.

PARABLES.

BY ED. J. BYINGTON.

IN Matt. 13 we have the very interesting parable of the sower. Our loving Saviour was ever laboring to enlighten the darkened minds of his hearers. Was the parable of the sower given only for the benefit of his disciples, or for the great multitudes that heard him? No doubt it was to benefit the large assembly. He went out of Peter's house, and sat by the seaside. The people of the surrounding country, probably mostly farmers, came in multitudes to hear him. He got into the boat; and, a little way from shore, where they would not tread upon one another to get to him, he spoke to them the parable of the sower. Many of them being farmers, they well understood the business of sowing seed, and the nature of the soil suitable for it. This parable was designed impressively to illustrate spiritual truths. The meeting closed. His disciples then inquired of him why he spoke to the people in parables. His answer is, "To you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given." As much as if he had said, "My teaching without parables has enlightened your minds, but something further is necessary for them." He then quotes the prophecy of Isaiah to show their blindness, which he would wish to enlighten. I have been surprised when I have heard these words of the Saviour's so construed as to say, "I wish to help the more enlightened, but to leave the more blind in the dark." Our Saviour did all he could to benefit and instruct all classes while with them; and when about to leave them, he told, without parables, the condition of those who were rebellious, as we find in the 23d chapter of Matthew.

Matt. 13: 13: "Therefore speak I to them in parables." On these words Dr. Clarke has the following comment: "On this account, viz., to lead them to a proper knowledge of God, I speak to them in parables, natural representations of spiritual truths, that they may be allured to inquire and to find out the spirit, which is hidden under the letter; because seeing the miracles which I have wrought, they see not, i. e., the end for which I have wrought them; and hearing my doctrines, they hear not so as to profit by what I have spoken; neither do they understand, they do not lay their hearts to it."

Is not this obviously our Lord's meaning? Who can suppose that he would employ his time in speaking enigmatically to them, on purpose that they might not understand what was

spoken? Could the God of truth and sincerity act thus? If he had designed to do so, he might have saved his time and labor, and not spoken at all, which would have answered the same end; viz., to leave them in gross ignorance." Is Dr. Clarke's view, as here given, the right one?

PRACTICAL THOUGHTS.—No. 1.

BY A. SMITH.

JUDGE NOT.

THE practice of passing judgment upon one another, and its usual consequent, evil-speaking, are by Holy Writ forbidden in the Christian church. Our Saviour terms one who exercises this function a hypocrite. It is impossible for fallen man to form an unerring estimate of the motives and acts of his fellow-man. There are circumstances, near or remote, that exercise a modifying influence upon the ordinary acts of men, and God alone can follow the intricacies of the impelling forces that culminate in error.

Sin itself is an unalloyed evil, and should not be suffered unrebuked; but, judging from appearances, and biased by the defilement of our own carnal heart, it is impossible for us justly to estimate the degree of responsibility that attaches to our brother; and there is no safety, to ourselves or to him, in approaching him with rebuke, unless we are actuated by a love begotten of self-consecration to God. The Apostle Paul exhorts, "Brethren, if a man be overtaken in a fault, *ye which are spiritual* restore such an one *in the spirit of meekness.*" Gal. 6: 1. But suppose both parties were carnally minded, then strife, debate, estrangement, would result. But open rebuke, even under such circumstances is better than sly, hidden, whispered evil-speaking concerning the real or supposed wrong of another.

God has especially laid the unpleasant duty of rebuking wrong in the church upon the faithful Christian minister; but if he is not consecrated and humble, what fearful consequences may result from exercising this prerogative! The flock of Christ would be torn, and wounds would fester, perhaps never to be healed. None who exercise the real or supposed prerogative of judging others, or rebuking wrong, can do better than to heed the injunction by the Apostle Paul: "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12: 13. And when Christ says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7: 5), the inference is that the mote cannot be successfully removed in any other way. "Judge not, that ye be not judged." Matt. 7: 1.

IDLE WORDS.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. Reader, do you ever utter language that you would fear to submit to the just criticism of the impartial Judge of all at the last day? The sound of our words may die upon the thin air, but they live in the records of Heaven, and unless repented of and forgiven, we must meet them again.

"Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141: 3.

—There is as much comfort in the word of God, and as much beauty in his works, and as much kindness in his dispensations, as admitted in the soul, would inundate it with ecstasy. But many hearts are perverse; they let gloomy thoughts and bitter fancies flow freely in, and are almost jealous lest a drop of strong consolation should trinkle through on this deluge of Marah. Brethren, it depends on which floodgate you open, whether you be drowned in a tide of joy or of sorrow. It depends on whether your well-springs are above or beneath, whether your consolation or your grief abounds.

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.

THE NEW CALENDAR.

With careless hand, by the mantel-shelf,
Where many a gift from loved ones lay,
The Calendar new in its place I hung
One year ago—on New Year's day.
Mere blanks, as yet, were its pages twelve,
Enrolling the silent months unborn,
With checkered lines and figured squares
That told the days, as yet to dawn.

And the months have passed in rapid flight,
And as each attained its closing day,
Like a leaf grown sere on the tree of time,
A page has dropped, and fluttered away.
And sitting alone, with thoughts to-night
That ebb and flow like a tidal wave,
I gather them all together again,
Those scattered leaves from the old year's grave.

And scanning them o'er now one by one,
These months and days all passed and flown,
I can but think how full of voice
Those pages twelve now all have grown.
How memory reads between the lines
A record inscribed in tracings clear,
Wherein shall stand, forever sealed,
The chapter of life we call a year.

Through some I live o'er once again
Bright summer hours, long sunny days,
While others tell of winter's chill,
And autumn's blended mist and haze.
And thus on some bright joys are traced;
On others, heart-aches, deep and sore;
In all are mingled pain and peace,
And troubles met and struggled o'er.

And now once more, by the mantel shelf,
With trembling heart and hand I've placed
Another book of pages twelve
With checkered lines close interlaced.
What may not there for me inscribed
In Time's own secret ciphers be,
To fill those numbered days to come,
And all those months, with memory!

With what sad heart or joyous touch
Shall I those leaflets, to the last,
Loose from their hold, and watch them drift
Adown the current of the past.
And shall it be my hand that may
Pluck from its stem the twelfth, grown sere?
Ere then, perchance, I too may sleep
Beneath the leaves, with this New Year.

—N. Y. Observer.

HINTS TO MOTHERS.

NOTHING is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I cannot vouch for children who, from the earliest dawn of intelligence, are compelled to swallow large draughts of "Mother Goose." But the story of Samuel, for instance, may be read to a child (and do not judge me visionary if I say this may be done before he is three years of age), just as it stands recorded in 1 Sam. 3, beginning with verses 18 and 19 of the previous chapter. Watch his eyes as he is evidently picturing to himself the child Samuel, his "little coat," the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running when he hears himself called. You may be sure he sees all these things far more plainly than we whose minds are lumbered with so many other things. A little quiet talk afterward about the story, adding no embellishments, but often referring to the open book, and repeating from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child. I have known a child of but three years to become so familiar with the last chapter of the gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out; and he was by no means a precocious child. He would call for it over and over again through the day, and never tire of it.

A little preparation is needed on the part of the mother in selecting passages, and connecting them if continuous. For instance, take the last chapter of Luke, commencing with the thirteenth verse, and read without any omissions till you come to the last two verses; omit them, but

substitute in their place Acts 1:9, last clause, reading on through verse twelve. No attempt at simplification will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will soon find that the Bible is the Book of books to your child, and its words "sweeter also than honey and the honey-comb." And what better can you desire for him? "Searching the Scriptures" for this purpose, you will find more sweet morsels for your little ones than you at first imagine. In your daily reading note such passages, that you may never be at a loss. Note the story of Peter, in Acts 12:1-19; Moses, in Ex. 2:2-10; David in 1 Sam. 17; the "holy child Jesus," in Luke 2:40-52, etc.—*The Watchman*.

WHAT SHALL WE TEACH OUR DAUGHTER?

ON a quiet, restful evening a husband and wife sat in their cozy parlor reading the current number of the *Christian Advocate*, which had arrived a few hours before. A brief article in the Home Department suggested the topic of the conversation, the substance of which is given below.

Wife. "What say you to a little chat about the kind of teaching we should give our daughter?"

Husband. "Home teaching by ourselves, do you mean?"

W. "Yes; the kind of instruction we should give her in our every-day life at home. I don't mean the school teaching she gets outside of home."

H. "Agreed; the idea is excellent. Suppose you call in —, [the only daughter] to hear the conversation, and write down the items?"

W. "Better and better. Why not have her help us? Let all contribute to the list. I'll call her."

The daughter was called, and cheerfully consented to be the scribe of the hour. It was pleasantly agreed that no item should be written down until all three approved it. Then followed a most practical, conscientious, and yet delightful conversation, which will not soon be forgotten, the whole resulting in the following list:—

- Teach her to be pious.
- Teach her to be self-reliant.
- Teach her constant neatness.
- Teach her kindness of manner.
- Teach her sweetness of temper.
- Teach her to be kind to servants.
- Teach her industry and usefulness.
- Teach her strict and loving obedience.
- Teach her to be scrupulously conscientious.
- Teach her the best rules of social etiquette.
- Teach her that poverty, however inconvenient, is not degrading.
- Teach her how to make bread.
- Teach her how to make shirts.
- Teach her how to drive a horse.
- Teach her how to "set the table."
- Teach her to avoid a fop or flirt.
- Teach her every-day practical sense.
- Teach her not to "paint and powder."
- Teach her how to be helpful and useful.
- Teach her how to wash and iron.
- Teach her how to make her own dresses.
- Teach her how to do the family marketing.
- Teach her how to cook a good meal.
- Teach her that one hundred cents make a dollar.
- Teach her how to arrange the parlor and the library.
- Teach her to say "No," and mean it, or "Yes," and stick to it.
- Teach her to wear a calico dress, and do it like a queen.
- Teach her how to sew on buttons, darn stockings, and mend gloves.
- Teach her to dress for comfort and health as well as for appearance.
- Teach her to cultivate flowers, and make and keep the kitchen garden.
- Teach her to make her sleeping-room the neatest room in the house.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her that tight-lacing is uncomely as well as very injurious to health.

Teach her to regard the morals and habits, and not money, in selecting her associates.

Teach her to observe the old rule, "A place for everything, and everything in its place."

Teach her that music, drawing, and painting are real accomplishments in the home, and are not to be neglected if there be time and money for their use.

Teach her that important truism, that the more she lives within her income the more she will save, and the farther she will get away from the poorhouse.

Teach her that a good, steady, church-going mechanic, farmer, clerk, or teacher, without a cent, is worth more than forty loafers or non-producers in broadcloth.

Teach her to embrace every opportunity for reading, and to select such books as will give her the most useful and practical information, and that in order to make the best progress she must economize her moments in her earlier as well as later home and school life.

Before the pleasant and intensely interesting evening interview closed, it was unanimously agreed that the above list, with any additions which might be afterward added, should be neatly engrossed, and a copy be kept in the home as a practical reminder of the evening chat, and of the plan which should be scrupulously followed.—*Christian Advocate*.

A LITTLE ADVICE GRATIS.

THESE long winter evenings are capital for literary improvement, and our young people especially should not neglect it. Business is not so pressing as in the summer season, the weather is more inclement, and consequently does not entice so powerfully to the outer air, and home is much more attractive. This is the kind of nights in which our historic self-made men manufactured the greater part of their power, by adding layer after layer of thought, and disciplining the faculties for future work. If our young men and women knew how much they will need all that well-applied study can now give them, they would waste none of these splendid evenings. Of course, they must give some time to society, and attend to the current duties, but there are still many long evenings which might be made profitable by devoting them to solid reading or study.

The fascination of books and papers is so great that it is a wonder that any resist their spell. By simply opening the leaves the reader is transported to a new world, and either gathering the lessons of successive ages, or traveling with magic boots which skim the earth without effort, or gaining the secret of success from the biographies of successful men, or learning the news of the day and the times in which we live, or plucking the fruits of science. Surely this is much better than the idle conversation, the vapid wit, the stale and feeble jokes, and the thin life, of many of our youth. The world will need, as it always has needed, men and women who have read; and those who have studied and kept abreast of the times will be the ones who truly succeed.—*Christian at Work*.

—Here are some golden words from Dr. Prime of the *New York Observer*, which are worthy of deep and earnest consideration from every one, no matter what his sphere of life may be: "If I had another life to live, and two thousand letters to write again, with God's help I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would call each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns or planted some flowers on the path of human life."

Special Mention.

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

THE RIOTS IN INDIA.

A FEW months ago telegrams were received in this country giving an account of riots between Hindoos and Mohammedans in the Madras Presidency, India. The *Christian Union* of Dec. 7 publishes a very lucid and interesting account of these riots from the pen of their India correspondent, Rev. I. Chamberlain, D. D. The Hindoos and Mohammedans in the Madras Presidency, as a general rule, live together amicably; but in some cities, as in Salem, where the riots occurred, there is an unpleasant state of feeling existing between them, which occasionally results in an outbreak. An immemorial custom in India, having the sanctity of law, and recognized and acted upon as such by the English rulers, requires that any procession with music, shall cease their music on passing a place of worship belonging to the adherents of another religion, in case services are held there at the time. On the 28th of July last, which was Friday, the Mohammedan sacred day, a Hindoo procession attempted to pass a Mohammedan mosque without stopping the music. The result was a very serious riot, in which the police were unable to control the mob. Troops were summoned by telegraph from the great military station, Bangalore, one hundred and fifty miles away, and until they arrived on the following morning, the mob held the city. During the riots, two men were killed, and a hundred wounded.

For a time quiet seemed restored, and the troops returned to Bangalore. In August, taking advantage of the temporary absence of the magistrate, who had gone to a distant part of the district, the Hindoos renewed their attack on the defenseless Mohammedans. The scene of lawlessness and bloodshed that followed is thus described by Mr. Chamberlain:—

"The head men of each street had been directed, and had, as it appears, complied, to call during the evening of the 15th, and summon the inhabitants of each house to furnish one man, armed with some kind of a weapon, to meet at the appointed rendezvous at 8 A. M. of the next day; at which time simultaneous attacks were, as arranged, made on the unsuspecting Mohammedans in the different quarters of the town—all but Shivapet. The police, with the assistant magistrate and under European officers, tried in vain to stop the mob in their career of destruction and pillage. They could do nothing. Thousands of people were in arms in all directions. The houses of Mohammedans were looted and burned, and the inhabitants stoned or beaten as they fled, and some were killed. The Mohammedans did not attempt to resist. They could not. Toddy and arrack were freely distributed among the crowd. Their passions became more inflamed, if possible, and at 12 o'clock, as previously arranged, a rush was made upon Shivapet and upon the obnoxious mosque. A supply of crowbars and pickaxes, which had been secretly gathered in the house of a Hindoo near the mosque the preceding night, was given to the mob. On they rushed, with clubs, and crowbars, and pickaxes, and torches in broad daylight, to the mosque. The superintendent of police, with his men, ran to intercept them. They were rushed by the crowd into a corner, and, though they fired upon the crowd, they did not quail. A guard of armed men of the rioters were posted over the police in such numbers, and backed by such a crowd, that it were idle for the police to resist, and there they were kept penned up for hours, while the work of destruction went on. The mosque was

fired and the roof burned, and the walls were, with crowbar and pick, deliberately leveled with the ground.

"Several witnesses testify that they saw two Mohammedan children thrown into the conflagration. Certain it is that two Mohammedan children have disappeared, and no trace of them has been found.

"The town was in possession of the mob all night, and in the morning attacks were renewed until once more the troops appeared and quiet was restored. Official returns show that sixty-nine houses were wrecked and burned, besides the mosque; nine men were killed, some hacked to pieces; forty were wounded so that some have died since; and two Mohammedan children were missing."

The attack had been planned with great secrecy and skill. Weeks elapsed before the Government could obtain any clue to the leaders, though untiringly using all the resources at its command. At last fourteen men were arrested as the arch conspirators, and about a hundred others as participants. Every one was aghast at the class of men arrested. The ring-leaders were men of wealth, and were among the most substantial and influential men of the city. At the time of Mr. Chamberlain's writing, Oct. 23, the leaders had been tried, and twelve of them had been convicted. One, a wealthy merchant, was sentenced to transportation for life, and the others to various terms, from three to seven years, and heavy fines besides. And a hundred prisoners were yet to be tried. The majesty of the law has been maintained; and religious fanaticism has been taught that none of its votaries are too high to be punished for deeds of violence, even though done in the sacred name of religion.

THE LATEST AND WORST.

THE *Lutheran* tells of a novel way of raising money for church purposes, which we cannot commend, except on the theory on which excuse is made for some German Moravian customs, namely, that such is the habit of the people, and allowance must be made for people educated on different ideas. A Lutheran church in this country wanted a bell, and did not want to pay for it. There is nothing peculiar about that; for it is quite a common thing for those who run the finances of a church, instead of putting their hands in their pockets and paying the Lord's bills, to try by some roundabout way—fairs, lotteries, etc.—to ask the devil to pay the expenses of running the Lord's work. They are apt to find by and by that there is the devil to pay in a very serious way. This particular Lutheran church, however, had canvassed all the plans they could imagine to make the devil pay for their bell; and finally they hit upon the following, which really takes the palm. In each of the taverns and saloons in the vicinity of the church they put a little safe, with an opening to receive coins, and marked "For the church bell;" but they knew that this alone offered no great inducement, but only the opportunity to give. So they offered that the proprietor of the saloon in whose safe the largest amount of money should be collected at the end of a given period should be presented with "three dozen cut-glass beer goblets, with his name cut on them." This was a fine success. The young men and old flocked into the rival saloons, drank beer to the delight of the proprietors, praised the Lutheran church, and went home boozey. When the banks were opened, it was found that \$108.66 had been collected, and the saloon which had collected \$23.12 received the three dozen cut-glass beer goblets, with the proprietor's name cut on them, and was announced to the congregation on Sunday, we presume, with words of hearty gratitude and praise, in the presence of the jolly patrons, who retired from the church to the saloon, to talk about how handsomely the *prediger* acknowledged their generosity, and to boast over the rival saloon across the street. The bell will come in due time, and every Sunday will ring out its praise of good God and good beer. And the devil will have had his pay.

Our Tract Societies.

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

BE IN EARNEST.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecl. 9:10.

If you've any work in view,
This God's message, friend, to you:
With all your soul now do it.

If for God you've aught to say,
Let there now be no delay,
With all your soul now say it.

If to service for the Lord
You stand pledged by your own word,
With all your soul now serve him.

Something do, thou, every day,—
Something near, not far away,—
With all your soul, too, do it.

Do it bravely to the Lord,
Leaning on his strength and word,
With all your soul now do it.

—Selected.

INTERNATIONAL (GENERAL) TRACT AND MISSIONARY SOCIETY.

SEVENTH ANNUAL SESSION.

THIS session, which was held in connection with the General Conference at Rome, N. Y., embraced five meetings, the first of which was called by the President Dec. 12, at 2:30 p. m. Prayer was offered by Eld. Geo. I. Butler. The Michigan Society was represented by six delegates; Iowa, by two; California, two; Minnesota, two; New York, six; Illinois, two; New England, three; Kansas, two; Pennsylvania, four; Vermont, three; Indiana, Texas, Quebec, Maine, Nebraska, Dakota, and Virginia, each by one.

On motion, the reading of the minutes of the last meeting, with the exception of the report of the Nominating Committee, was waived. All members of State societies present were invited to take part in the deliberations of the meeting. A report showing the labor performed by the various State societies, the General Society, and the societies in England and Switzerland, was read, of which the following is a summary: No. of members 6,981; reports, 10,383; visits, 25,030; letters, 24,015; subscribers obtained for periodicals, 6,643; pages publications distributed, 4,947,486; periodicals distributed, 550,324. The financial report showed the receipts of the General Society for the year to be \$359.58; expenditures, 647.57; cash on hand, \$2,068.07.

Of this labor an amount equal to the distribution of about 60,000 pages of tracts and 15,000 periodicals has been done largely by persons not of our faith under the supervision of the General Society. Remarks were then made by the President respecting favors received from such persons, and the willingness with which they are granted. We now have free transportation of publications from New York city to London, thence to Hull, and from there to Christiana. There are also outside agents who distribute our reading matter on vessels, and in many of the seaports of England, and to quite an extent, in this country.

Bro. W. C. White followed with remarks respecting the Special Edition of the *Signs of the Times* recently published on the Pacific coast. The power and efficiency of a well-trained tract and missionary society, having on hand a liberal reserve fund, has been forcibly demonstrated by the California Society. The circumstances connected with the Sunday movement and the coming election in that State, demanded immediate action involving quite a large outlay of means and an immense amount of labor, all of which was cheerfully assumed and successfully carried by the tract society. The distribution of the edition was very thorough throughout the State, equaling one copy of each number to every six voters. Of the result, which was beyond every one's expectation, further particulars will doubtless be given elsewhere. It was repeatedly stated that had it been necessary to present the matter to the brethren, and in this way secure means and their co-operation in other respects, after it became apparent that the edition should be issued, the enterprise must have proved a failure. But now success has crowned the effort, and the amount taken from the reserve fund has been nearly or quite all re-

placed by contributions from the brethren throughout the State. Bro. Butler spoke of the success which has of late attended the Iowa Society, both with respect to the prosperous condition of its finances, and the hopeful, encouraging state of feeling existing among the brethren. He referred to the time, a few years ago, when the society was greatly embarrassed and the members much discouraged, and briefly stated how they had been enabled to recover from this condition. He said that could the tract societies all be placed upon a good financial basis, with a feeling of courage and cheerful activity among the members, no enterprise would be too great for them. These remarks were all forcible, and well received by the delegates present.

Dr. Kellogg spoke of the encouraging results of missionary labor at the Sanitarium, particularly in the distribution of health publications. Bro. Starr gave an encouraging report from Nebraska, and similar reports were listened to from Brn. Hutchins, Lane, Goodrich, Cook, and Olsem, who spoke for their respective societies. In Dakota the outlook is especially hopeful, both in respect to labor and finances.

At the close of the first meeting, the following committees were appointed: On Nominations, J. B. Goodrich, J. Fargo, and O. A. Olsen; on Resolutions, W. C. White, B. L. Whitney, and J. O. Corliss. In the subsequent meetings which were held, most of the time was occupied in considering the resolutions presented, which are as follows:—

1. *Whereas*, There is a disposition in some localities to criticise the present plan of organization of our State tract societies, and an expressed desire to so change the Constitution and plan of operation as to have the church librarians transact all business directly with the State Secretary, and—

Whereas, The workers in several of our largest and most prosperous societies regard the work of the district secretary as indispensable to the highest efficiency of the organization; therefore—

Resolved, That we recommend adherence to those plans which have proved successful, and that great caution be used in the introduction of new and untried methods; and further—

Resolved, That we recommend that any State society which regards such changes as essential to its prosperity should consult with the officers of the General Tract Society before introducing them, and that they shall not publish or recommend any such experimental plans till they have been tried for at least one year, and have the acceptance of the General Tract Society.

This resolution led to a free discussion, in which the difficulties which have been experienced in connection with our present organization and also the utility of the organization were thoroughly canvassed. Of the points made in this discussion more may be said hereafter.

2. *Whereas*, Our work is fast enlarging, and in the providence of God we are called upon to take advance steps and enter upon important enterprises, sometimes on short notice, and as such enterprises cannot be entered upon without means; therefore—

Resolved, That we consider it absolutely necessary, in order to carry on the work successfully, that each State society have a reserve fund on which it can rely in time of need; and we urge them to keep their reserve fund large enough to meet emergencies which may arise.

3. *Whereas*, We believe that there is a great work to be done in our large cities, and Chicago appears at this time to be a promising field for the constant employment of an efficient colporteur, and—

Whereas, New York especially needs the constant presence of a laborer to act as ship missionary, and to forward missionary publications to Europe; therefore—

Resolved, That we station a colporteur in each of these cities as soon as possible, and that we request the assistance of the General Conference in the appointment and maintenance of the same.

4. *Whereas*, The *Signs of the Times* has been the means of bringing many to a knowledge of the truth, and each year's experience strengthens the confidence of our missionary workers in its efficiency in the missionary field; therefore—

Resolved, That we recommend its more general circulation in that capacity than ever before; and—

Whereas Experience has shown that thousands will subscribe and pay for the *Signs* when offered with a desirable premium, and as the International Sunday-school Lessons for the coming year will be in the Acts of the Apostles, thus making the Life and Epistles of Paul a desirable book for general use; and the publishers of the *Signs* propose to offer the Life and Epistles of St. Paul by Conybeare and Howson with the *Signs* to new subscribers for \$2.25 per year; therefore—

Resolved, That we recommend the above premium offer, and urge that a thorough and energetic canvass be inaugurated in all of our societies.

5. *Resolved*, That we recommend to the careful attention of all our ministers and tent workers the plan that has been introduced in some localities of using the *Signs of the Times* with the tent-sheets, in special efforts to prepare the field for tent labor, and in developing the interest in connection with such labor.

Remarks were made in favor of this plan by brethren in New York, Pennsylvania, and Nebraska, who adopted it in their work the past summer.

6. *Whereas*, The public libraries throughout the country afford the means of presenting our denominational reading matter to the public, and—

Whereas, Many of these libraries are now open to the presentation of this reading matter; therefore—

Resolved, That we approve the steps already taken toward the presentation of some of our bound books to these libraries by the General Society, and that we pledge our active co-operation in the speedy prosecution of this work.

7. *Whereas*, The immediate introduction of our denominational books among all the churches and companies of our people, as soon as they are published, is very desirable, and we believe that many more can then be sold by a proper effort than at any later time, and—

Whereas, The publishers propose, in order to save time and hasten orders on important works, to send samples to the secretary of each State society, that they may be forwarded with circulars and blank order sheets to the librarians and agents, without waiting for orders for the sample copy; and as the publishers propose upon notification to furnish postage for the return of any of these samples which may not be accepted; therefore—

Resolved, That we recommend the above plan, and urge the prompt co-operation of our librarians and agents in its execution.

8. *Whereas*, Washington is our nation's representative city, and many persons visit it, not only from every State and Territory in the Union, but from all parts and countries of the world, and—

Whereas, Our publications and works on present truth are not found there, either for sale or free distribution; therefore—

Resolved, That Washington City be taken into consideration, in connection with Chicago and New York, for ministerial and colporters' labor.

This resolution called out some very interesting experiences of our brethren in connection with men holding high positions in the government. It was stated that while it is probable that but few of these men will embrace the truth, the impressions which it is now possible to give them will affect their future action, should they be called upon to make decisions in connection with our work or people.

9. *Whereas*, The work of health reform is recognized as one of the most important branches of the cause of present truth, and—

Whereas, There has been a general backsliding on this subject, and there is at present a general lack of interest in this branch of the work; therefore—

Resolved, That we recommend an earnest effort to revive the interest upon this question by securing a more general reading of our health publications on the part of our people, and by inaugurating an energetic canvass for the circulation of *Good Health* everywhere.

10. *Whereas*, Persons subscribing for our periodicals through the tract society do experience a delay in receiving their papers, and—

Whereas, Our State Secretaries can probably use, in various ways, several copies of each of the same; therefore—

Resolved, That we recommend our State societies to take clubs of these periodicals, particularly the *Signs of the Times*, so as to be able to supply new subscribers until the paper can be received by them from the office of publication.

The above resolutions were unanimously adopted.

Moved, That Article 1 of the Constitution be so amended as to read: "This society shall be called the International Tract and Missionary Society." After a full and free discussion, this motion was carried by more than a two-thirds vote.

The Nominating Committee recommended for President Eld. S. N. Haskell, South Lancaster, Mass.; Vice-President, W. C. White, Oakland, Cal.; Secretary and Treasurer, Miss M. L. Huntley, South Lancaster, Mass.; Assistant Secretary, Miss Nellie E. Sisley, Battle Creek, Mich.; Executive Committee, Elds. S. N. Haskell, G. I. Butler, O. A. Olsen. On motion, these officers were elected collectively, after which the meeting adjourned.

S. N. HASKELL, *Pres.*

MARIA L. HUNTLEY, *Sec.*

TO CANVASSERS AND VIGILANT T. AND M. WORKERS IN IOWA.

SOMETHING has already been said in reference to how these two classes of workers may be a help one to the other in getting the truth before the people. The canvasser is supposed to visit personally nearly every family in the community where he works; hence he has an excellent opportunity to ascertain who would read, and who would be most likely to be benefited by our periodicals. He can make out a list of the names and

addresses of these persons and send it to our State secretary, Lizzie Hornby, Davenport, Iowa, and from time to time librarians of the local societies can apply to her for a supply of these selected names. There is some labor and expense involved in this work of sending periodicals through the mails. It takes some zeal and a great deal of faith to persevere in this work, when there is no evidence that more than one paper in a hundred is ever read when received. But by the above plan of selecting names much more may be accomplished by the same means, and the laborers will receive a greater degree of encouragement.

When our brethren and sisters, out of their hard earnings, pay for periodicals, then pay postage and mail them to strangers everywhere through the country, and keep this up weekly from year to year, it is something of a tax; and every available means should be used to secure the best possible results from this kind of labor. There is no class of persons that can assist in this as the canvassers can; and I hope all our canvassers will consider this a part of their work. It will be but a little trouble to you to do this important work, and if you neglect it, it may not be done at all, and the sin of omission will rest somewhere. Do not let it rest upon you, but let the well-selected names come in, that the secretary may always be able to supply the V. M. workers, many of whom are now anxiously asking for this help.

H. NICOLA, *Pres. Iowa T. and M. Society.*

NEBRASKA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	54	24	6	119	22	12	21	16066	1217	34	\$ 85 63
2	53	27	...	108	23	48	...	3465	606	24	71 10
3	25	23	4	37	39	35	...	26225	425	25	59 83
4	36	19	...	205	8	...	...	3048	660	9	34 45
5	35	17	2	33	7	60	...	2707	766	...	98 17
6	38	28	2	32	50	95	1	11956	1206	7	85 51
7	...	...	...	900	193	5	39	12192	2000	50	261 41
Total	241	138	14	1404	341	245	71	75699	6880	149	\$ 646 10

* Agents and ministers.
 NOTE.—Received on membership and donations, \$209.15; on sales, \$30.36; on periodicals, \$195.49; on T. and M. reserve fund, \$211.10; collected on other funds, \$55.00. Subscribers obtained for REVIEW, 7; Signs, 13; Good Health, 5; Instructor, 45; other periodicals, 1. No. of members dismissed, 7. The local societies at Waco, Farmer's Valley, Humboldt, Lynden, and Raeville failed to report.

S. E. WHITEIS, *Sec.*

LITTLE, BUT GREAT.

The simplest deed may tell the truly brave;
 The smallest skill may serve a life to save;
 The smallest drop the thirsty may relieve;
 The slightest look may make a heart to grieve.
 Naught is so small but that it may contain
 The rose of pleasure or the thorn of pain.

A WORD FITLY SPOKEN.

A FINE example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good Doctor's family, was escorted home by her courteous host. On their way, the brilliant starlight led them to talk of astronomy. The Doctor spoke of the law of harmony which held each little star in its appointed place; and then, turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in your place." This was all he said that was personal, but the thought thrilled her young soul as if it had dropped upon her from the skies. Its effect was to win her to discipleship. "A word spoken in due season, how good it is!"—*Zion's Herald.*

THE WALDENSES.—The home strength of this church, in the valley of Piedmont, which it regards as its home field, is 12,500. All the rest of Italy it regards as its mission field, in which it has 120 laborers and 3,421 members. Its missionary congregations are 41; stations, 36; places visited, 152; regular attendants, 5,214; occasional attendants, 30,000. The members contributed last year, 56,516 lire, about \$11,303, more than \$3 per member. One of their most promising and able young ministers has just volunteered to go and labor among the Basutos of South Africa.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 2, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE NEW VOLUME.

A FEW weeks ago we stood upon the shores of the Pacific, watching the mighty movings of the ever-restless sea, as it hurled in one unbroken series its ponderous waves upon the rock-bound coast. Each wave rushing landward rose like a perpendicular jasper wall, trembled a moment as if poised in an unsteady balance, then broke in thunder, and foam, and spray, upon the shore.

So the great wave of human history, rolling onward from Eden, seems now to have lifted its foaming crest to the highest point, before it dashes itself upon the shore of eternity, and is lost forever. History has filled out the outlines of prophecy, till only here and there a jot and tittle is wanting to make it all complete. The world seems to have filled up its cup of iniquity, ready to receive at the Lord's hand for all its doings. It even now trembles in the balances, verging toward its final and fatal plunge.

What language can express the momentous character of such a time as this? Who can measure the responsibility of living in such an age? Who is sufficient for the solemn task of pointing out the dangers and duties of this time? Who can properly present the truth in its bearings on the immediate future, showing the significance of passing events in the light of prophecy?

All this the REVIEW has been set to do. It has a mission most weighty. To accomplish this mission well, it needs the sympathy and aid of all those who love the truths it teaches, and who feel an interest to see the warning which it would give to the world most widely proclaimed.

From the very nature of the case we may look for the year 1883 to be a more momentous year than any in the past. In the sensitive condition of the political world, events which may happen any day, very small and insignificant in themselves considered, may result in mighty revolutions. When the avalanche is almost ready to start, a finger's push may set it in motion. A random match may fire the magazine which will shake all Europe to its foundations. The sick man on the Tiber and the sicker man on the Bosphorus, may receive more marked indications of their soon-coming dissolution,—a dissolution synchronous with the coronation of Him whom we wait to salute as our King and Saviour. In our own country the times seem ripe for the last fulfillments of prophecy. The Sunday agitation, which is making itself felt in every civilized land, is destined, beyond question, to shake this nation from center to circumference. Here is the arena for the last great conflict between light and darkness. Here originated, and from this country is going forth to the nations of the earth, that last great masterpiece of Satan, which is to deceive, if it were possible, even the very elect. And from this country is also going forth a message of truth which is to lighten the earth with its glory.

In all these, and many other directions, the REVIEW designs to be a faithful register of all that need be, or can be, known. Whatever is of interest to our work, as the days whirl by, we design the printed page shall secure as it passes. The usual departments of the paper will be maintained. One, the Commentary, which has occasionally appeared, we hope can be made more permanent, as we believe it will be one of interest and profit to

the reader. Another, the Historical, which has not yet appeared, we hope to be able to find time to present occasionally, filled with instructive and important matter having a bearing on the fulfillment of prophecy.

The doctrinal features of our faith will receive more attention in the coming volume than has been devoted to them during the last. While it is true that from perhaps almost any number of the paper the past year, a new reader might be able to learn substantially what the faith of this people is, it is desirable that set arguments formally defending these views should occasionally appear.

In short, it is designed to make the REVIEW a necessity to every Seventh-day Adventist, and a light to the world; and to make Volume 60 the best that has ever yet been published.

MEN DO NOT FIGHT PHANTOMS.

WE do not court opposition; we do not fear it. If it comes, we shall try to meet it fairly and firmly. There is in it a certain stimulus which is not at all unfavorable to growth and development. It is a trite but true saying that men do not generally fight phantoms. If opposition is raised against the truth, it is because error fears it, and feels the necessity of trying to raise some barrier against its aggressions to save itself from loss; and this is encouraging. A prominent minister of another denomination once asked the question, "Shall we never have done with this Sabbath question?" No, friend, never; nor with the sanctuary question, the message question, nor any other question peculiar to the present truth, till the light of prophecy which now guides the waiting church is lost in the full blaze of the soon-coming eternal day.

MORE TROUBLE.

THE anti-monopolists are alarmed, and probably not without reason, at a new source of danger. The supreme court has been considered a sure safeguard of the liberties of the people. If this court can be controlled by monopolists and corporations, so that its decisions shall be in the interests of the few instead of those of the people at large, then the people are absolutely at the mercy of their oppressors. It is claimed that an effort is now being made by the rings to put those persons on the supreme bench who are the mere tools of the monopolists, and that this is a new danger which now threatens the country.

A paper called *Justice*, the organ of the Anti-monopoly League, in its issue of Dec. 20, 1882, has a long article on this subject dressed in the heaviest mourning. It avers that we are fast becoming a nation of millionaires and paupers; that there are now some twenty fortunes in the United States which count one hundred millions each; and that the growth of such monopoly means war! This question will no doubt contribute its quota of strife to the great time of trouble, the evidences of whose near approach are so thickly looming up in the future.

A BROKEN REED.

A FRIEND of Sunday, writing to one of our tract workers in defense of the institution, refers to "Bingham's Antiquities of the Christian Church" as containing sufficient testimony to settle forever the question in favor of Sunday sacredness.

If the reader has the work referred to, he will find that Mr. Bingham's argument in favor of Sunday breaks no new ground whatever. He simply refers to the more usual texts claimed in its behalf, as Acts 20:7; 1 Cor. 16:2; Rev. 1:10, and then quotes some of the fossilized frauds called the testimony of the Fathers.

The Scriptural argument is answered by almost

any of our little tracts on the Sabbath question, and both the Scriptural argument and the historical quotations, are fully answered in Eld. Andrews' History of the Sabbath and Sunday.

The fact is, the whole Sunday argument is a broken reed; yes, more than simply broken; it is wrenched, twisted, split, demolished, and then pulled up by the roots. Many are still ignorant of this fact, and in naive innocence continue to lean upon these imaginary supports. But the world is destined soon to learn the truth in this matter; for the sound of it, like the voice of the unharassed tempest, is swelling to thunder tones in all civilized lands.

A UNIVERSAL RULE.

EVERY great cause possesses certain principles which, in the work it has in hand, are of universal application. The same fact holds in the field of literature. Some instructions would be appropriate for one class, other rules would apply better to the work of others. But there is one which applies alike to all; and here it is. It has before appeared in the REVIEW; but as we enter upon a new volume, it will do no hurt to refresh our minds again with the good instruction. Its title is,

"BOIL IT DOWN."

"Whatever you have to say, my friend,
Whether witty or grave or gay,
Condense it as much as ever you can,
And say it the readiest way;
And whether you write of rural affairs
Or matters and things in town,
Just take a word of friendly advice,

Boil it down.

"For if you go spluttering over a page
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So, when you have a story to tell
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down."

SUBSCRIPTIONS FOR THE REVIEW AND INSTRUCTOR.

WE are anxious to see a large increase of the subscribers for these valuable papers. The subject of increasing the subscription list was considered at the last General Conference with deep interest. Every true friend of the cause knows that its prosperity depends largely upon the interest manifested by our people in taking and reading our papers. They come to them in their weekly visits, laden with the truths which have made us a separate people.

In many cases the papers are all the preachers our people have. When they do not have the opportunity of reading on the subject of present truth, they are liable to lose their interest in it. It is safe to say that the more interest there is manifested in this direction, the greater our progress in the work of God. The two go together; hence when our subscription lists run down, we are very sure that the interest and devotion of our people flags in the same ratio.

There ought to be a large increase in the circulation of these valuable papers. The REVIEW has been enlarged within a few years past, so that it costs about one-fourth more to publish it than formerly. This enlargement was made with the hope that there would be a great increase of subscribers, but we have failed to see this increase. The list has remained about the same as before, but the cost of increasing the size has taken a large share of the profits, so that the loss to the Office has been several thousand dollars per year.

We know that there are large numbers scattered here and there who keep the Sabbath, but do not have the weekly visits of these papers. This ought not so to be. We want to arouse a general interest in this subject on the part of all our ministers and tract workers. If we could have a well-organized effort throughout the country, no

doubt the number of subscribers to the REVIEW might be increased two thousand in one month's time. This would not be a benefit to the Office *merely*, but it would be a benefit to the cause in every Conference where such an effort was made. Every church throughout the whole field ought to be thoroughly canvassed, and all Sabbath-keepers not taking the REVIEW ought to be interviewed, and the importance of their doing so set fully before them. If the presidents and secretaries of our Conferences, also our directors and librarians, would look after this, it would be a great blessing to the cause.

How can we reach this class of our people, who need instruction the most, except we induce them to become subscribers to our paper? Everything that is said by our leading men, and the old pioneers in the cause, is lost to them because their words never reach them. The avenue of light is cut off. They remain in ignorance of the very truths which would save them, because they are not enjoying the privilege of reading our papers. With many it is because of carelessness alone, that this state of things exists. If the matter was properly set before them, they would in most cases subscribe. If there are those who are worthy and too poor, either the church or the tract society should provide some means by which they can have the paper.

We want to call the attention of all our officers and ministers to this important point. We shall have more to say on this subject hereafter. We ask the readers of the REVIEW to consider the propositions made in the article, "The REVIEW for 1883," in this issue of the paper. It tells you of certain inducements which the Office offers, hoping it may add to the list of our subscribers. We hope to see a thorough canvass of our people in behalf of these important periodicals immediately.

GEO. I. BUTLER.

OMENS FOR GOOD.

But few in America have been able to realize the difficulties under which those labor who go to Europe from this country; but God is in his truth, and it will triumph in due time. The whole world is to be lightened with its glory.

When we went to Europe, we found Eld. Andrews living in a comparatively comfortable house, providing many things were different. 1. It was too small for their work, and contained no suitable room for public meetings; 2. The railroad was a continual annoyance to those who wished to hold conversation in the house, the cars passing and repassing about thirty feet from the house from early in the morning till late at night; 3. A gardener had land which came up to the back side of the house, where he kept fertilizers in quantities for constant use. This yielded a very unpleasant odor.

Another house was found, pleasantly located, containing nearly twenty rooms, and a cemented cellar. A hall on the lower floor, about 20x40, is suitable for public meetings. The providence of God seemed to favor renting this house. There were many circumstances which indicated this, and the house was obtained; and it has proved to be a wise move. A letter from Bro. Andrews, dated Dec. 12, presents some encouraging features respecting his mission, notwithstanding he is himself very feeble:—

"We have reason to believe that our journal is making a constant favorable impression upon the French people. We secure our special harvest of subscribers when we send out our second letter with the fourth number, which comes only once every four months, but though we are between these harvests, we receive from three to six new subscribers a week.

"Bro. Ertzenberger's meetings commenced under very favorable circumstances. But he was taken sick, and they were delayed for a time.

"We have fitted up the hall very nicely, with settees and lamps and a desk, and have advertised in three daily papers, and printed two thousand nice handbills. These were distributed from house to house over the whole city, and they brought out more people than the hall would hold. We can seat about one hundred and sixty persons. We have nearly seats enough of our own for this number, but our neighbors have interested themselves to lend us seats and chairs. The smallest congregations have exceeded one hundred persons. In connection with this, we have distributed tracts in the German language. The prospect at present is excellent.

"Our old Swiss friends seem to be making steady progress in seeking God, and there is reason to hope that they will fully put away the old difficulties. This takes an immense load off from my heart. We hear of some additions at Naples.

"We are thankful to learn that Bro. and Sr. Whitney are to be sent to Europe. We hope that their place can in some way be filled, so that the cause will not suffer a serious loss in New York and Pennsylvania. We trust God has directed in this matter. I hope to be a little stronger this month, so that we shall gain a few days in the preparation of our journal, as we are about one month behind time, on account of my feebleness." We hail all these evidences as omens for good in the cause of God. And they should be a source of encouragement to the friends of the cause of present truth.

S. N. HASKELL.

LABOR IN THE SOUTH ATLANTIC STATES.

A RESOLUTION was passed by the last General Conference concerning this important field, which we trust will result in great good to that section of our country. For months in the past we have been receiving the most urgent appeals for help from this portion of the Southern field. We have learned with great interest that there is quite a large number of Sabbath-keepers scattered throughout these States, from West Virginia to Florida, as well as in some of the Gulf States. To the best of our information, there are from fifty to one hundred and fifty Sabbath-keepers in each of the following States: West Virginia, Virginia, North Carolina, Florida, Georgia, and Alabama. Many of these brethren have come out by reading, in consequence of the organized, systematic efforts of our missionary societies in different parts of the country, in sending to them the *Signs*, tracts, and other reading matter. Persons of real moral worth have accepted the truth as the result of these efforts, and have, in turn, labored with more or less success in bringing souls to the truth. Little companies have thus sprung up, that dearly love the present truth.

They have had very little labor from any of our Northern brethren. Eld. J. O. Corliss spent some weeks, a year or two ago, in these States, visiting these brethren, and doing what he could in the short time allotted to his visit among them. He found them earnest and anxious for instruction. Some were ordained to the ministry, and some received licenses to labor. These men have done what they could, but have found great hindrances to advancing the cause in these new fields, the same as our brethren have found in all other parts of the country. The enemy does his utmost to hinder the work everywhere. These brethren have labored under great disadvantages. They have not been made acquainted with the thoroughgoing, systematic efforts so familiar to most of our Northern laborers. They have been poorly supported. Quite likely some of them have not been thoroughly informed upon every point of our

faith; but they have shown interest and a sacrificing spirit, and have tried to do what they could. They feel their need of help, and have earnestly petitioned the General Conference to send them some experienced laborer to instruct them fully in the best methods of advancing the truth. We believe they will greatly appreciate help at this time.

The Conference considered this matter, and advised Eld. J. O. Corliss to make these South Atlantic States, extending from West Virginia to Florida, his special field of labor for the year to come. He intends to proceed immediately to this field, taking his wife with him to assist in the work. We earnestly hope to hear good news from this part of the field. We regard this as a very important step, and hope that within a comparatively short time new Conferences of our people may be organized in several of these States.

In order that the work may be thorough and effective, no doubt considerable labor will be required in these different localities to instruct those who have embraced the truth, and to lead them to accept tithing, health-reform, spiritual gifts, and other doctrines of great importance held by our people. We trust there are men in these localities who are humble, God-fearing persons, who, with proper instruction, may become effective laborers in the cause. We believe that, as a general rule, our brethren born in the South, if properly instructed in our methods of labor and thoroughly acquainted with the truth, will be better fitted for the Southern field than men of Northern birth. They do not have the prejudice to meet to which Northern men are exposed. They know how to adapt themselves to Southern habits and customs, and understand the peculiarities of the Southern character; but there are many things which we have learned by the past thirty years' experience here in the North which will be very valuable to them; hence we think a great field of usefulness is opened in these States for a year or two in the future.

Eld. Corliss has felt a deep interest in this field. We hope God will greatly bless his labors there. We expect that new Conferences will be formed in the South in the near future. We shall watch the development of this field with great interest.

GEO. I. BUTLER.

THE CANVASSING WORK.

THE following resolution was passed by the General Conference, as published in last week's REVIEW:—

"Resolved, That the blessing of God attends the canvassing work, and we think that an experience in this work is an excellent preparation to efficiency in other departments of the cause."

The General Conference thus indorses the efforts which have been made during the past year in canvassing for our publications. There is no more encouraging feature of our work at the present time, than the success attending the canvassing for "Thoughts on Daniel and the Revelation." Considering the effort which has been made, the success has been quite remarkable. We do not expect, of course, that in canvassing for this religious book, which contains largely the unpopular truths of our message, the sales will be as extensive and rapid as those of other works, that are popular among the masses. It is easy to sell the kind of literature that pleases everybody. The men who undertake to canvass for such works, are trained in the business, and understand all the tricks of the trade. They work systematically and energetically, and the almighty dollar is the goal of their ambition. We labor from a different standpoint, to secure a different object, and from different motives.

Canvassing for our religious works is an entirely new business to us. We have just been ex-

perimenting a little the past year, or more properly a portion of the past year. We have been picking up inexperienced men here and there to go out and make an effort to induce people to purchase this work. We have to encounter the competition of those who are handling other books, and who do what they can to get away from us those of our canvassers who have any degree of success, holding out the inducement that they can make more money by working on their plan. They have had some success in getting men away from the good work of canvassing for our publications, but, in spite of all these difficulties, this experiment has resulted in the sale of about five thousand copies of "Thoughts on Daniel and the Revelation" in about ten months. This canvass has been conducted in all parts of the country, and every fair experiment has proven that this work can be made a success. It has been carried on in the city and in the country, in the thickly settled and in the sparsely settled sections, among educated classes and the more ignorant, and in every case with a reasonable degree of success.

We have secured excellent testimonials from persons in the higher walks of life; such as college professors, ministers of other churches, civil magistrates and prominent merchants, who have purchased copies of this work; and many books have been sold to those in the common walks of life.

We have every evidence to believe that this book, when intelligently set before the people, will be well received. We firmly believe that large sales can be made in all parts of our common country. Having passed the experimental stage of this work, we now feel that it should be taken hold of by many in every part of the land. We want a trained, thorough-going corps of canvassers to introduce our publications containing the light of present truth, in every part of this country. We must not rest satisfied until this is accomplished. We want all of our presidents of Conferences, our ministers of the gospel, and leading men in every part of the land, to exert an influence in behalf of the canvassing work. The Testimonies of God's Spirit have approved it,—indeed, it is because of the light given to us through them that this work has been undertaken. Our General Conference has spoken in its behalf, and given it most emphatic commendation. Many of our State Conferences have taken action concerning it, and given it their indorsement. Our leading men, to whom we look with most confidence for good counsel and advice, fully sanction this movement.

We have not started a short, spasmodic movement; but we propose to continue to stir up the minds and hearts of our people upon this subject. There is a large number of persons among us who can make a success of canvassing. We want such to feel that the canvassing work—getting the light of truth before our fellow-men—is just as noble and just as much in harmony with the spirit of Christ, as preaching the gospel from the desk. It is doing the same work that the minister does, only in a different way. The minister studies our publications and the Bible, and stands before the people and presents to them the sacred truths of the message, warning them of the great events which lie in the near future. The canvasser takes the most precious thoughts of our leading writers, and presents them before the people in these books. If the people can be persuaded to purchase them, they have these truths in the very best form in which it is possible to present them. It is in a far better form than the ordinary minister can present them in his own words.

There are some who would gladly preach had they the gift to do so, who might canvass and succeed well, and do just as much good as though they could preach. Why will not these men see

this matter in the true light, and take hold of this noble work, and make it a life business?

This is no experiment which we ask them to undertake, but we do ask them to look the matter squarely in the face, and see if here is not a place where they can be useful in the cause of God. It is time that we were waking up to these things, and that we were entering upon the work of setting before the world the glorious truths committed to us. We have made a start. The coming year we want to do several times more than has been accomplished during the past experimental year. We want men all along the line to take hold of the canvassing work with a determination to succeed. Let all our Conference officers look after this matter. Let our ministers, wherever they go, be on the lookout to find persons who can succeed as canvassers.

We are sorry that some of our young men, who have grown up Sabbath-keepers from their youth, and have learned to canvass, and who ought to love the truth as well as they love their lives, should turn away and canvass for works of no special importance, merely for the sake of making money. We hope these young men will think of this matter, and consider it well. They should give their precious talents to the work of God. Can they hear it said, "Well done, good and faithful servant," when neglecting to use in the cause of God, and for the good of their fellow-men, the talents which God has given them, merely because they can make a little more money in some other way? We want all such to realize the dangers to which they are exposed, and we pray God to give us all that interest in his work which will result in our securing everlasting life.

Brethren and sisters, we must all realize that God's work must be made primary. We must rally at the beginning of the new year, and do more for the cause of God than we have in the year just past.

GEO. I. BUTLER.

MISSIONARY WORK FOR THE WINTER.

THE reader will see in another column of this paper the resolutions passed at the meeting of the International Tract and Missionary Society, held in connection with the General Conference at Rome, N. Y. These resolutions anticipate rapid advancement in our work. The time has fully come when we should go forward. In every part of the field there are evidences that God's providence is far in advance of us. There are men and women everywhere, who, having heard the sound of present truth, are anxious to read and learn more upon the subject. God has a people scattered everywhere, who must be reached by this sacred truth.

The Spirit of God has spoken about canvassing as a means of disseminating the truth. By the work of faithful canvassers, over five thousand copies of the subscription edition of "Thoughts on Daniel and the Revelation" have been sold during the last ten months. These sales have been mostly outside of those who observe the Sabbath of the fourth commandment. Testimonials have been given showing that the book is appreciated by people of all classes and all denominations.

Since the Conference, about four thousand volumes of our standard works have been ordered from the REVIEW Office, most of which are to be placed in the public libraries of our larger towns and cities. Thus the work in America is moving forward in all parts of the field.

In Europe the prosperity of the work is equally marked. Our latest news from Bâle, Switzerland, is that the hall, about twenty by forty feet in size, in the new house which Bro. Andrews occupies, has proved too small to accommodate the people who assemble to hear the truth spoken by Eld. Ertzenberger.

From fields where the living preacher has never gone, but where the truth has been received in part from the silent messengers, our papers and tracts, there comes the Macedonian cry, "Come over and help us." More publications on these stirring subjects are asked for. We believe that the cloud is rising, and that these opening providences call upon us to "go forward."

You will notice by the resolution already referred to, that the *Signs of the Times* is adopted as our pioneer paper for the coming year. Besides the ten thousand copies taken in clubs, we should have

FIVE THOUSAND NEW SUBSCRIBERS.

We see no reason why we should not have this number, and many more, if all our friends will put forth a little effort, aided by our most liberal premium offer; viz., to furnish a copy of Conybeare and Howson's Life and Epistles of the Apostle Paul with the *Signs*, to new subscribers, for two dollars and a quarter. This book is needed by all of our brethren who are in any way interested in our Sabbath-school lessons. These lessons, which have just completed the study of the life of our Lord, will soon take up the acts and teachings of the apostles, among whom Paul took so prominent a part. The International Sunday-school Lessons for 1883 are to be upon the same subject, thus making this book very acceptable and profitable to all using the International Lessons. We know of no better book, aside from the inspired volumes, to help the student of this portion of New-Testament history.

Our brethren can provide themselves with this valuable book, and at the same time gain some experience in the canvassing work, by accepting the following offer made by the *Signs* publishers: "To each one of our old patrons who will send us four new subscribers before March 1, 1883, we will also send free, by mail, a copy of the premium book." Thus the premium, Life of Paul, will be sent to each new subscriber from whom \$2.25 is received, and another copy will be mailed to any person desiring it, who sends us four new subscribers.

Our State tract societies are taking hold of this work, and are ordering quantities of the premium book shipped to their State depositories. Over twelve hundred copies have already been ordered; and we look for a general rally to this work on the part of our brethren from Maine to California. This work is especially suited to new fields, and we appeal to our ministers, tract-society officers, and to our brethren and sisters generally, to make one grand strike to largely increase the circulation of our pioneer sheet throughout all the country. The long evenings have already begun. They will soon pass. How many are there who will begin the new year by enrolling their names as workers, determined, at least, to secure a sufficient number of subscribers to entitle them to a copy of the Life of St. Paul?

There are thousands of our brethren and sisters who can do this. It would furnish opportunities for other missionary work, and the experience would do them good. A little energy and perseverance put forth by one or two in each church or neighborhood will accomplish more than we have mentioned. Some will obtain scores of subscribers in a single locality. Our ministers can engage in this work. Our colporters can do much in this line. Our canvassers can secure thousands of subscribers while delivering their books.

The REVIEW AND HERALD should have a large increase in the list of subscribers. All of our brethren should have it. No family of Seventh-day Adventists can afford to be without it. The *Signs of the Times* is our pioneer paper, and should be finding its way into thousands of families where there are persons willing to read the truths which are of such vital interest to us. The Sunday agitation which has just taken place in California,

will soon be repeated in other parts of our country. The *Signs* has had some experience in this skirmish on the Pacific coast, and it should be exerting an influence over the people in every part of the land.
S. N. HASKELL.

CONFERENCE BOUNDARIES.

THE readers of the REVIEW have probably noticed, in the report of the General Conference Committee last week, the resolutions passed concerning the boundaries of our State Conferences. The subject was quite thoroughly canvassed, and an auditing committee of four leading brethren was added to the General Conference Committee, making a committee of seven, to consider the whole subject.

The preambles and resolutions reported in last week's REVIEW were the result of much thoughtful deliberation. The reasons why this subject was considered by the Conference, were that confusion seemed likely to arise in the future. Some has already arisen in the past. The Wisconsin Conference had one church within the limits of the State of Illinois. Minnesota had two or three companies within the limits of Iowa, and some ten churches in the State of Wisconsin.

The question of boundary lines has never been considered, to any great extent, in our counsels during the past. Ministers laboring in one Conference near the limits of another have freely crossed the State lines, and labored in the territory of another Conference, where they thought a good interest existed; then, if a company came out, and were organized into a church, it was natural they should connect themselves with that Conference which sent the laborer to them, and brought them into the truth. After a while the Conference located in the State where such companies had been raised up, would send laborers into that vicinity.

It can readily be seen that some embarrassment would be likely to arise in the formation of ministerial and tract-society districts, where companies belonging to two different Conferences were found close to each other. The difficulties in the past on this subject have not been so great as to cause serious trouble, although some dissatisfaction has already resulted from this condition; but it seemed important that these matters should be considered, and some principle of settlement adopted. After giving the matter much thought, the committee appointed by the Conference recommended that the boundary lines of a State "should, in all cases, be the boundary lines of the Conference bearing the name of said State, except in cases where good reasons shall exist for varying this rule."

This general principle seemed to commend itself to the good judgment of all, as being the only proper rule to adopt; and we feel sure that this principle will be the established one, and that all exceptions will sometime in the future be brought to correspond with it. Because this matter has not been fully understood in the past, and the boundaries of our Conferences have sometimes diverged from this principle, certain exceptions—temporary we trust in duration—were provided for by the committee; such as the Scandinavian church in Chicago, and the boundaries between New York and Pennsylvania and some churches which are with the New England Conference for the present. Some of these exceptions arise from the fact that the cause is not strong enough in some of the States mentioned to form State Conferences without the assistance of the stronger Conferences which lie near to them. This difficulty will perhaps disappear in time.

Our Scandinavian brethren in Chicago, having received their ministerial help mostly from the Wisconsin Conference, naturally desired to be with that Conference, and by vote expressed that

choice. The committee appointed to consider this subject hardly felt it would be proper to deny this wish on their part, for the present; but we hope in the near future, after a more full consideration of the subject, that they will conclude to connect themselves with the Conference in the State where they are located. It seems to us that it would be better to have all the churches in any given territory belong to the same Conference, rather than with a different one. It will avoid confusion, and save great trouble; it will tend to union, because of similarity of interests.

One of the most perplexing questions the committee had to consider, was the course to be pursued in reference to some ten churches belonging to the Minnesota Conference, within the limits of Wisconsin. It seemed quite a loss to the Minnesota Conference to take them from that State to connect them with Wisconsin. It involved many perplexing questions. We feared it might not be pleasing to the brethren belonging to these churches, and yet we could see no other way to do than to advise the establishment of the boundary lines of the Conference to correspond with the line of the State in question. Wisconsin reasonably claimed all of the territory within the lines of that State as belonging to that Conference. She was already sending laborers into that field to follow up interests created by her tract workers. It was not reasonable that these Conferences should have churches mixed up together, with no well ascertained boundary lines between them. It was almost certain to result in difficulty and trouble in the future, and might even occasion bitterness of feeling. The longer the matter remained unsettled, the worse would be the difficulty; and although the shock seemed considerable to make the change now, yet on the whole it was thought best to do so.

In the settlement, quite a sum was allotted to the Minnesota Conference for the labor expended in the past in raising up these churches. The officers of both Conferences, being present, accepted the settlement in good faith and with cheerfulness, and we trust our brethren belonging to the churches in question will acquiesce in it, and that no further trouble may arise from this perplexing question. We understand that meetings will be held in these churches in the near future, and that the whole matter will be properly explained to the brethren by representatives of both Conferences, and we greatly hope that mutual good feeling will prevail. A settlement was also made in reference to the Minnesota churches within the bounds of Iowa.

One other point must not be forgotten,—that which relates to the churches whose members are separated by State lines. There are several companies of this kind in different parts of the field, the place of meeting being situated near the State line, and members living both sides of it. It was decided that where members usually attend the meetings of such churches as are partly in one State and partly in another, a majority of such a church shall decide to which Conference they will belong, and the individual members may pay their tithes to which Conference they choose. Hereafter, if a minister of one of the Conferences goes into the territory of another to labor, and raises up a company, before he organizes a church he must obtain the full consent of the Conference in whose territory the company is located.

We trust this settlement will avoid all difficulties in the future, and that all parties interested will carefully consider the decisions made by the General Conference.
GEO. I. BUTLER.

TO WHOM IT MAY CONCERN.

HAVING been requested to publish in the REVIEW certain extracts employed by me in a sermon at Rome, N. Y., on the Rise and Progress of the Constitutional Amendment Party, and having lost the pamphlet containing the extracts in question, those making the request will please accept this explanation of the non-appearance, in the REVIEW, of the promised citations.
W. H. LITTLEJOHN.

CHRISTMAS CHIMES FROM THE POETS' BELFRY.

—Light to the shepherds! and the star
Gilded their silent midnight fold—
Light to the wise men from afar,
Bearing their gifts of gold—

Light on a tangled path of thorns,
Though leading to a martyr's throne—
A Light to guide till Christ returns
In glory to his own.

There still it shines, while far abroad
The Christmas choir sings now, as then,
"Glory, glory, unto God!
Peace and good-will to men!"
—T. Buchanan Read.

—There's a song in the air, there's a star in the sky,
There's a mother's deep prayer, and a baby's low cry;
And the star rains its fire while the beautiful sing,
And the manger of Bethlehem cradles a King.
—J. G. Holland.

—Then pealed the bells, more loud and deep,
"God is not dead; nor doth he sleep!
The wrong shall fail, the right prevail,
With peace on earth, good-will to men."
—Longfellow.

—But the star that shone in Bethlehem
Shines still, and shall not cease;
And we listen still to the tidings
Of glory and of peace.
—Adelaide A. Proctor.

SPEAK A CHEERFUL WORD.

HAVE you never gone out in the morning with a heart so depressed and saddened that a pall seemed spread over all the world, but on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, have felt yourself wonderfully lightened? Even a child dropping into your house on an errand, has brought in a ray of sunshine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "Every heart knoweth its own bitterness" the world over, and those who live in palaces are not exempt, and good words to such hearts are "like apples of gold in pictures of silver." Even the strangers we meet casually by the way, in the travelers' waiting-room, are unconsciously influenced by the tone we use. It is the one with pleasant words on his lips to whom the stranger in a strange land turns for advice and direction. Take it as a compliment, if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing it.

ONE OF THE ESSENTIALS.

THE best part of health is a fine disposition. It is more essential than talent. Nothing will supply the want of sunshine to peaches; and to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet tempered. It is observed that a depression of spirits develops the germs of a plague in individuals and nations.

—Would our King tell us again and again, "Fear not!" if there were any reason at all to fear? Would he say this kind word again and again, ringing changes as of the bells of Heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear, and the all-inclusive circumstances in which he says we are not to fear; see how we are to fear nothing, and no one, and never; see how he himself is in every case the foundation and the grand reason of his command, his presence and his power all-ways behind it; and then shall we hesitate to say, "I will fear no evil; for thou art with me"? Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—F. R. Havergal.

SPIRITUAL GIFTS.

BY A. KUNZ.

A Hymn.—Tune, Sessions.

LORD, who to man prophetic power
Hast given to guide him in life's way,
We praise thee in this solemn hour
For these thy gifts to men of clay.

Thou oft didst speak through those of old
To teach thy children all thy will;
And as the ages onward rolled,
Thou hast communed with mortals still.

Now that probation's end is near,
Thy mercy yet illumines our road,
To keep us from a faithless fear,
And strengthen hope and trust in God.

Grant us, dear Lord, of thy rich grace,
To heed thy Holy Spirit's voice,
And make our doubts and fears give place
To peace and everlasting joys.

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.

ENGLAND.

Great Grimsby.—Since my last report, I have held several meetings in villages near Grimsby. I have had a fair hearing thus far. When the truth shall have been fully presented, we shall hope to see, as the result, a few who will obey the message.

The work in Grimsby is gradually advancing. Twelve adults have united with us to keep the Sabbath. Several of these persons had never made a profession of Christianity before hearing the third angel's message. Now they rejoice in a Saviour's love. Nearly all are trying to do what they can by missionary labor to awaken others. Our Sabbath-school numbers over twenty. The interest in it is increasing.

Some are laying by a tithe. One servant girl who receives only fifty cents a week, from which she clothes herself, pays the tenth of it to the Lord. Such fidelity reminds one of the widow who was so favorably spoken of by our Saviour. Why should those who get large wages be less willing to do the same?

Judging from the receipts which appear in the REVIEW from time to time, many are sacrificing to advance the work of God in this distant field. It is good to know that Heaven's bank is safe. Let us lay up our treasure in it.

Pray for us, that we may have the anointing from above to fit us for the closing work in the Lord's vineyard. Our hope is in the Lord.

A. A. JOHN.

NEBRASKA.

Dunbar, Dec. 18.—We have just closed a short series of meetings at this place. The attendance was good from the first. About one hundred and fifty were present at our closing meeting last night. When we came to this place three weeks ago, we found a few keeping the Sabbath, but they were unorganized. Since that time we have been gratified by seeing a few others added to their number, and a Sabbath-school of twenty-two members organized and supplied with a library and other helps.

A. J. CUDNEY.

Fairview and Munson.—There is a small company of Sabbath-keepers at Fairview, with a prospect of additions in the near future. "To God, through Christ, be all the praise."

We are holding meetings at Marietta church near Munson, which is our present post-office address. Some liberty in speech has been granted, and we think the interest quite flattering. God is truly good.

We could use some new or second-hand reading matter, and either would be gratefully received. Please remember us at the throne of grace.

C. B. CHILDS.

Dec. 20.

IOWA.

Smithland, Dec. 23.—Came to this place Nov. 29, and labored with Eld. Bartlett in the appointed meetings for fasting and prayer. The meetings were not as well attended as they should have been by the brethren and sisters. By request, we

remained until the next Wednesday. The evening meetings were well attended from the outside. Eight more persons have decided to keep the Sabbath.

Since the meetings at Smithland, I commenced a series of meetings two and one-half miles south-west of Danbury. Every evening the house is well filled with attentive hearers.

J. M. WILLOUGHBY.

OHIO.

Belle Centre, Dec. 25.—I am now holding meetings in a school-house six miles west of this place. Have spoken ten times. The attendance, except on two or three rainy evenings, has been as large as could be expected in such a place. All seem to listen with interest. I expect to introduce the Sabbath question next Saturday evening.

P. C. SHOCKEY.

West Buffalo, Williams Co., Dec. 26.—We began meetings here Nov. 24. On account of a protracted meeting near here, the attendance has been small; but several are interested, and admit this to be the truth. We have strong hopes that they will obey it.

The house we have been occupying, which was built by subscription for a combined school and meeting-house, has been closed against us by our enemies, and we now use a private house. The opposition comes in the form of stay-away arguments, and lying misrepresentations from those who claim to be the children of light.

We are seeking for the blessing of God, and ask an interest in the prayers of our brethren.

E. H. GATES.

E. J. VAN HORN.

MARYLAND.

Mangansville, Washington Co.—I gave my first discourse here Dec. 9, and have spoken eleven times. The truth has been well received. I do not think I ever saw a people that acknowledged the truth as they have, but as yet they have read but little. I have introduced "Scripture References," "Who Changed the Sabbath?" "Millennium;" etc. I find the churches very much divided; and if the people will search the Scriptures to see if these things are so, I think there will be a good church raised up in this place. In presenting the message, I have felt the power of God as I never did before. Pray for me, dear brethren and sisters, that I may ever be humble before the Lord, and so present this glorious truth which must go to the world in fulfillment of prophecy.

HENRY A. RIFE.

TENNESSEE.

Springville, Dec. 24.—Bro. Fulton gave a course of lectures at a place about two miles north of Springville. Soon after he was gone, a Baptist minister came and tried to tear down the truth by preaching that the law is abolished, claiming that it was an impossibility to keep the Sabbath. I have just reviewed him before a good congregation. I had freedom in speaking, and think if ever strength was brought out of weakness, it was on this occasion. The people listened attentively, and some were affected to tears. I cannot tell what the result may be, but hope the seed of truth sown may be as bread cast upon the waters, that shall be gathered after many days. Oh! if we as a people would be humble, the enemy would tremble before us.

Pray for the cause in Tennessee.

J. H. DORTCH.

INDIANA.

West Liberty.—I began meetings here Dec. 2. One has been added to the church, and six are candidates for baptism and membership. Others have been led to realize their obligation to lead a holy life. In the midst of the interest, the meetings were broken off by the closing of the school-house against us. We have moved to a school-house in an adjoining district. I trust this experience has taught our brethren that it will not do to depend upon the world for a meeting-house. Much more could have been accomplished here had our brethren completed their house of worship before this time.

WM. COVERT.

Moore's Creek, Monroe Co.—After camp-meeting, I staid at home a few weeks, and then went to

Centerville, Vigo Co., where an interest had been awakened some seven years ago through reading; but the interest had all died out, and I found it impossible to revive it. A number admitted that I preached the truth, but they seemed to have no feeling of moral responsibility in the matter.

I came to Moore's Creek Dec. 14. Was much pleased to find that the bitter prejudice that had existed here in the past had, in the main, given way. I have invitations to preach in a number of places, and also to visit. A number not of our faith were present at our meeting last Sabbath, and took part with us. Some are investigating, and I trust we shall see believers added to the number already here.

Will you pray for us, brethren, that the Lord will accept our labors, and that some good souls may be gathered into the kingdom?

D. H. OBERHOLTZER.

DAKOTA.

Milbank, Grant Co., Dec. 18.—On my way to this place, I stopped over the Sabbath at Cameron. Our meeting was good, and the friends seemed much encouraged. Held one meeting at Madison. Visited scattered brethren in the vicinity of Estelline and Valley Farm, Hamlin Co., and held two meetings, arriving at Milbank, Nov. 28. Found a few keeping the Sabbath, and anxious for meetings. They offered to furnish a place and bear all expenses; so as soon as arrangements could be made, I commenced a course of lectures. The weather has been quite severe, so much so as to break up our meeting one night; yet there has been quite a steady attendance of a few who are deeply interested, and one family have already so far embraced the truth that we had a meeting last Sabbath. We hope that these and others may come out decidedly. With one or two exceptions, the Sabbath-keepers here are persons of excellent reputation and influence, and these are persons that have never had the confidence of our people or belonged to any of our churches. We shall continue our meetings during this week at least.

S. B. WHITNEY.

VIRGINIA.

Farnham, Richmond Co., Dec. 14.—After remaining here six weeks, I have closed my meetings for the present. This has been a hard field; yet six more are keeping the Sabbath of the Lord, making nine in all. These are of the very best class of citizens, and have a good report without. These brethren have not an abundance of this world's goods, yet they have promised to pay the Lord his own. I have already received \$27.45 as tithes, which I will take to the Soliloquy quarterly meeting. We organized a Sabbath-school of fourteen members, the proper officers being elected. Five copies of the *Instructor* were ordered, and a number of copies of "Bible Lessons for Little Ones." Obtained one subscriber for the REVIEW, and sold over \$8 worth of books and tracts. I also received \$4.30 as a donation. On Tuesday, the 13th, we repaired to the water about one mile distant, where three dear souls were buried with Christ by baptism. There is some outside interest, and some say they will soon obey; but there is also bitter opposition. I have not found the like in any other part of Virginia.

I leave Monday morning for Quicksburg. May the blessing of God attend these dear brethren and sisters, and may they all be humble before the Lord, that they may be transformed from the world, and conformed to the lovely traits of our dear absent Saviour. Thus will he save them when he comes. I leave them of good courage. Dear brethren and sisters, remember us and the work here in your prayers.

M. G. HUFFMAN.

UPPER COLUMBIA CONFERENCE.

Most of the time since our yearly meeting in June last, my health has been poor. Mrs. C. was sick three months, from May to August; and her missionary work was done by others. We are better, and gladly go to our work again.

The moving spirit, in connection with other hindrances, has prevented our organizing churches at several places; and it has weakened three churches already formed.

Our Eastern mails come by a circuitous route; and many notices refer to dates already past ere we read the appointments. In consequence, but few of our members observed the fast. Our mails

are very liable to be hindered in the mountains during the winter.

But we have whereof to be glad. Eld. Jones reports six new converts to the truth at Garfield, W. T., and for others he hopes.

Acting upon the advice of Eld. Waggoner and others, a school has been organized in our church-house here in Walla Walla. Though it commenced with seven pupils, it has slowly increased until it has doubled its membership. It has the good will of all, as far as I have been able to learn, and many make favorable promises. In this work sister M. O. Beck, the teacher, has already seen omens of good. The school will have been opened two months the 22d inst., and is already a source of strength to this church.

There is a company at Echo, Or., that I hope to organize as a church, soon; and there are two places this side of Echo where I expect to labor this winter, beginning in one, D. V., to-morrow evening. Testimony No. 31 has done a good work for our Conference. Our organizations are all free from debt, and have some funds in their treasuries. We should now do more than in the past.

G. W. COLCORD.

MICHIGAN.

Sherman, Wexford Co.—As the result of our meetings here, fifteen, mostly heads of families, are observing the Sabbath of the Lord, and to some extent bearing the fruits of the Spirit. They hold regular Sabbath meetings, and have a good Sabbath-school and a weekly prayer-meeting. Toward the close, Bro. Sisley joined us, and rendered efficient aid, both in preaching and in visiting.

Sept. 18, Eld. C. S. Gitchell, Free Methodist, commenced lecturing against the Sabbath in a tent in Colfax, near where we were holding meetings. We were there to hear him. He gave three discourses, and though he was president of the Free Methodist college and claimed to be a highly educated man, I think I never listened to a weaker argument. Many who had hoped to find some authority for first-day observance were disappointed. When he had closed his last meeting, I announced a review. I had a crowded house, and think there was a very general feeling of satisfaction. Our brethren were greatly strengthened, and many who had never kept the Sabbath confessed that we have the truth. One intelligent family has since commenced the observance of God's holy day.

Oct. 20, while on a business trip to the southern part of the State, I visited the church at Clyde, and was rejoiced to find them, with few exceptions, earnestly engaged in this precious cause. I also had the great pleasure of seeing my mother become a member of this church.

The church at Allendale, where I spent Sabbath and first-day, Oct. 28, 29, seem firm and active, notwithstanding they have had but little ministerial labor for the past year.

Sabbath, Nov. 4, I was with the church in Colfax. We were glad to find them still pressing onward.

For the present my address is Cadillac, Wexford Co., Mich. R. C. HORTON.

S. D. A. EDUCATIONAL SOCIETY.

EIGHTH ANNUAL SESSION, DEC. 20, 1882.

STOCKHOLDERS of the S. D. A. Educational Society assembled in Battle Creek, Dec. 20, 1882, at 4 p. m., according to appointment, to transact business pertaining to the Society. Prayer was offered by Eld. J. H. Waggoner. On inquiry, it was ascertained that the stockholders present represented 1,920 shares.

The Treasurer's report being next in order, it was read as follows, and accepted:—

REPORT OF THE TREASURER OF THE S. D. A. E. SOCIETY, FOR THE YEAR ENDING JUNE 30, 1882.

CASH RECEIVED.

On donations and for shares,	\$1,829 79
“ tuitions,	2,859 00
“ rent,	156 00
“ sales of real estate,	626 21
“ book sales,	463 50
“ interest,	396 40
“ College Record,	76 68
“ notes issued,	6,075 00
Total,	\$12,482 58

CASH DISBURSED.

For teachers' salaries,	\$4,159 29
“ janitor's wages,	345 00
“ fuel,	184 23
“ incidental expenses,	263 71
“ repairs and improvements,	175 64
“ printing and advertising,	83 75
“ library,	39 04
“ books and stationery,	1,696 88
“ tuition refunded,	23 81
“ taxes,	40 19
“ interest,	752 16
“ furniture,	5 30
“ notes redeemed,	376 25
Paid to REVIEW AND HERALD,	4,069 95
“ on College Record,	267 38
Total,	\$12,482 58

FINANCIAL STANDING.

1. Inventories.

Real estate—College campus,	\$12,400 00
“ buildings,	28,323 00
Cottages,	4,500 00
	\$45,223 00
Philosophical apparatus,	1,150 00
Museum,	600 00
Library, books, and stationery,	1,339 00

2. Ledger Accounts.

Bills receivable—notes on hand,	\$845 00
Good accounts,	471 73
Bills payable—outstanding notes,	\$5,698 75
Due REVIEW AND HERALD,	2,970 27
Net assets June 30, 1881,	\$43,782 56
Net loss,	2,822 85
Present worth,	\$40,959 71
	\$49,628 73 \$49,628 73

W. C. SISLEY, Treasurer.

I hereby certify that I have carefully examined the accounts of the S. D. A. Educational Society, and find them to have been correctly kept; and the above is a correct statement of the business of the last year, according to my best knowledge and belief.

C. W. STONE, Auditor.

At an informal meeting of the stockholders held in Rome, N. Y., Dec. 14, the following-named persons were nominated as a Board of Trustees for the Society for the coming year: Geo. I. Butler, S. N. Haskell, J. H. Kellogg, A. R. Henry, W. C. Sisley, A. B. Oyen, H. W. Kellogg. At this present meeting these names were presented, and, ballots being circulated, the nomination was ratified, and the persons named declared elected.

At the informal meeting mentioned above, the following resolutions were introduced, and adopted as the sense of the stockholders present:—

1. Resolved, That in our judgment the enforcement of thorough discipline is absolutely indispensable to the preservation and usefulness of every school, and that we express it as our decided opinion that the system of discipline originally inaugurated and enforced in the Battle Creek College is worthy of the highest commendation.

2. Whereas, The Board of Trustees of Battle Creek College have, by virtue of their office, the right to employ and discharge teachers, and to censure them whenever in their judgment their action is worthy of condemnation; and—

Whereas, Some of the faculty and students of the College did, during the last College year, sympathize with, and afford moral support to, certain persons who were placed under censure by the Board of Trustees; therefore—

Resolved, That by such a course of action they were guilty of insubordination, such as was worthy of severe reprobation.

3. Whereas, The Battle Creek College has been closed for some time past, and we have listened to sufficient causes to justify the Board of Trustees in closing it; therefore—

Resolved, That we express it as our judgment that the course pursued by the Trustees in closing the College was in perfect keeping with sound policy.

4. Whereas, The closing of the Battle Creek College has deprived several hundred students of the privilege of prosecuting their studies, and has also been a source of discouragement to many of our brethren; therefore—

Resolved, That it is the opinion of this body that the Trustees of the College should re-open the same as soon as the condition of things in the Battle Creek church will justify such action, and the Trustees shall be able to procure the services of suitable persons to constitute the faculty of the College.

5. Resolved, That before Battle Creek College shall be re-opened, we recommend that the Trustees make provision for a suitable boarding-house for the students; also for the performance of manual labor on the part of the students; and, as far as possible, for the conducting of the College upon a plan which shall harmonize in all respects with the light which God has given us upon this point through the Testimonies.

At the Rome meeting, the subject of changing the Constitution, so as to provide for a Board of Trustees consisting of nine members, instead of seven, three new members to be elected every year in place of the three whose term of office ex-

pires, was introduced and considered, but finally referred to a committee of three who were to report at the legal meeting in Battle Creek. After considering the matter, this committee reported, recommending that no action be taken in this respect for the present.

On motion, the meeting adjourned.

A. B. OYEN, Sec. GEO. I. BUTLER, Pres.

TO THE BRETHERN IN NEBRASKA.

I AM more and more satisfied, as I look over the work in this State, that our ministers should not undertake to occupy too much territory, but should have their work more consolidated, and be able to look after the companies they raise up, holding meetings with them from time to time. Very much has been lost in this State by our ministers being too hasty in leaving a young company and going to another new field, sometimes quite a distance away.

If our brethren labor as they should in the missionary cause, they will prepare their own neighborhoods for the labors of the minister, so that more may be accomplished, in many instances, than by going into an entirely new field.

Especially is this true in places where a few years have passed since a regular course of lectures has been given. The children of Sabbath-keepers are growing up, and strangers are moving in; and our people should endeavor to reach these new-comers as soon as they make their appearance in the neighborhood; and while making a special effort for these two classes, the older brethren will be encouraged, and the flame fanned and made brighter in their own hearts.

A. J. CUDNEY.

—Many a storm-cloud, sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain;
Ofttimes in the feared to-morrow
Sunshine comes, the cloud has flown;
Ask not, then, in foolish sorrow,
Who shall roll away the stone?

News of the Week.

SUNDAY, DEC. 24.—At a meeting held in London last night to raise funds for relieving the distress in Ireland, letters were read stating that the country is on the verge of famine.

—De Less ps has announced in Paris that the project of making an inland sea in Africa will be carried out by private enterprise.

MONDAY, DEC. 25.—A conference of New York authorities have decided that a policeman who purchases intoxicants on Sunday for the purpose of informing against law-breakers, is not a competent witness.

—Several proprietors of Irish newspapers are to be prosecuted for publishing articles alleged to be incentives to crime.

—The decree degrading Arabi Pasha and his titled followers has been published in Cairo, and this afternoon the prisoners start for Ceylon.

—Owing to the increase of mental maladies in Transtau, Bohemia, from the practices of spiritualism, an official inquiry has been demanded, and 50 spiritualists have been summoned to appear before a magistrate.

TUESDAY, DEC. 26.—The peace negotiations between Bolivia and Chili have been broken off.

—At Dublin, Ireland, 100 persons, on an average, are searched nightly, under one of the clauses of the Repression Act.

WEDNESDAY, DEC. 27.—The Pendleton Civil-service Bill has passed the Senate.

—The sugar refiners and importers of Boston favor a large reduction of the duty on that article.

—Austria is celebrating the 600th year of the reign of the house of Hapsburg. A great deal of enthusiasm is manifested.

—Great distress from want of food is anticipated in Iceland during the coming winter.

THURSDAY, DEC. 28.—Heavy rainfalls have resulted in great mortality among sheep in the midland counties of England.

—News has just been received that the steamer New England was wrecked in the Clarence River, New South Wales, on the 24th, the passengers and crew all perishing.

—By the falling of a tall chimney at Bradford, England 36 persons lost their lives, and 50 were seriously injured. Eight mills having flue connections with the chimney are obliged to stop work, and about 3,000 persons are thrown out of employment.

—The Russian ambassadors at Berlin and Paris have been summoned to St. Petersburg.

—Russia has a force of 70,000 men with 80 guns concentrated along the Kars frontier.

—German and Austrian rivers are again out of their banks. Travel and traffic are impeded, and many bridges have been wrecked. The river Neckar is at the highest point known in this century. At Larrach, Baden, 20 persons have been drowned by the falling of a bridge.

—Persecution of the Jews has broken out afresh in Russia. The Senate has decided that no court can authorize the transfer of land to Hebrews, and the Prefect of St. Petersburg has ordered the punishment of those found living in the capital without official permission.

—Jay Gould has come into possession of the Galveston, Houston, and Henderson Railroad in Texas, thus giving his Southwestern system an outlet to the Gulf of Mexico.

FRIDAY, DEC. 29.—Mohammedan pilgrims to Mecca and Medina are dying in numbers from cholera. The average deaths from the disease in the latter city are 10 daily.

—Prince Frederick Charles of Germany has gone to Egypt and Palestine in connection with a German colonization plan.

—It is estimated that fully 50 persons have perished in the floods that are now devastating Germany, Austria, and other parts of Europe.

—There has been a great deal of excitement in New York over the proposition of Mr. Salmi Morse to bring out the "Passion Play" in that city, many considering it little short of blasphemy thus to represent the terrible scene on the cross. The matter is decided, at least for the present, by the refusal of Mayor Grace to grant him a license for this purpose.

—An association has been formed at Philadelphia, Wayne MacVaugh being elected President, for the purpose of securing to the Indians the rights of citizenship.

MISCELLANEOUS.

—Ministers of various denominations in New York are moving to effect a better enforcement of the new Sunday law.

—On Dec. 20, 25 persons were killed by the fall of a cage while descending a coal mine, in Dortmund, Germany.

—A French chemist claims to have found a remedy for the phylloxera, which has threatened the destruction of the vineyards of France.

—There seems to be a very general impression, probably well-founded, that Congress will reduce the rate of letter postage to two cents before the close of the present session.

—Great suffering from small-pox is reported among the Cherokees in Indian Territory, and the territorial government has appropriated \$2,000 to secure attendants for the sick.

—Two monte men, in prison at Washington for robbery, have made statements that the detectives of the District received a regular percentage of the ill-gotten funds obtained by thieves and crooks.

—A German family at Bloomington, Ill., is in a critical condition from trichinæ, which entered their systems through eating raw-pork sausage. One child has succumbed to the dreadful malady.

—For the year ending June 30, the railroads in Wisconsin earned \$18,765,428, an increase of \$3,300,000 over 1881. During the above-named period, 109 persons were killed by accidents, and 371 were injured.

—There is a decided move on the part of the working people of continental Europe in favor of a better observance of Sunday. A meeting of 3,000 workmen was recently held in Vienna, Austria, at which a resolution was passed protesting against Sunday work.

—The surprising statement comes from Washington that Guatemala is about to ask admission as one of the United States, and that one object of President Barrios's recent visit to Washington was to ascertain the feelings of the administration and of the opposition leaders.

—The St. Gothard tunnel through the Alps, giving Italy direct communication with Germany, Holland, and Belgium, is effecting a great and rapid change in the commercial relations of Europe. This change is decidedly advantageous to the countries named, and particularly so to Italy.

—It is proposed to cut a ship canal across the Danish peninsula, connecting the Baltic with the North Sea. The canal will be about 50 miles long, and will save nearly 600 miles of the water journey now made around the peninsula. It will connect the two Prussian towns of Gluckstadt and Kiel.

—Congress is responding to the popular demand for civil-service reform with great alacrity, and probably with more of parade and bluster than a real desire to accomplish substantial results. Foremost among the many bills on this subject before that honorable body is the Pendleton Bill, which makes competitive examination the key to the door of civil service.

—The bore through the palisades of the Hudson River at Weehawken, N. J., opposite the city of New York, has been completed, though probably six months will be required to finish the tunnel and its approaches. The eastern approach has been cut through solid rock a distance of 150 feet, and is 56 feet wide. The tunnel is 4000 feet long, 27 feet wide, and 21 feet high.

—The proposed changes in the British Cabinet have been accomplished. Mr. Gladstone gives up the position of Chancellor of the Exchequer to Mr. Childers, after having done good work in relieving the British treasury of the embarrassing straits in which it was left by the Beaconsfield administration. Lord Derby becomes Secretary for the Colonies, the Marquis of Hartington succeeds Mr. Childers in the War Office, and Lord Kimberly becomes Secretary for India.

—News from South Africa is to the effect that British troops have been dispatched to re-instate Cetewayo, the Zulu king. In his case, the "divinity which doth hedge a king" will take the shape of a British resident, to guard against the sovereignty again taking an aggressive form. There will also be a British military police, ostensibly as a guard to Cetewayo, to prevent any undue "influence" being brought to bear by such of the chiefs and people as refuse to return under his rule.

—The German Emperor's diary must certainly be one of the great historical treasures of the age. For nearly fifty years Emperor William has carefully noted down with his own hand the chief events of each day, such as interviews, conversations, decisions, political intelligence, and domestic occurrences. Every morning a fresh sheet of folio-size is laid upon the Emperor's desk, headed with the date and a sacred text, and the diary already forms several volumes, which are to pass into the Crown Prince's hands. The diary is illustrated by loose sheets bearing water-color pictures of the chief occurrences of the Emperor's life. Executed by renowned German artists, these sketches are drawn from rough outlines furnished from memory by the Emperor, who also corrects the artists' drawings previous to their completion.

—The concentration of Russian troops on the Galician frontier, and the aggressive nature of Russia's aspirations in the Balkan provinces, have led to a renewal of the offensive alliance between Germany and Austria, begun early in the year. This renewal is regarded as one of the most important events that has taken place in Europe of late years, as it transpires that the relations between Germany and Russia have been anything but cordial, and that grave fears have been entertained that the policy of Russia would lead to an Austro-Russian war, which the prolongation of the treaty renders well-nigh impossible. The general impression in Europe is that the fresh alliance will effectually bar pan-Slavist intrigues, Russia's expansive aspirations, and French plans for revenge. With Germany and Austria a unit, there need be no fear from Russia or any other source. To meet any exigency, however, the German government contemplates a further movement of troops to the eastern frontier, and the double tracking of eastern military roads. The effect of all this is greatly to depress the Russian credit. Russian exchange has never been lower on the Berlin Bourse since the battle of Plevna than now.

—Mr. Gladstone has recently celebrated the 50th anniversary of his entrance upon public life. The record of his long career is an exceptionally brilliant one, his name being identified with nearly every reform adopted by the British Government during that time. He has won an enviable reputation as a wise statesman, a profound scholar, and—what is better than all, and has tended most to win for him the public confidence—as a man of character and moral worth,—one that can be thoroughly trusted. Europe to-day boasts no greater statesmen than Mr. Gladstone and Prince Bismarck; and each is the representative of a fixed and definite principle of government. Mr. Gladstone, deriving his authority from the people whose votes placed him in power, acknowledges his accountability to them for the use he makes of that power, and his obligation to carry out the line of policy that they thus express as their will. Prince Bismarck, believing in the divine right of kings to rule, receives his authority from his royal master, and respects the will of the people only when absolutely compelled to do so. Each has done much to perpetuate and increase the glory of his native land; but while Mr. Gladstone's course in public life has been that of a conscientious, Christian man, Prince Bismarck's has been that of the unscrupulous, ambitious statesman.

—The situation in Ireland takes on a new phase in the renewal of the land agitation by Mr. Parnell and his followers. The policy of quiet to which the Irish leaders have adhered for some months, having failed to secure desired concessions from the government, an aggressive movement is to be inaugurated, which shall embrace the laboring as well as the farming classes. The arrears-of-rent act is to be antagonized, both on the ground of the slowness of the process and that it does not reach the root of the question, which can only be settled by peasant proprietary. Lord Derby's emigration policy is also to be opposed, as an attempt to land emigrants in a hapless and penniless condition on foreign shores. Relief is to be sought in a system of public works to aid laborers, and in purchasing for the people vast tracts of grazing lands in Ireland, which were peopled before the famine. As the Irish laboring classes are far less intelligent and more uneducated than the farmers, the new crusade being preached by Parnell, Davitt, and Healey, promises to exceed the land movement in the extent and bitterness of the hostility aroused. The movement follows in its general features that advocated by Davitt at the formation of the new National League, and it is probable that to Mr. Gladstone's refusal to permit a discussion of the arrears act and of Irish affairs in general during the last parliamentary session, is attributable Mr. Parnell's adoption of a programme which he so violently opposed at that time.

Obituary Notices.

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

ATTEBERRY.—Died of pleuro-pneumonia, at Keenville, Wayne Co., Ill., Dec. 10, 1882, our dear little Ada Melissa, aged two months and eight days. Oh, how sadly we miss our little one! How lonely is our home without her! But the Lifegiver will soon come, and then, if faithful, we believe our precious little jewel will be restored.
A. K. AND O. F. ATTEBERRY.

FELLOWS.—Died of canker rash and scarlet fever, at Athens, Me., Dec. 6, 1882, Leba Fellows, only child of I. N. and Lizzie M. Fellows, aged six years and six months. She was a lovely little girl, and was greatly beloved, as was testified at the funeral by the freely falling tear. It was hard for the parents to part with her, but they were comforted by the hope of meeting her again when the Lifegiver comes. Discourse by the writer, from Heb. 9: 27.
P. B. OSBORN.

HURLBURT.—Reuben P. Hurlbut, aged thirty years and nine months, was killed Friday, Dec. 1, 1882, while engaged in repairing a well near Grand Rapids, Mich. The deceased was a son of Bro. A. Hurlbut of Orleans, Ionia Co. He was baptized at Battle Creek about six years ago; and though he afterward lived in a backslidden state, a letter written last summer to a friend in Greenville indicates that he was awakened from that condition. He was brought home for funeral services and burial.
E. VAN DEUSEN.

CHIPMAN.—Fell asleep in Jesus, in Richmond, Iowa, Dec. 5, 1882, Elizabeth C. Chipman, wife of Orin Chipman, aged forty seven years. Her disease was consumption. Sister C., whose maiden name was Ramsey, was born in Sheldon, Franklin Co., Vt., and was married to Orin Chipman May 28, 1861. For a number of years she has been a faithful member of the Pilot Grove church of Seventh-day Adventists, being among the first in this vicinity to accept the Bible Sabbath. She leaves an aged husband and many warm friends, but we sorrow not as those without hope.
J. W. ADAMS.

SMITH.—Died of dropsy, in Monterey, Allegan Co., Mich., Dec. 14, 1882, Jane Smith, wife of George T. Smith, aged sixty-two years. Sister Smith was born in Oswego, N. Y., Aug. 30, 1820, and was married in 1836. She was converted under the Advent movement in 1844, and embraced the Sabbath in 1848. With her family she moved to Michigan in 1857. She was sick for about ten years, and suffered much, especially during the last few weeks. She was a member of the Monterey church, and died with a good hope. A husband and several children grieve for her loss. There was a large attendance at the funeral. Discourse by the writer.
D. M. CANRIGHT.

DAVIS.—Died at Herbst, Ind., Aug. 30, 1878, Eliza Davis, daughter of Owen and Samantha Davis, aged seven years and twenty-one days.

Also Jan. 4, 1882, of typhoid fever, Emily Davis, sister of Eliza, aged seventeen years, seven months, and twenty-four days.

By request of the parents, the writer preached a discourse in memory of these dear children, Dec. 17, 1882, on the subject of "Our Hope." They chose to wait this time that they might have the services of a Seventh-day Adventist minister. Their hopes are strong that they shall meet their loved ones in a land where death shall have no power.
WM. COVERT.

SMITH.—Died in Mt. Pleasant, Mich., Nov. 30, 1882, Virgil Smith, infant son of Paul and Leah Smith, aged fifteen months. This precious little blossom was snatched from its mother's arms very suddenly. Its presence will be greatly missed by the parents, who deeply mourn the loss they have sustained. They hope to meet their babe again, and, turning for comfort to the blessed book, they sorrow not as those without hope. We trust that in the morning of the resurrection, these bereaved parents will be found prepared to be clothed with immortality in company with their little one, who will surely be restored to their bosom then. Words of comfort were spoken by the Presbyterian minister.
LEVI TURNEY.

GILLET.—Died at Elgin, Fayette Co., Iowa, Bro. A. S. Gillett, in the sixty-first year of his age. Bro. Gillett embraced the Seventh-day Adventist faith in the winter of 1853, under the labors of Eld. Joseph Bates in Green Vale, Jo Daviess Co., Ill. In 1861 he removed to Elgin, Iowa, and united with the West Union church. About one year ago, he became aware that a malignant cancer was rapidly cutting him down. Knowing there was no help unless the Lord should work for him, he became resigned to death. Being of a nervous temperament, he was fearful that he would not be able to endure intense suffering with the Christian patience and fortitude that he ought; but the Lord sustained him, and during several months of terrible suffering, he manifested the greatest patience and submission. A few days before his death, he sent the cheering message to the elder of our church that although in a bad condition physically, he was in a good condition spiritually. On the 15th of November, he gently fell asleep in Christ, and was relieved from his suffering. If faithful, we expect to join our brother in the first resurrection. Funeral sermon by the writer, from Job. 14: 14, text and Scripture lesson chosen by the deceased.
A. G. DANIELLS.

The Review and Herald.

Battle Creek, Mich., January 2, 1883.

Special attention is called to the new premium offer for subscribers to the *Youth's Instructor*. See the new advertisement on page 15, and set the young people at the work of canvassing.

We are happy to present this week the excellent sermon by Dr. Tyng on the Kingdom of God, a kingdom which is soon to succeed all earthly governments. From a perusal of the first part, the reader will be anxious for the remainder, which will be given next week.

The November number of the *French Signs of the Times* from Bâle, Switzerland, is on our table. Among the interesting articles composing its contents, we notice, "The History of Mohammed," "Earthquakes," "A Conversation on the Destiny of Man," "Exposition of Matt. 24," "The Good Samaritan," "Remarks on Zechariah 5: 1-4," with the Temperance, Sabbath-school, and Juvenile departments, etc. It is a standard number.

The secretary of the Ohio Conference, Louis T. Dysert, wishes to say to the churches in Ohio, that when they elect their church clerks and treasurers at the soon-coming quarterly meeting, they should elect only such persons as will be faithful to their duties, not having so much business of their own that they cannot attend to the work of the Lord. If there have been failures in the past, let there be a change of officers. Church clerks will be supplied with blanks, which should be filled out immediately after the close of the quarterly meeting in each quarter. Of the tithes, report only such amount as is sent to the State treasurer. The church treasurer should send his blanks, properly filled out, to the State secretary, not treasurer.

THE REVIEW FOR 1883.

We come to the friends of this paper with an earnest word. You know the important field the REVIEW has to occupy, and the important work it has to do; and these feelings must be intensified by the fact that the time in which we must do what we have to do, is short, and our opportunities will soon be past. More profoundly convicted each year of the truthfulness of the views which the REVIEW defends, we can but enter upon 1883 with new determination to increase the value of this journal, and new resolutions to make it a great power in the cause of truth, standing by every true reform, and aiding, to the extent of its ability, the work of bringing souls to Christ.

Now, we ask you what you purpose to do to help us, or rather to help yourselves, in this matter; for if the work mentioned above is one in which you are engaged, as we trust you are, by helping the REVIEW, as an important factor in the work, you will help yourselves. No pains will be spared to make the REVIEW, in its mechanical execution and outward appearance, acceptable to all, and a credit to the cause it advocates. Can you not secure many new subscriptions from your friends and neighbors, and thus greatly widen its field of usefulness.

As an inducement for all to work in this direction, we make the offer of the "Biblical Institute" as a premium, as noted below.

THE PREMIUM.

The "Biblical Institute" is a work which every S. D. Adventist should be interested to see widely circulated. It will give to new readers who

would not be sufficiently interested at first to read extended arguments on our faith, a general idea of our views, with sufficient proof to engage their attention and arouse their interest, if they can be reached. We want to see many thousands of copies sent out at once on their mission. Now is the time to work. Who will be the first to begin? Who will make the best record in this direction? Read the following liberal offer:—

LIBERAL PREMIUM OFFER WITH THE REVIEW AND HERALD FOR 1883.

The publishers desire to add several thousand new subscribers to their lists during the next six months, and to this end, make the following

LIBERAL OFFER:

To each new subscriber we will furnish the REVIEW AND HERALD one year, with a copy of the Biblical Institute, for \$2.50.

This valuable book, offered as a premium, is generally known to be one of our most useful standard works, giving in a concise form a brief outline of all the main points of our faith.

TO OUR OLD SUBSCRIBERS.

To each one of our old patrons who will renew his own subscription at once, and send us four new subscribers before April 1, 1883, we will also send free, by mail, a copy of the premium book, or of the Life of St. Paul, or of the History of the Waldenses.

CHOICE OF PREMIUM.—If any subscriber prefers a copy of the Life of the Apostle Paul, instead of Biblical Institute, we will furnish it at the same rates, whenever requested.

WHAT CAN BE DONE.—With this valuable premium book in hand, we believe that every one of our old friends might secure a subscription from at least four of his friends and neighbors.

Samples of the premium book can be obtained from your tract society or from the REVIEW Office by mail.

The premium book, Biblical Institute, will be sent to each new subscriber when \$2.50 is received. The books, given to the canvasser for his trouble, free, we call a prize.

The prizes will be furnished by the party to whom the subscriptions are sent. Thus all persons doing business through the tract society will receive their prizes from the State secretary of said society.

Any person working for a prize must state his intention when the first subscriptions are sent, that an account may be kept of the names.

CANVASSER'S OUTFIT.

Canvasser's outfit, comprising a premium book, circulars, blank receipt book, order sheets, and suggestions on canvassing, will be furnished by mail, postpaid, for \$1.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

AN EXPLANATION.

At the General Conference we learned that the question had been raised why the California Conference failed to give credentials to Eld Loughborough; also that, by this failure on the part of that Conference, he had been left without credentials. An explanation is due, and we give it, as follows:—

1. When his name was presented by the committee on credentials, we were informed that he received credentials from the General Conference.
2. We knew that he should have received credentials from the General Conference; it did not appear to us fitting that he should have to look to California for permission to labor in a foreign land under the direction of the General Conference.
3. Since our connection with the California Conference, we have tried to have the same order carried out which we carry out in the church. In the church of Oakland we have frequent examina-

tions of the roll of membership; if any are delinquent or in trial, we have them visited; if any are so far fallen away that we cannot benefit them, we cut them off; if any have moved away, we promptly invite them to transfer their membership to some church nearer to their residence, if any such there be. Our object is to make our church roll represent, as nearly as possible, our actual working force.

And so in the Conference. We have opposed the practice, too prevalent in many places, of granting licenses where there was little or no prospect of their being used. And we have been working toward the point of granting credentials only to actual laborers within the bounds of the Conference. We have not been able yet to carry this out fully, but we are approaching to it. If this were carried out in all the Conferences, it could more easily be told what the working force of the Seventh-day Adventists is. In many cases the list of credentials and licenses badly misrepresents the standing of the Conference by which they are given. We invite the officers of all the Conferences to join us in the effort to work a reform in this respect. And if the California Conference hereafter declines to give credentials to ministers of other Conferences, they may understand that it is not because of a want of respect for them.

J. H. W.

Will the brethren in Colorado please take notice that all tithes for the State treasury are to be sent to H. H. Pierce, Boulder; and all money for State T. and M. work is to be sent to E. R. Jones, Boulder, Col.

E. R. J.

For appointments see previous page.

Publishers' Department.

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

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The post-office address of Eld. E. W. Farnsworth is Emporia, Daviess Co., Missouri.

If there are any Seventh-day Adventists in Southern Indiana, I would like to have them correspond with me at Telford, Jefferson Co., Ill., as I shall be traveling in Southern Indiana this winter, and would like to visit them.

L. A. LOGAN.

Until further notice, the post-office address of Eld. Geo. B. Starr will be Friend, Saline Co., Nebraska.

The address of Mrs. Neils Clausen, secretary of the Nebraska S. S. Association, is Battle Creek, Mich., Drawer 2323.

LUTHER JAMES, Koskonong, Rock Co., Wis., wishes to work for a Sabbath-keeper on a farm, at teaming, or at common labor. Address as above.

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