

Advent Review

AND SABBATH HERALD.

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

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THE YEAR'S LESSON.

O NEW YEAR! teach us faith;
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's, who saith,
"Make straight paths for your feet," and to the oppress,
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while it is day.
But if that way must slope
Tombward, oh! bring before our fading eyes,
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly, contented to resign
All love, if need be, for the Love Divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll fold our patient hands, each in his place,
And trust Thee to the end:
Knowing Thou leadest onward to those spheres
Where there are neither days, nor months, nor years.

—Selected.

Our Contributors.

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

A HAPPY NEW YEAR.

BY MRS. E. G. WHITE.

"I WISH you a happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the care-worn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an ex-

pression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfillment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make other's happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,—all the unnoted yet priceless blessings of life,—they forget the claims of the Giver; forget that God has left them a legacy in his poor; and that Christ, the Majesty of Heaven, identifies himself with suffering humanity in the person of his saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for. Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which he claims from us in return for all the blessings he has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us.

Upon many, God has bestowed his gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessities of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is his due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of his work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are his; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of Heaven.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past

year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,—then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of Heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year."

Many who were with us at the beginning of 1881 are not here to welcome 1882. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,—a time when Christ shall come in among us, and say, "Peace be unto you."

Brethren and sisters, I wish you, one and all, a happy New Year.

"We live in deeds, not years; in thought, not breath;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For man, for duty. He most lives
Who thinks most, feels noblest, acts the best."

CLEARING ONE'S SELF.

A FEW days ago a very uncommon scene was witnessed in New Jersey at the opening of the Passaic county, N. J., court. One of the most prominent and respected members of the bar, a man who, like the late Horace Binney of Philadelphia, had made it a rule not to undertake cases in which there was apparent even the shadow of fraud or injustice on the part of his client, made a motion to address the court upon a personal matter. Being told by the judge to proceed, he said:—

"It has been my misfortune to commit a grievous offense against this court, and as the offense was committed in public, it is no more than right that I should ask forgiveness in public. Some time ago I was retained as counsel in a case in which the recovery of certain sums of money was sought. The plaintiff was a gentleman from New York, and the case was brought before your honor in Bergen county, when holding court at Hackensack. Among the items of money sought to be collected was one of \$1,000 for drawing a will. The will was a small one, and the charge was certainly exorbitant. My better judgment told me it was wrong, but I was self-willed, and began the suit. I will not so far accuse myself as to say that I intended to recover the whole \$1,000; no, I only thought the jury might allow a fair compensation. But I should not have brought the suit. In this I did wrong, and for this I humbly crave forgiveness. I there-

by offended the court, the law, and God, the source of all law, and I want to confess my faults so that I may be forgiven. Again, I have at times not taken the rulings of this court with the grace and obedience they deserved, and for this I crave pardon."

Such a confession of error, *never before heard in that court-room*, was received with great astonishment and an impressive silence. Then the judge assured the Christian lawyer that he knew of no offense he had committed against the court, or, at least, if such had occurred, it had been long ago forgotten.

How little this vehement clearing one's self, in the light of Christ, is comprehended by the natural mind, may be perceived by the reporter's comment upon the incident,—that the lawyer's zeal for religion and temperance, together with his ill health, was thought to have "slightly affected his mind"—a condition of being beside one's self, we may add, far too infrequent.—*Friend's Review.*

THE DYING YEAR.

METHINKS I hear a deep-toned bell,
Unearthly, tolling like a knell,
While variations, sad and low,
Like half-heard vespers come and go

O trembling chords of dark despair!
O soft, mysterious, thrilling air!
Ye quiver on my listening ear,
And whisper, dying, dying year!

Vague thoughts enwrought with balmy pain
Are wandering through my dreaming brain,
And spectral shadows dance around
Like phantoms on enchanted ground.

Ye ghosts of mispent days and hours,
Ye breathe of wasted strength and powers;
O taunt me not with what is past,
But give me beauty that will last!

O dying year, I call to thee,
Return my gladness unto me,
And bury all my sorrows deep,
In silence all my sadness keep.

In Jesus' blood, O wash away
My sinfulness of heart, I pray!
The darksome shadows, O dispel,
And toll, O bell, 'tis well, 'tis well!

But still, the wailing over wrong
Is sobbing forth in chords of song.
O mourn, ye mortals, mourn and sigh,
'Tis sad to see the old year die!

But hark! upon my raptured ear
A bell is ringing, loud and clear,
A joyous peal, a gladsome chime,
What means this anthem, Father Time?

And wind replies with soothing voice,
O hear ye not the earth rejoice,
The march of years with stately tread,
The rush of streams by brooklets fed?

Behold One cometh, young and fair,
His presence fills the pulseless air,
His hands o'erflow with blessing sweet,
And blossoms spring beneath his feet.

We welcome thee, O stranger child,
And may thy reign be gentle, mild.
O glad new year, thou soon wilt be
A part of past eternity.

O may we use thy hours aright,
And walk in Heaven's own glory-light,
And when the year of years shall dawn,
Unite in Heaven's own glory-song.

—*Eliza H. Morton, in Still Waters.*

HEROD'S TEMPLE.

BY MRS. M. E. STEWARD.

IN the first year of his reign, Herod killed all the members of the Sanhedrim except two. To atone for his wickedness and to immortalize his name, he determined to pull down Zerubbabel's temple, and to rebuild it with greater splendor. After spending two years in preparing for the work, he tore down the temple B. C. 17, and on the gigantic foundation laid by Solomon he built another temple, larger than Zerubbabel's, which was "the admiration and envy of the world."

Around the outside ran a double portico (covered walk) 52½ feet broad, having 162 columns "hewn out of solid marble of dazzling whiteness, 43½ feet high." These supported a

"cedar ceiling of the most exquisite workmanship," and "magnificent galleries." "On the south side, the portico was triple." Within this portico was the open court of the Gentiles, and next within that, separated by a beautifully wrought railing of stone a little more than five feet high, was the court of the Israelites. Along the railing, "at regular intervals, stood pillars with inscriptions in Hebrew, Greek, and Latin, warning all strangers, and Jews who were unclean, from entering into the holy court beyond."

"An ascent of fourteen steps led to a terrace 17½ feet wide, beyond which arose the wall of the inner court." An ascent of five more steps led to the gates. The outside portico had "one gate to the east, one to the north, two to the south, four to the west." The inner court had "no opening to the west, but four on the north, and four on the south, two to the east, one of which was for the women, for whom a part of the inner court was set apart,—and beyond which they might not advance." One northern and one southern gate were also for their use. "Around this court ran another splendid range of porticoes. The columns were quite equal in beauty and workmanship, though not in size, to those of the outer portico. Nine of these gates, or rather gateway towers, were richly adorned with gold and silver, on the doors, the door-posts, and the lintels. The doors of each of the nine gates were 52½ feet high and half that breadth. Within, the gateways were 52½ feet wide and deep, with rooms on each side, so that the whole looked like lofty towers; the height, from the base to the summit, was 70 feet. Each gateway had two lofty pillars, 21 feet in circumference."

"But that which excited the greatest admiration was the tenth, usually called the Beautiful gate of the temple. It was of Corinthian brass of the finest workmanship. The height of the Beautiful gate was 87½ feet, and its doors 70 feet. The father of Tiberias Alexander had sheeted these gates with gold and silver; his apostate son was to witness their ruin by the plundering hands and fiery torches of his Roman friends. Within this quadrangle there was a farther separation,—a low wall which divided the priests from the Israelites; near this stood the great brazen altar. Beyond, the temple itself reared its glittering front. The great porch, or propylon, according to the design of the last, or Herod's temple, extended to a much greater width than the temple itself; in addition to the former width of 105 feet, it had two wings of 35 feet each, making in the whole 175 feet. The great gate of this last quadrangle, to which there was an ascent of twelve steps, was called that of Nicanor. The gateway tower was 132½ feet high, 43½ wide; it had no doors, but the frontispiece was covered with gold, and through its spacious arch was seen the golden gate of the temple, glittering with the same precious metal, with large plates of which it was sheeted all over. Over this gate hung the celebrated golden vine. This extraordinary piece of workmanship had branches, according to Josephus, as large as a man. The Rabbins add that, 'like a true natural vine, it grew greater and greater; men would be offering, some, gold to make a leaf, some a grape, some a bunch; and these were hung up upon it, and so it was increasing continually.' [These grapes were precious stones.—*Josephus.*]

"The roof of the temple had been set all over on the outside with sharp, golden spikes, to prevent the birds from settling, and defiling the roof; and the gates were still sheeted with the same splendid metal. At a distance the whole temple looked literally like a 'mount of snow fretted with golden pinnacles.'"—*Milman's History of the Jews.*

Glorious as was this structure, it can bear no comparison with the temple of that "city which hath foundations whose builder and maker is God." Heb. 11:10. Here there were indeed "goodly stones" so large that it is said there is no machinery now known which could have put them in their places, while precious stones, says Josephus, were placed here and there over the building where they would be most conspicuous.

But there the entire foundation is of precious stones, some delicate, some most richly colored, all blending into one grand glory; while the superstructure is of a material so different, and probably far surpassing anything found on earth, that the prophet could only compare it to transparent gold. The open courts of the earthly temple, paved with many-colored marbles, could but faintly have represented the glory of the colors reflected from the streets paved with this gold, while the light emanating from God and the Lamb illuminates it, making the entire place radiant beyond all conception.

While those who worshiped in the earthly temple, all defiled with sin, bearing in body and soul the marks of the curse, came to take the life of their innocent sin-offerings, the company who shall assemble in the heavenly courts, are the "justified, sanctified, glorified" ones, fit to worship where nothing can enter "that defileth," as far above the glory of the temple as the animate is above the inanimate.

My brethren, can we afford to lose all this? Shall we exchange this "rich glory" for a few days' possession of the dark, unsatisfying things of this world? We must be daily victorious over sin now, if we obtain an entrance there. "*Not a particle of selfishness will enter there.*" The precious grace of love, without which Heaven itself would be cold and dismal, we may (and must) have here; and how it transforms to us this poor world into one of heavenly blessedness! And what a keen relish for the rest and the beautiful grandeur of Heaven we will have after our present conflicts and struggles to be and do right!

GOLD AND SILVER IN THE DESERT.

ONE of the puzzling things in the Bible story of the wandering Israelites, is the abundance of gold and silver and precious stones which those fugitive slaves appear to have had ready on any call for religious gifts and offerings in the wilderness. Although they had been held in bitter bondage for generations, and therefore might fairly be counted poor in this world's goods, they first supplied golden ear-rings in sufficient quantity for a molten calf; and then, when that gold had been taken from them and destroyed, they responded to the summons for the tabernacle building and furnishing with such an abundance of gold and silver ornaments and of costly jewels as would put to shame the contributions of wealthy givers in the richer cities of the world to-day in their highest enthusiasm of church erection. How can this be shown reasonable and consistent? Even the recorded fact that the departing slaves had "borrowed" jewels of gold and jewels of silver, every man of his neighbor, and every woman of her neighbor, in the land of Egypt, without a thought of ever returning them, only throws a shade, in the popular mind, over the morality of the Israelites, without sufficiently making clear the possibility of their seemingly unstinted wealth. Here it is again that light is found in the unchanging peculiarities of the lands and the people of Egypt and Arabia.

To this day, the women of both Egypt and Arabia adorn themselves with gold and silver coins and other ornaments to an extent quite unknown in more enlightened lands, and far beyond their apparent wealth, as shown in their garments or their dwellings. Bracelets, anklets, ear-rings, nose-rings, finger-rings, brooches, necklaces, and ornaments for the hair, are seen, not alone on the persons of the rich, but on those also who are scantily and coarsely clad, and who live in mud huts. Several causes combine to give prominence and permanency to this custom. There are no savings-banks in those lands, in which to deposit one's accumulations; nor are there any safe modes of investment at usury. The lack of confidence between man and man makes each person cling to what he has, as in safe hands only while it is in his own hands. Therefore each new gold or silver coin as it is obtained is likely to be punctured, and attached by a wire to the string of coins already wound

about the owner's head, or hanging from the neck; and so the weight of hoarded personal treasure grows. The more oppressive a system of bondage becomes in such a land, the more the enslaved will prize gold or silver for its own sake, and the less regard will be paid by those of that class to outer dress, or to an uncertain home and its furnishing.

Moreover, the system of polygamy, with its iniquities and hardships—prevailing in those lands to-day as it prevailed in the days of Moses—tends to make this loading of the person with gold and silver a temptation, and in a certain sense a necessity, to the women there. Miss Whately, a daughter of Archbishop Whately, who has done a wonderful work in the training of native children and youth in her mission-schools in Cairo, brought out this fact most emphatically as I talked with her in her school-rooms. Pointing to little girls—even girls out of homes of poverty—who were showily adorned with strings of coins and with ornaments of silver or gold, she spoke of the love of this kind of display prevailing among these people universally, and of her hesitation in rebuking it under the circumstances in which the women of Egypt found themselves, as otherwise she would be glad to. "Any woman who is a wife," she said, "may, by the Egyptian laws, be divorced and put away by her husband, at any hour. Then she must leave her home and go out to get on as best she can. The law guards her, however, in the possession of whatever she may have upon her person. So, you see, that those rings and necklaces may come to be all-important to these girls in their need. I can hardly, in conscience, insist that they shall strip themselves of that which alone is their real property possession in the eye of the law."

Whatever causes may have led to this habit at the outset, the fact of it is indisputable; and the people themselves would perhaps be unable to tell why they indulge in it. The hoarding of gold and silver in coin and in ornaments for the person is well-nigh universal in these lands. It begins in infancy. As the child grows in years, constant additions are made to its stock of precious metals in personal adornings. A bride's dowry is hung upon her person. A wife's wealth is carried there. The men, meantime, store their treasures in coin and jewels out of sight, but not out of mind. As we were traveling in the upper desert, near the site of Kadesh-barnea, late one evening, there was a sudden halt in the camel train, and a jabbering in Arabic was heard among our Bedawin attendants, in the darkness. Asking what had happened, we were told that my camel-driver had lost a lot of gold and silver coin, and wanted to stop and hunt for it. The driver had every appearance of poverty; there were no ornaments of gold or silver on his person, and he had not yet been paid for his present camel-service; but in a knotted corner of a coarse girdle wound about his single short and dirty cotton garment, there had been tied up a stock of gold and silver that would have supplied him with parched corn or barley flour for the remainder of his natural life. The knot in his girdle slipping as he fingered it complacently in the darkness, his money had suddenly gone from him; and that was the cause of the jabbering. Then it was that a Yankee pocket-lantern did good service with its small wax taper, and as its light pointed out the missing money on the desert, there was a new light shed on the Bible story of the gold and silver in that same desert forty centuries ago.

That this has been the state of things in all the intervening ages, in both Egypt and Arabia, the testimony of sacred and profane history bears ample witness. Look at the paintings and sculptures of the Egyptian tombs and temples, in evidence of this! See also the treasures of gold and silver and precious stones, in the shape of personal ornaments, unearthed from the tombs of Egypt, and gathered in the museums at Boulak, Turin, the Louvre, and London! Read the story of Gideon's triumph over the Midianites at the plain of Jezreel, and of his request for a share of the spoil in this very line in the days of the Judges! "And Gideon said unto

them, I would desire a request of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they were Ishmaelites.)" The Bedawin of to-day are descendants of those Ishmaelites. "And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey. And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings [sheiks] of Midian, and besides the chains that were about their camels' necks." To-day the goldsmiths and silversmiths of the bazaars of Cairo and Jerusalem and Damascus are multiplying the personal ornaments of the women and children of the East to an extent unknown in the newer countries of the West, but always prevailing in the unchanged and unchangeable lands of Egypt, Arabia, and Syria. And on the desert to-day the Bedawin men and women have gold and silver ornaments upon their persons, and gold and silver coin hoarded away from sight, to an extent which brings the Bible story of the treasured wealth of the Israelites in that desert within the limits of entire reasonableness and probability.

Why, I have seen a Bedawin woman in that desert, with a single scanty and filthy blue cotton garment, hurrying out of sight into her coarse black goat's-hair tent, fairly weighted down with her swaying head-dress and necklace of hanging coins, and with heavy nose-ring, and ear-rings, and bracelets, and anklets, of silver. And an old sheik, in the mid-desert, whose dress bespoke a disregard of appearances if not a lack of means, asked my intercession in securing the release of his nephew from custody at Jerusalem. He was ready to pay a thousand dollars, if necessary, for the employment of an English-speaking lawyer, and other thousands, if need be, for a ransom. He had the hoarded gold, and he could have brought it out if he had really become interested in the casting of a golden calf, or the building and furnishing of a tabernacle. If, indeed, no such use was made of it, he would pass it down to his children, and so its accumulations would increase, generation by generation, in his tribe and household. And so it has been in all these centuries.

And now as to the "borrowing" of the jewels of gold and jewels of silver, by the departing Israelites, from their Egyptian neighbors, over which there have been so many carpings by evil-disposed critics, or by over-anxious readers! That word "borrow" is a mistranslation, to begin with. The Hebrew word means simply to "ask." The habit of asking a gift from one in whose service a person has been, on the occasion of parting, is universal in those lands to-day—as always. The idea is very different from that of asking an alms; although a beggar will cry for "bakshish" (a gift), for the purpose of raising the level of his request for assistance. If an Oriental has served you, he expects to be not only paid for his service according to the stipulated rate, but also to receive from you a gift when he leaves you, as a token of your friendship, and as a proof of your satisfaction with him. This is not in the case of menials alone: it is the same all the way up to those in highest authority. Sheik Mûsa, chief sheik of the Tâwara Arabs, who took charge of our party from Cairo to Sinai, and thence on to Castle Nakhel, was a man of character and ability, and of ample means also. A formal contract was made with him to convey our party over that route for a certain specified sum, *bakshish* included: but when we were at our journey's end with him, we found that unless we gave him a special "gift" at parting, we should seem to be lacking in satisfaction with his service; therefore we added a coin to his hoard, and gladdened his heart in so doing. And the Egyptian military governor at Castle Nakhel was glad to have us recognize his services—in entertaining us with true oriental hospitality—by paying his full price for a nominal guard over our tents, and then adding as a parting "gift" to himself a showy silk hadkerchief and a box of Cairo confections.

If we had not been thoughtful enough to proffer these gifts without their asking, we should doubtless have been reminded, as were the Egyptians of old, that a parting "gift" was what might fairly be expected under the circumstances.

A good illustration of this way of asking a parting "gift" was furnished by our accomplished and faithful dragoman, Mohammed Achmed, of whose good qualities I have already spoken warmly. He was a man of intelligence and of wealth—the owner of several houses in Alexandria. He had no need to be in service as a dragoman; in fact, it was probably a loss to him pecuniarily; but he enjoyed the occupation and followed it with enthusiasm. Our contract with him was a written one. By its terms, all expenses—*bakshish* for himself, for his attendants, and for our escorts, included—were to be covered by the stipulated price. As we neared our journey's end, however, he asked a "gift" of me; not an outright gift at parting, but the promise of something to be sent to him from America, as a token of my remembrance of him, and as a proof to others that he had served me satisfactorily. He even told me what he would like the "gift" to be; it was a traveling valise of a peculiar construction, like one I had with me on the journey. I willingly gave him a promise accordingly; and he frequently reminded me of it afterward. A few days before we finally parted, Mohammed came to one of my young friends, and, stating the case to him deliberately, asked whether he thought Mr. Trumbull would take offense if he should request him to discount that promise before we separated, and give him its value in hard cash. Being told of this, I spoke to the dragoman about it, and he expressed the hope that I would not think him grasping; but really he would like a "gift" in his hands while I was yet with him. Accordingly I gave him the money desired, and as he thanked me he suggested that I could yet send him something from America, if I felt so disposed. This was not begging, of course not; but it was a way they have in Egypt, and that they had there in the days of Moses. It was in accordance with this very custom—then as now universal and well understood in that land—that the Lord said, by Moses, to the long-oppressed and hard-working Israelites who were to go out from Egypt into the land which the Lord had prepared for them: "I will give this people favor in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty; but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters; and ye shall spoil [carry away the treasures of] the Egyptians." It was not in dishonesty or unfairness, nor by any deceit or misrepresentation, but it was the most natural thing in the world, that "the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment; and the Lord gave them favor in the sight of the Egyptians, so that they gave unto them."

In the light of such facts as these, does it seem strange that the Israelites had accumulated much personal treasure during their many years' sojourn in Egypt; that they should ask and receive much more in the same line from the people whom they had served faithfully in all those years, when they were to part with them finally; or that, thus supplied, they should have had abundant stores of gold and silver in the desert?—*H. Clay Trumbull, in S. S. Times.*

—Awake, O thou that sleepest! The Deliverer is near!
Arise, go forth to meet him! Bow down, for he is here!
Ye shall count your true existence from this first and blessed
tryst,
For he waiteth to reveal himself, the very God in Christ.

For the soul is never satisfied, the life is incomplete,
And the symphonies of sorrow find no cadence calm and
sweet;
And the earth-lights never lead us beyond the shadows grim,
And the lone heart never resteth till it findeth rest in him.

—*Frances Ridley Havergal.*

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 TWO COVENANTS.

BY ELD. W. H. LITTLEJOHN.

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

THE COVENANTS DEFINED.

IN the discussion of this question, it would be superfluous to prove the correctness of propositions generally admitted to be true. We submit, therefore, that orthodox scholars, almost universally, agree that the old and new covenants, so styled, were in force respectively in the Jewish and Christian dispensations.

The term "covenant" has a variety of meanings. Sometimes it signifies a promise merely; as in the case of God with Noah, in which he covenanted that the earth should not again be destroyed with a flood of waters (Gen. 9:12-16); generally, however, it applies to a solemn agreement between two or more parties, to do certain things for a valuable consideration offered. Webster's definition is as follows: "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing; a contract; stipulation. 2. A writing containing the terms of agreement between parties." (Theol.) "The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith," etc. Here you will observe that in the theological sense a covenant is said to be the promises of God, conditioned on certain acts on the part of man, such as obedience and faith; also that in the general sense it applies to a writing containing the terms of agreement between parties.

THE TEN COMMANDMENTS WERE NOT THE FIRST COVENANT.

Now we are ready to inquire after the points of disagreement between ourselves and those who hold to the doctrine that the ten commandments were in the fullest sense of the word, the covenant which God made with Israel when he brought them out of Egypt; in other words, that they were the first covenant, and that, as such, they have been abolished, and cannot be, as a code, any longer binding upon Christians.

We freely admit that the ten commandments are sometimes called a covenant; but we emphatically deny that they are ever called the first covenant, or that they are ever spoken of in a manner which renders it necessary that we should understand that they are a covenant at all in the strictest sense of that word. The following are the texts generally brought forward to prove that the ten commandments were the first covenant: "And he was there with the Lord forty days and forty nights: he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake

with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." Deut. 9:9-11. "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." 1 Kings 8:21. "And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel." 2 Chron. 6:11.

Now please remember that there are two leading definitions of the word covenant. The one is, "a mutual agreement" by parties to do or to refrain from doing a certain thing; the other is, a writing containing the terms of agreement between parties.

We inquire, Can it be that the ten commandments are spoken of in the above texts as a covenant between God and Israel in the primary signification of that term; *i. e.*, a mutual agreement? The answer is obviously in the negative. The ten commandments are the utterance of but one person, *i. e.*, God. Thou shalt and thou shalt not, are the words indicative of imperative command which characterizes them. There is in them but the voice of one party. They contain not even a semblance of mutual agreement; hence, we repeat, they cannot be a covenant in the primary sense.

Now we inquire whether they could be called a covenant in the secondary sense; *i. e.*, whether they might have been styled a "covenant," or "the covenant," in the sense that they were the conditions of the first covenant? Here the answer is clearly in the affirmative, if we can prove that they were incorporated into the first covenant as furnishing the conditions upon which the fulfillment of God's promises in the first covenant rested.

Before entering upon a positive argument to demonstrate that such was the case, we wish to say that we do not claim originality for the theory. It did not originate with S. D. Adventists; nor is it of recent origin. The view of the subject which we are here defending—*i. e.*, that the first covenant was conditioned on the ten commandments—has been quite generally approved even by first-day authors.

The following from Smith's Dictionary of the Bible is in point. After stating that a covenant is sometimes merely a promise on the part of God, Mr. Smith uses the following language: "Generally, however, the form of a covenant is maintained by the benefits which God engages to bestow being made by him dependent upon the fulfillment of certain conditions which he imposes on man. Thus the covenant of Sinai was conditioned by the observance of the ten commandments (Ex. 34:27, 28. Lev. 26:15), which are therefore called 'Jehovah's covenant' (Deut. 4:13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical literature."—*Art. Cov.*, p. 192.

Thus much for the opinions of men. Now for the facts of Bible history.

On the third month after their departure from Egypt, the children of Israel reached Sinai. Moses went up into the latter mountain, and God sent him back to the people with a message. In that message he proposed a covenant. That covenant was the one under discussion. Now be it remembered that the question passing in review is, whether that covenant was a mutual agreement between God and the people, in which the latter pledged themselves to observe faithfully all which he should command, while he, on the other hand, promised them certain honors and immunities in case they should do so; or whether the ten commandments, independent of any agreement, were the real covenant.

We unhesitatingly take the position that the agreement between God and the people concerning the ten commandments was really the covenant, and that the commandments themselves could never be called the first covenant in the primary sense of the word, though they might be called a covenant in the secondary sense of the word, since they furnished the conditions upon

the fulfillment of which the promises of that covenant were suspended.

THE HISTORY OF THE MAKING OF THE FIRST COVENANT.

Here are the facts and the scriptures.

In the third month after the children of Israel came out of Egypt, they reached the base of Mount Sinai, and Moses went up into the mountain to commune with God.

The order of events from that time forward was as follows:—

1. God proposed a covenant with Israel: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6. Here it will be observed that God proposed to confer upon the people of Israel certain distinguishing honors. On certain conditions, they were to become to him a kingdom of priests and a holy nation. Those conditions were that they would obey his voice and keep his covenant. The whole matter, therefore, lay in their own power. It was for them to decide whether they would hear God's voice and keep his covenant or not. God was careful to leave the decision of the whole question with them individually, and so he does not enter into covenant with Moses as their representative, but instructs him to convey his proposition to the people in order that they may consider the same.

2. Moses bears the proposition of God to the people: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." Ex. 19:7. Now observe how careful Moses was to lay before the elders of the people—who, in turn, would bear them to the people themselves—"all the words which the Lord commanded him." Such an action would not have been necessary, unless it were true that the people had the power of choosing or refusing God's proposed benefits upon his terms.

Now let us see what disposition they made of the matter.

3. The people engaged to do all that God had spoken: "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:8. Here the phraseology is peculiar. It is stated that "all the people answered together and said, All that the Lord hath spoken we will do;" *i. e.*, there was the most perfect unanimity in the expression of the determination on their part to observe all that God would command, in order that they might receive the blessing which he had promised in case they should obey him; but be it remembered that, as yet, they were ignorant of what he might require of them. In order, therefore, that they might be apprised most fully of the nature of the obligation which they were taking upon themselves, God delays to close out the contract until the people should hear for themselves his own voice uttering the ten commandments, which are a synopsis of all moral obligation; covering, as they do, all of our duty to God, and all of our duty to our fellow-men.

4. The voice of God utters the ten commandments. Ex. 20:1-17. From verse 9 to the close of chap. 19, there is found, first, the instructions God gives to Moses concerning the manner in which the people should prepare themselves to listen to Jehovah, who promised to speak to them out of a thick cloud in an audible voice; and a full description of the most awe-inspiring demonstrations of majesty and power which attended the giving of the law, or the commandments. That these commandments contained all the words that God then spoke to the people, Moses distinctly declares in Deut. 5:22.

But what reply did the people make to God? Nothing immediately. They were so greatly

terrified on account of God's glorious presence, the sound of the trumpet long and loud, the smoking of the mountain, the trembling of the earth, the flashing of the lightning, and the crashing of the thunder and the majestic voice of God heard above all these, that they retired in fear, beseeching Moses that God should not speak to them any more, lest they die. Complying with their request, Moses went up into the mountain alone, and received, at the hands of God, certain statutes and judgments which are set forth in the twenty-first, twenty-second, and twenty-third chapters of Exodus. Having received them, he returned and laid them before the people. These would in no wise enlarge their pledge of obedience to God's law, provided they should give it; since the greater includes the less; in other words, since a pledge to keep the ten commandments is in itself a pledge to observe everything which God might require. (Ex. 20:3.) Nevertheless, Moses lays these before them, and now that they have had ample opportunity to reflect upon the step which they are about to take, they are brought to the point of decision.

What was the decision which they made? Let the record declare.

5. Moses comes and tells the people all that the Lord had communicated to him, and the people promise to do all that the Lord had said: "And Moses came and told the people all the words of the Lord and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:3. Here, then, we have the unqualified promise on the part of the people, after mature deliberation, and after having heard the voice of God speaking the ten commandments, to do all that the Lord had said. But this was not enough. God had not yet accepted their action. It is true that all the people had promised with one voice to do all that God had said; but notwithstanding this perfect unanimity, it was necessary, in a matter of such moment, that both the parties should ratify the contract by the most solemn public rites. Hence, agreeable to the customs of those times, victims were slain and a most imposing ceremonial of mutual ratification was entered upon; Moses acting as the representative of God, and the people acting for themselves. Not only so, but for the purposes of future reference it was necessary that the whole transaction should be put in writing. This was accomplished as follows:—

6. Moses wrote all the words of the Lord, built an altar and offered burnt-offerings and sacrificed peace-offerings. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar." Ex. 24:4-6. Here it will be observed that both the parties to the compact are represented in the altar and the twelve pillars. The first representing God, and the latter the twelve tribes of the children of Israel. It will also be observed that one-half of the blood is reserved in basins for future use. The specific object of such reservation will appear hereafter.

7. Moses read out of the book that which he had written; *i. e.*, the words of the Lord spoken to the congregation and to him; and the people for the third time solemnly agree to do all that the Lord had said, and to be obedient. "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Ex. 24:7. Now let it be remembered that this is the third time that the people have solemnly pledged that they would obey all that the Lord had said, and we are prepared for the final step in the consummation of the covenant.

8. Moses takes the remainder of the blood, which had been preserved in the basins, and sprinkles the people, or, as Paul declares in Heb. 9:19, he "sprinkled both the book, and all the

people." "And Moses took the blood, and sprinkled it on the people," etc. Ex. 24:8. Finally, Moses defines the signification of the act of sprinkling the book and the people in these words: "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:8.

Now observe how explicit Moses is in his statements. "This," said he, "is the blood of the covenant which the Lord hath made with you concerning all these words." The words spoken of were those which had been written in the book; *i. e.*, what God had commanded. The covenant was not those words themselves, but it was made *concerning them*. The distinction here is so clear between the covenant proper and the law that it must be obvious to all.

To recapitulate:—

1. God proposes a covenant conditioned upon the obedience of the people.

2. The people agree to the terms of the covenant; *i. e.*, obedience to God.

3. The voice of God utters the ten commandments.

4. Moses, at the request of the people, conducts the negotiation alone with God.

5. Moses returns and communicates to the people all that the Lord had spoken to him.

6. The people promise to do all that the Lord had said.

7. Moses writes all the words of the Lord, builds an altar, offers burnt-offerings, and sacrifices peace-offerings.

8. Moses reads to the people all that he had written in the book.

9. The people for the third time promise to do all that the Lord had said.

10. Moses sprinkles the book and all the people with the blood which had been reserved in the basins, thus completing the dedication of the covenant.

11. Moses then defines the blood employed as that of the covenant which God had made with the people concerning all the words which were written in the book. Now let it be observed that in the foregoing we have every prerequisite necessary to the making of a covenant.

a. The parties; *i. e.*, God and the people.

b. The agreement; *i. e.*, the promise of God on the one side to make them a holy nation and a kingdom of priests provided they would obey him; and the pledge of the people on the other side to do all which he might require.

c. The condition of the covenant; *i. e.*, the ten commandments, the observance of which would secure obedience to all which God might require under any circumstances.

d. The dedication of the covenant; *i. e.*, the sprinkling of the book and the people with the blood of the victim; thus binding by a most solemn ceremony all the parties to the covenant made. Be it remembered also that we have the positive declaration of Moses that the covenant was made concerning that which was written in the book; also that it was a covenant made between God and the people. With these facts before us, he would be an incredulous man indeed who would persist in denying that the first covenant was a solemn agreement between God and the Hebrew people in the primary sense of the word, *i. e.*, an agreement in which the parties pledged themselves to do or refrain from doing certain things.

Again, it would seem to be the height of presumption to insist that where all the conditions are found which are necessary to prove that the covenant made was *concerning* that which was written in the book of the law, nevertheless the ten commandments written therein were actually the covenant itself. Moses would have been a bungler indeed had he employed language in so loose a manner; since a covenant, in the primary sense, is one thing, and that concerning which it is made is another and entirely different thing.

(To be continued.)

—I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—Coleridge.

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.

—In brief, acquit thee bravely; play the man;
Look not on pleasures as they come and go;
Defer not the least virtue; life's poor span
Make not an ell by trifling in thy woe.
If thou do ill, the joy fades, not the pains;
If well, the pain doth fade, the joy remains.
—George Herbert.

THE ATHEIST'S TORN BIBLE.

JOHN MOULTON was the proprietor of a "general" store in a small village in New London county, Connecticut. He had the reputation of being shrewd and close in all his business transactions, and people who knew him well said he had a peculiar faculty for turning everything into good solid money.

He was considered to be an honest man, especially when he was obliged to be, but he was an avowed Atheist, and regarded himself as amenable to none other than human laws. He despised the counsels and commands of God, and ridiculed the Christian religion, and its professors as well.

He would secretly open his store on Sunday for the benefit of a godless, reckless set among the villagers who met therein behind the closed shutters to drink, smoke, and play cards. Consequently, it was not surprising, when his father died and left him, among other things, a handsome family Bible, that he should at once declare his intention of using its sacred leaves as wrapping paper.

"In the first place," said he, "father made a fool of himself in buying that old Bible, and in the second place in giving it to me. He gave ten dollars for it. It has never been read—none of any consequence—and it is n't of any account now surely in a literary or religious way. I couldn't sell it in the lump for more than a dollar if I should try, but it will bring me in much more than that if I retail it out by the ounce and pound. Its thick heavy paper is just the thing to weigh up for small and costly parcels."

"I don't believe I should dare to use the old family Bible in that way, John," said his wife. "It seems, somehow, as if it would be wicked. Besides, it would make talk among the go-to-meeting folks, and some of them are your customers, you know."

"Let the soft-headed hypocrites mind their own business," snapped out John Moulton. "Mine is the only store in these parts, and they've got to trade with me;" and this open reviler of God's word stripped off the handsome, substantial cover from the old family keepsake, and putting the mass of heavy leaves under his arm, strode across the street to the store.

It did indeed "make talk" in every house in town, when small parcels from John Moulton's store were brought home wrapped with the awful utterances of Jehovah and the inspired words of Moses and the prophets. But no one wanted to get into a useless and unprofitable controversy with the man, so many who felt shocked and aggrieved considered it the wisest policy to hold their peace for the present, even when they observed the sly winks which passed between him and his godless associates when such parcels were put up.

John Moulton was sadly disappointed. He fully supposed that in sacrilegiously using the Bible for wrapping paper, he would speedily provoke the expostulations and censure of the minister and the deacons and sundry devout women in the parish, and thus have a fine opportunity to air his infidel ideas that he had imbibed from his various readings from Thomas Paine down to the latest scientific and pantheistic diatribe against the Bible and the Christian religion. He felt himself to be safely intrenched in his position, and fully able to defend it. But the few Christian believers in the vicinity all followed the advice given them by the minister

when they first heard that a declared infidel was coming to take charge of the village store: "Let him alone in the way of argument. We will preach Christ to him by our lives as shaped and quickened by the precepts, teachings, and commands of the New Testament, and the abiding presence of the Holy Spirit. The Lord will have a settlement with him in good time."

John Moulton was studiously let alone, so far as any controversy with words was concerned, until one evening a God-fearing old farmer from the outskirts of the town, and belonging to another parish, ran into the store to get an ounce of nutmegs. After the store-keeper had placed a leaf from the old Bible in the scales, and, having weighed out the nutmegs, was proceeding to do them up, the farmer called out in an abrupt manner characteristic of him,—

"No, no, Mr. Moulton, no, no! Don't use that to wrap up anything I buy here. That won't do at all for my nutmegs."

"I've nothing else handy," replied the store-keeper, with a contemptuous laugh and a coarse jest.

"Hand them right over here then; I'll put them loose into my coat-pocket," and suiting the action to the word, with a grieved, sorrowful look toward the store-keeper and the torn Bible lying on the counter, he turned toward the door. He had proceeded but a few steps when John Moulton, standing with the rejected leaf still in his hand, and exchanging sly glances with a few of his cronies who were in the store at the time, called after him,—

"A good many of your brethren and sisters in this vicinity, sir, have had parcels done up in that kind of paper, and you are the first person who has ever objected to it."

And folding the leaf into a small compass, he put it carefully into his waistcoat pocket.

Did John Moulton intend to read it, out of a sudden feeling of curiosity, at some future time? or was this action prompted by his innate love of petty saving, which had grown into a confirmed habit, making it seem a sort of second nature to place this loose leaf out of harm's way? Or did the blessed Spirit inspire that stranger customer to say what he did on the occasion of that insignificant purchase, and had those few blunt but earnest words of protest, with that grieved, reproachful look, gone to the heart of that bitter enemy of Christ and his followers?

After every customer and hanger-on had left the little store for the night, and John Moulton had finished posting his books and was arranging his various memoranda, he found that folded leaf among other papers; and smoothing it out very carefully upon his desk, he read it over slowly and attentively. Had there been any one present, he could not have been induced to do this by any human agency, but he thought now,—

"I might as well read this one leaf, my designed use of which so horrified that old fellow. I never did read a word of the trash in my life, and I don't think it will affect me much now."

The leaf spread out before him happened to be the last chapter of the book of Daniel. The hardened infidel read it over more than once, but he did not understand it. His life-long willful ignorance of God's word made this portion of it all the more wonderful, profound, and puzzling to him.

The last verse in particular impressed him: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

He read these words over and over until he seemed to feel them like coals burning into his heart. He sat on the high accountant's stool at his desk with bowed head, pondering upon them, until his wife became alarmed, and crossed the street to the store to see what had detained him. He heard her tap gently at the locked door, and opening it, drew her in.

Pointing to that last verse, the letters of which now seemed to him to stand up from the crumpled page, he asked her, with trembling voice and blanched face, "What shall my lot be at the end of the days?"

"Alas, my husband, that you should ask me such a question, and that I should be utterly unable to help you!" she replied, bending in turn over the leaf. "This verse has marginal references, I see, to Isaiah and to the Psalms and to Revelation. Let us look them up," and she turned to the coverless, mutilated old Bible. He knew nothing, and she very little, of the order of the books, but after considerable search they found that the two first named books were missing. Presently they came to the Revelation, and eagerly read the thirteenth verse of the fourteenth chapter: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"I have done no works that I could wish to follow me," said the husband. "That is one great proof to me that it is wrong to lead such a life as we do. I believe the scales are dropping from my eyes. If what little we have now read in the Bible be true, and we should die as we are, should we not be among those mentioned here in the second verse on this page, 'some to shame and everlasting contempt'?"

"I do not know," said the wife again, and weeping now. "But I do believe this is God's holy word, and that even in what there is left of it, we can find out how to live so that we may know how to die."

"We will indeed seek for it, then," said John Moulton, "and we will never stop studying this Bible until we have found out the true way to to live and die." And carefully placing the remnant of the soiled, mutilated Book in a basket in which were a few little articles for their own household use, he carried it back across the street to their dwelling.

He was as good as his word. The precious Bible was studied, first the old, torn one, and then a new and perfect copy, until the way of life and salvation was found; and his wife was only too glad to join him in the now sweet exercise of prayer, that unspeakable privilege of mortals which the Bible so plainly points out and enjoins, and in walking in the heavenly way.

And so that old family Bible finally accomplished its mission, and all there was left of it, up to the time of that providential protest of the stranger customer, lies to this day under a newer and handsomer copy on John Moulton's parlor table.—Mrs. Annie A. Preston, in *Christian Weekly*.

Our Tract Societies.

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

GENERAL TRACT AND MISSIONARY SOCIETY.

SIXTH ANNUAL SESSION.

THE first meeting of this session convened according to appointment, Dec. 6, at 9 A. M. The opening prayer was offered by Eld. J. N. Loughborough, of England. Eighty-four delegates, including the life-members and State officers present, represented the following societies: England, Michigan, Iowa, California, Wisconsin, Minnesota, New York, Illinois, New England, Ohio, Kansas, Pennsylvania, Nebraska, Vermont, Indiana, Texas, and Quebec.

The report of the last annual meeting was read and approved. The President, in his opening remarks, stated that the work of this society extended in two directions; viz., the dissemination of present truth outside of our Conference limits, involving a correspondence with those thus situated who have an interest in the same, and the general supervision of our State societies. A statement made by the Secretary indicated an extensive correspondence in numerous foreign countries and in the Southern States.

The query, Shall this work be curtailed, or shall it be carried forward? was raised by the Chair, to which response was made by Elds. Loughborough, Littlejohn, Whitney, and others, to the effect that it was never needed more than at the present time, and that the organization should be more extensive than ever before. Eld.

Loughborough also made interesting remarks respecting the work in England. Eld. Olsen spoke of the work among the Scandinavian people. Allusion was made to the large number arriving yearly in New York City—many of whom come to our shores in order to secure greater religious freedom—and the necessity of distributing reading matter among them, also to the unoccupied missionary field of ship labor in this city.

The financial report was read as follows:—

FINANCIAL REPORT.	
Cash on hand Oct. 1, 1880,	\$1,394.38
Received on life-memberships,	977.00
" " donations,	322.52
" " sales,	85.83
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	\$2,779.73
Expended for ship work in N. E. and Sweden,	\$25.03
" " missionary work in Norway,	50.00
" " " " England,	5.00
" " " " Holland,	8.00
" " " " West Indies,	16.18
" " " " S'm States,	87.82
" " " " Chicago,	14.85
" " " " N. Y. City,	37.00
" " " " other localities,	20.00
" " printing and other expenses,	487.15
" " books, etc., for agents,	105.14
Cash on hand and deposit,	924.06
	<hr/>
	\$2,779.73

In addition to the above, publications have also been sent to the West Indies, the Southern States, and elsewhere, in small quantities, to the amount of about \$50.00.

The Chair, having been empowered to appoint the usual committees, named the following: On Nominations, Elds. S. H. Lane, H. W. Decker, and Smith Sharp; On Resolutions, Elds. B. L. Whitney, O. A. Olsen, and C. L. Boyd.

A tabular report showing the amount of labor performed as reported by State societies during the past year, also other items of interest in connection with the same, was presented. From this report it appeared that those Conferences most active in the missionary work were also most forward in paying tithes, subscribing for our periodicals, and other enterprises connected with present truth.

The Committee on Resolutions presented the following:—

Resolved, That, in the judgment of this body, the tract-society membership of any person should cease as soon as he has, for any reason, been disfellowshipped by the church of which he was a member, and that we recommend all of our societies to act upon this principle in deciding the limit of membership, except in cases where the church think proper to recommend that the disfellowshipped member retain his tract-society membership.

This resolution, after some discussion, was adopted.

Whereas, The Publishing Association has invited our tract societies to act as their general agents for the circulation of periodicals and the sale of books; therefore—

Resolved, That we recommend to our societies that they act as such agents, provided the Association will furnish their publications to them at a rate which will enable them to supply local agents on the same terms at which they can purchase of the Association.—Adopted.

Whereas, The REVIEW AND HERALD is our church paper, and experience has proved that those families of our brethren and sisters which are deprived of its weekly visits thereby sustain a spiritual loss; therefore—

Resolved, That we recommend each tract society to obtain and preserve for reference the addresses of those among our churches who are not subscribers, and by correspondence, personal labor, and otherwise, seek to secure their subscription.

This resolution was spoken to by Eld. Haskell, and unanimously adopted.

Whereas, The trustees of the Publishing Association propose to offer the "Life of Wm. Miller" as premium to new subscribers to the REVIEW at \$2.25, and the Sunshine Series, or a picture, The Lord's Prayer or The Life of Christ, as premium to new subscribers to the Instructor for 80 cts.; therefore—

Resolved, That we approve of the plan, and recommend an earnest effort on the part of all our agents and workers to largely increase the number of subscribers to these papers, by means of these liberal offers.

After a free discussion respecting premiums, this resolution was also adopted.

Whereas, The principles of health reform sustain the same relation to this work that the right arm does to the body; therefore—

Resolved, That we recommend that special attention be given to the circulation of health and temperance tracts, that special efforts be made to increase the circulation of *Good Health*, and that this journal be used in connection with our missionary work.

This resolution was spoken to by Eld. Lough-

borough and Dr. Kellogg, and adopted. The publishers having proposed issuing a *Good Health* Prospectus each month, free to missionary workers and those desiring to work for *Good Health*, representing the character of the journal, this proposition was received with favor by the meeting. On motion, J. O. Corliss was appointed by the Chair to take orders for the Prospectus. Attention was also called to the new premium book of 300 pages, now offered to both old and new subscribers to *Good Health*.

Whereas, The *Advent Tidende*, the Danish paper, and *Advent Harvorden*, the Swedish paper, have proved a means of doing much good, in bringing the light of truth before many of these nationalities; therefore—

Resolved, That we urge our tract societies to use every laudable means to extend their circulation wherever there is an opportunity to use them; also that our Scandinavian churches and scattered brethren should take a special interest in this matter by forming clubs for missionary purposes, and securing interested readers all over the wide field.—Adopted.

Whereas, The *Signs of the Times* is published in the interests of our tract societies, as a missionary paper, and has thus far proved the means of accomplishing much good; therefore—

Resolved, That we still recommend its use for this purpose.

This resolution was discussed by Brn. Loughborough, Lane, White, Corliss, Kilgore, Burrill, Cudney, Littlejohn, and Haskell, and adopted. This discussion involved the propriety of issuing a paper from Battle Creek, smaller than the *REVIEW*, for missionary purposes, and resulted in the unanimous decision that the time had not yet arrived for a move of this kind to be made. The Chair expressed the opinion that our Eastern cities would yet be flooded with reading matter, necessitating the publication of a pioneer sheet east of the Rocky Mountains. At a previous point in the meeting, the matter of connecting a thorough distribution of the *Signs* with tent labor had been introduced, and an expression called for from those who had tried this method during the past season. Eld. Boyd and several others responded in favor of this plan, which is essentially as follows: Several weeks before the lectures commence, the locality where they are to be given is visited by the missionary worker, who leaves with each family a copy of the *Signs*. This work is carried on each week until and during the meetings, with such personal labor as cases may demand. In some cases, addresses are procured, and the papers are sent direct from the Office. This resolution was adopted.

Whereas, In this country, experience has proved that written letters have been more successful than those that were printed, in awakening an interest in persons for whom labor is put forth, in connection with the *Signs*; therefore—

Resolved, That it is the opinion of this body that our missionary workers would do well to use written letters in preference to any that can be prepared.

This resolution was discussed by Brn. Corliss, Kilgore, Bourdeau, Griggs, Lane, Hutchins, Andrews, White, Loughborough, Littlejohn, and Haskell. While it was the unanimous testimony that the use of printed letters should not be encouraged in the case of persons qualified to write acceptably, it was urged by some that there were many not able to do this who desired to engage in the work, and who would do so, could they have prepared letters. In response to this it was shown that even in such cases very little real benefit could be derived from set forms of any kind, as they cannot be used in addressing persons after they have responded to periodicals and letters received. It was also stated that in all such labor opportunity should be given for the Spirit of God to direct the writer. It was also objected that printed letters, unless bearing some official imprint, as in the case of those sent out by our brethren in Europe, are considered unimportant by the reading public, and seldom read. The resolution was unanimously adopted.

On motion, the Chair was authorized to appoint a committee of two to act with himself in preparing some suggestions to V. M. workers, to appear in tract or pamphlet form.

The following resolutions were adopted:—

Whereas, Great loss has been sustained by our tract and missionary societies through the neglect of librarians to collect moneys due the society on periodicals ordered through them; therefore—

Resolved, That we recommend that our State societies require a statement from all their librarians, of periodicals not paid for, and the reason for the deficiency,

Whereas, Our librarians find it exceedingly difficult to obtain reports from individual members of our tract and missionary societies; and—

Whereas, The reports received from our various societies fail correctly to represent the labor performed in said societies; therefore—

Resolved, That it shall be the duty of librarians to supply any deficiency which may occur in the individual reports of the members of the various societies, from their record of business done by these members.

This resolution was spoken to by Brn. Corliss, Loughborough, Littlejohn, Robinson, Lane, Boyd, and Bourdeau.

The President stated that although it was desirable that members should keep a pass-book, there were some who felt unable to do so. Such persons should not feel themselves restricted from engaging in the work of the society, even though they may not be able to report. All should be encouraged to labor. On motion, a resolution recommending the instruction of tract and missionary officers was referred to the President, with a request that such instruction should be embodied in an address, and delivered by himself during this session of the General Conference.

Whereas, Our tract and missionary societies have greatly lacked that spiritual element which gives success to missionary work, and this has been a great cause of discouragement; therefore—

Resolved, That we recommend that our ministers everywhere set before our brethren the importance of more of a spirit of devotion and self-sacrifice in their missionary labor.

Whereas, In connection with the dissemination of present truth, the original object of our tract and missionary societies was to promote the welfare of all of our institutions; therefore—

Resolved, That we recommend our tract and missionary officers to take special pains to inform themselves respecting these institutions, so as to be able to labor in their interests whenever an opportunity presents itself for so doing.

Whereas, It was also the design of our tract and missionary system to labor for the spiritual good and encouragement of scattered brethren and sisters; and—

Whereas, The distribution of reading matter made by these societies has led to the increase of isolated Sabbath-keepers; therefore—

Resolved, That we urge upon our missionary workers everywhere the necessity of caring for such persons, and securing their subscriptions for our periodicals and their co-operation in the missionary work.

The matter of canvassing for our denominational books was introduced, and a sample Prospectus of "Thoughts on Daniel and the Revelation" combined, in new form, presented to the meeting. It was the unanimous opinion of those present that large numbers of our denominational books could be sold by subscription were they prepared in a more acceptable form. The canvass for "Home Hand-Book," wherever it has been successfully prosecuted, was referred to as having prepared the way for our smaller works. The matter of advertising our publications was also highly recommended, and those present were requested to furnish testimonials of the "Life of Miller" and of our other bound books, to be used for this purpose, after having carefully read them. A question respecting the Health Annual for 1882 having been raised, the following resolution was presented:—

Whereas, The experience of the past has shown that the circulation of the Health Annual is one of the most efficient means of placing before the people the general principles on the subject of health, while at the same time furnishing a proper avenue through which to extend general information concerning our institutions and work; therefore—

Resolved, That we recommend to our various State societies that a thorough effort be made at once to circulate the Health Annual for 1882.

After some discussion, the following resolution was adopted:—

Resolved, That we recommend that the Executive Committee of this society prepare a small certificate of life-membership to be presented to the members of the society.—Adopted.

Moved, That Eld. Loughborough be authorized to dispose of books which he has on hand, to the various reading-rooms in England, with the encouragement that one-half of the expense will be met by the General Tract and Missionary Society, and one-half by the English Mission.—Carried.

Seven meetings, each of several hours' length, convened during this session of the General T. and M. Society.

The following report of labor in England was made by Eld. Loughborough:—

TOTAL MISSIONARY WORK, 1878 TO OCT. 1, 1881.

Families visited,	22,774
No. of letters written,	18,526
“ “ “ received,	1,601
“ “ new subscribers,	290
Periodicals sent by post,	49,223
“ distributed otherwise,	20,762
Total,	69,985
Pages tracts and pamphlets loaned,	460,988
“ “ “ given away,	292,856

Total,	753,844
Ships visited,	1,186
Depository book sales,	\$870.40
Received on membership and donation,	58.85
On motion, adjourned.	

S. N. HASKELL, Pres.

M. L. HUNTLEY, Sec.

BALE, SWITZERLAND.

THE report of the Vigilant Missionary Society of Bale, Switzerland, for the year ending Sept. 1, 1881, is as follows:—

<i>Les Signes des Temps</i> distributed and mailed,	37,253
In Switzerland,	16,574
In France and foreign countries,	20,679
<i>Stimme der Wahrheit</i> distributed and mailed,	6,921
In Switzerland,	5,283
In Germany and foreign countries,	1,638
Pages of tracts distributed,	3,024
Printed letters mailed,	16,717
Letters written,	127
Missionary visits made,	56
Letters received,	353
Subscribers received for <i>Les Signes</i> ,	87
“ “ “ <i>Stimme</i> ,	14
Tracts and back papers sold by the Society for	
Donations by strangers	frs. 40.25 or \$8.05
he Society,	“ 26.70 “ \$5.34

Forty-five persons desire *Les Signes* who are not able to pay at the time of requesting it.

Oct. 10, 1881.

ANNA M. OYER.

TO DISTRICT NO. 4, MAINE T. AND M. SOCIETY.

THE time for our tract and missionary meeting is drawing near, and I feel exceedingly anxious that all the workers in this district should feel the importance of faithfully sending in their reports in season, and of attending the meeting as far as they can. Our brethren and sisters, as a general thing, take wrong views in regard to these meetings. They think they will be of no interest or special benefit to them, and therefore stay away, thus bringing discouragement upon the hearts of those who attend. Such a course is certainly displeasing to the Lord. Read Num. 32: 6-10.

There are now about thirty members in this district, and we want a report from every one. Come, dear brethren and sisters, let us all arouse to the missionary work as we never have before. Only a little while, and the opportunities that are now before us for spreading the precious rays of light will be forever in the past. Then how we shall wish we had been more earnest in this work! Now we can all be co-workers with Christ in the salvation of our fellow-men, if we will. Do we ever think that the people of God are made light-bearers to the world? God has committed to us his sacred truth, and made us responsible for giving it to the world. Here is a field of usefulness to which there is no limits. This cause is worthy of all our energies.

The quarterly meeting in this district will be held with the Milton church, Jan. 14, 15, and we earnestly hope to see a general gathering of all our people. Pray that the Lord may open the way for you to come, and that he may meet with us by his Spirit.

S. J. HERSUM.

—Lost opportunities can never be recalled. Sadness, sorrow, and sometimes remorse, are the inevitable results. How often we shirk our duty. Words of warning, of comfort and consolation, are often withheld when they should have been proffered. Are we not all guilty, to a greater or less extent, in this respect? Are not our sins of omission nearly as great at times as are those of commission? Golden opportunities line our pathway through life. How sad will be the thought that we have passed them by unheeded and unimproved. The limit of our duties is measured only by our opportunity and ability. Reader, are you diligently improving your opportunities?

—If we take care that the heart is right, it will take care of the life, for out of the heart are the issues of life.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 3, 1882.

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

THE NEW VOLUME.

THE REVIEW enters this week upon its fifty-ninth volume. When the paper was enlarged two years ago to its present size, no advance was made in the price of the yearly subscription, although the cost of publication, as was well understood, would be greatly increased by the enlargement. It was expected that this would be met by an effort on the part of the friends of the REVIEW to increase correspondingly its circulation. While this has been partially realized, and our list has grown steadily, though slowly, the expectations have not been fully met; and although the REVIEW has been self-sustaining, yet the Association has incurred an expenditure of several thousand dollars for which no pecuniary returns have been made. We trust the readers of the REVIEW have appreciated the improvement, and esteem the paper better than it would have been, or could be, if smaller in size. But a little more activity on their part in behalf of its circulation is greatly needed to make that assurance entirely satisfactory.

The question has been agitated whether the Association would not find it to its advantage to reduce the paper in size. It certainly would, if no advance in the way of increased circulation can be secured; but the cause needs such an organ as the REVIEW now is. Its position, and its mission as an exponent and an index of the progress of the third angel's message, demands that it should be, as it now is, the largest prophetic journal in this country. In view of this, the publishers have settled for the present upon this policy: To maintain the paper at its present size, and once more earnestly solicit the co-operation of all its friends to swell its subscription list to that degree that it can be published at a fair remuneration. Some of the ways in which this can be done were set forth in the Supplement sent out with our last issue.

Each year's experience is bringing out in bolder relief the important position the REVIEW occupies, and the necessary part it has to act in connection with this work. In this we find abundant assurance for its success in the future. No pains will be spared to make it such a paper as will be adapted for use everywhere, meet the wants of the cause of truth in all departments, and be approved of Heaven.

Time flies. Eternity approaches. The message is hastening to its close. Events in the great kaleidoscope of God's providence arrange themselves in such a manner that the student can read therefrom in unmistakable lines the fulfillment of prophecy and the indications of great events in the near future. It is no experiment in which we are engaged, but a well-defined and solemnly-assigned work that is given us to do. It is no time for hands to hang idle or hearts to be indifferent. The summons to the vineyard grows more earnest and imperative than ever. Let us anew gird on the armor together, and so work as to merit at last the welcome words "Well done."

THE CONFERENCE.

WE give in this number the closing business proceedings of the late General Conference. We also give the statistics of our denomination as furnished by the State reports. The most prominent feature in this statistical table is that while there is no in-

crease reported in the number of churches, we have an increase of one thousand three hundred and forty-six in membership. This indicates that the larger portion of the accessions to our ranks have joined churches already existing; and hence we can hope for a more permanent work than would have been the case if the number was largely embraced in new churches. There is also a gratifying increase in the matter of finances.

THE ENGLISH MISSION.

THE visit of Eld. Loughborough from England will ever be remembered as a pleasing feature of our late General Conference. His narrative of the work in that country was full of interest, and his rehearsal of the obstacles met, and the providence of God manifested in overcoming them, inspired new hope and courage in all hearts. He goes back to his field of labor with an increase of help. The General Conference Committee have proposed that Bro. John of Illinois go to assist him in the preaching of the word, that Sr. Jennie Thayer assist in the missionary work, and Bro. Drew of California in ship labor; while Bro. and Sr. Ings may return to this country, their services being called for in another important field.

Bro. Loughborough will take with him to England his two children, who will very soon be important helpers in the work there; and the prayers of all those who heard his good words of faith and courage, will accompany him to his post of duty, and ascend to the throne of grace for all other laborers in foreign fields.

THE SUNDAY AGITATION IN CALIFORNIA.

THE following items, which we clip from the *Signs of the Times* of Dec. 22, 1881, are right to the point, as showing the nature of the intensely significant movement on the Sunday question now taking place in California. It says:—

"What is now transpiring in California shows how speedily the prophecies, toward which we have been looking for a third of a century, may be fulfilled. When the enforcement of the Sunday has been spoken of, California has been supposed to be the last State in which such a work would find favor. But an excitement has been raised on the subject as sudden and intense as it was unexpected. Mass meetings are being held, and the influence of pastors of churches and of State and city officials is brought to bear in favor of the movement. Considerable enthusiasm is manifested, and the public is becoming aroused on the subject. The opponents of the law are also earnestly working, and the strife promises to be fierce and bitter. We deplore it and its consequences, but we cannot avert it. On this subject, regarded as a political and partisan question, we are neutral; we cannot join in the enforcement of the law, nor will we unite with those who are leaguering together to oppose it. There is every indication that we shall soon see, that which we have long believed, that the Sunday question will prove the most prominent and exciting political question of the day. 'A little while,' and the time will come 'when man's work is done.'"

In another column of the same paper we find the following:—

"After a sermon recently preached by an Oakland D. D., in favor of enforcing the Sunday law, some of the members of the congregation were heard giving utterance to strong commendations of the sermon and of the law. Said one: 'I am glad the Seventh-day Adventists will have to come to time.' We are well aware that this pious feeling is strong in some, and is pleased at the opportunity to show itself. But if these over-religious ones will take pains to read the law of God, which Paul says 'is holy, and just, and good,' they will learn that the Seventh-day Adventists have come to time, to God's own time, for he himself declared, 'The seventh day is the Sabbath of Jehovah, thy God.' He calls it, 'My holy day.' Whose time is the Sunday, to which they have come? To whom and to what is that time sacred?"

MORMON DOCTRINES.

A BROTHER sends us a little sheet purporting to contain an "epitome of the faith and doctrines" of reorganized Mormonism, and asks us to state the difference between it and the doctrines taught by S. D. Adventists. The trouble with the epitome is that it states only a few of the doctrines of Mormonism, keeping out of sight its more objectionable features. But certainly no Seventh-day Adventist ought to be long in bringing an issue between their teachings and ours in regard to the Sabbath, the state of the dead, and the destiny of the wicked. And their utter variance from the teachings of the Scriptures on these fundamental doctrines, to say nothing of the book of Mormon and other groundless and superstitious notions, ought forever to guard him against all their sophistry in other directions.

THE ENTIRE FIGURE.

THE person who gave utterance to the extravagant declaration with which the following paragraph closes, had probably no idea of the truth he was treating in such an irreverent manner. The item appeared in an English paper about three years since:—

"GOING THE ENTIRE FIGURE.—A short time ago, says the London correspondent of the *Liverpool Mercury*, a dinner was given to some Americans by London university men, where the toast of the United States was drunk. It was first proposed as follows: 'The United States, bounded on the north by Canada, on the south by the Gulf of Mexico, on the east by the great Atlantic, and on the west by the broad Pacific.' This, however, did not satisfy the more Republican members of the university. They proposed, 'The United States, bounded on the north by the North Pole, on the south by the Antarctic Ocean, on the east by the Gulf Stream, and on the west by the illimitable ocean.' Even that did not satisfy one member of the party. His toast was, 'The United States, bounded on the north by the aurora borealis, on the south by infinite space, on the east by the precession of the equinoxes, and on the west by the day of Judgment.' The toast was drunk with enthusiasm."

The foregoing shows how important a position the United States is coming to hold in the minds of men, and how boundless are the expectations based on its marvelous prosperity. But the reference to the day of Judgment contains more truth than the one who made it would probably be disposed to admit; for with the United States the course of civilization around the world completes the circuit; and the prophecies show that this is the last national development of prominence upon the earth. The Judgment does indeed come next; and the western boundary-line, using his own figure, will be reached far sooner than he expected.

THE SPIRIT OF IT.

A BROTHER in Indiana gives us a little chapter of his experience which shows the real animus of the movement which has for its apparent object a reverence for Sunday. If it is not simply opposition to the Sabbath, then indications are not what they seem. This brother has a neighbor who neither fears God nor regards man, but profanes every day by obscenity and infidelity. During the past eighteen months, there have been but few Sundays in which he has not worked at his regular business, and no fault is found with him and no move made about it. But this brother, one who had religiously observed the seventh day, one bright, warm Sunday took his wagon into the back yard to give it a coat of paint—a work which would neither attract attention nor cause disturb-

ance, but he was instantly threatened with arrest for breaking Sunday.

From this, two inferences are easily drawn:—

1. Had this brother been a profane, godless man, he could have broken Sunday with impunity.
2. His keeping of the Sabbath was his real offense.

A case exactly parallel to this happened not long since in Michigan; and the lesson such circumstances affords is not to be mistaken.

SUNDAY-SCHOOL TEACHING.

A CORRESPONDENT inquires:—

"Can S. D. Adventists consistently assist as teachers in Sunday-schools, even though they are permitted to use the *Youth's Instructor* and Bible Lessons? I have been told that some did not approve of such a course."

ANSWER: Quite the reverse is true. They certainly can engage consistently in such schools; and where there is no Sunday-school in a place, if possible start one. This has in a number of instances been done with the best results. See the reports of S. S. Associations which appear from time to time in the REVIEW. In regard to the matter to be presented, teach the Bible. In very much of this our teaching is identical with that of other evangelical denominations. Where the Bible calls for a difference of view, let the Bible position stand in preference to all else; but do not go out of your way to bring in these differences.

READING MATTER FOR ENGLAND.

THE following preamble and resolutions were passed at some one of the numerous meetings of the numerous societies held in connection with our late General Conference. But as none of the secretaries recognize them as belonging to their records, we give them in this place by themselves, feeling sure that they will call forth such hearty indorsement from our people as to be well able to stand alone:—

Whereas, It appears from the condition of the work in England that a paper especially adapted to the demands of the cause is needed in that country, and

Whereas, We are not prepared to furnish sufficient help to publish such a paper without greatly interfering with other branches of the work; therefore—

Resolved, That a special edition of the *Signs of the Times* be printed at the expense of the English mission fund, until such time as the way may open for the issuing of a paper in England; and we further suggest that Eld. J. N. Loughborough and W. C. White be a committee to consider the propriety of a change of name.

Resolved, That in our opinion Eld. J. N. Loughborough should for the present have as many copies of *Good Health* as he can use to advantage in the mission in England, at the expense of the English mission.

A VOICE OF ALARM.

THE agitation caused by the grasping and oppressive power of the great money-making monopolies of these days, it seems, is to be no unimportant element in bringing about the troublous times of the last days. The movements of these monopolies, and the ends to which they are working, are exciting in all quarters well-grounded alarm. "The National Anti-Monopoly League," in their new "declaration of principles," says:—

"Corporate life, practically immortal in its duration, wielding these great powers, has assumed an importance never before known or contemplated, and it is not only rapidly concentrating the wealth of the nation in few hands to the detriment of the masses, but to perpetuate this state of things it has sought political power, and corrupted our elections and legislation to an extent that not only imperils public morals, but endangers our free institutions."

They give also in their circular the following

extract from a letter written by Hon. David Davis, U. S. Senator, indicating the serious nature of the coming trouble:—

"The rapid growth of corporate power, and the malign influence which it exerts by combination of the National and State Legislatures, is a well-grounded cause of alarm. A struggle is pending in the near future between this overgrown power, with its vast ramifications all over the Union, and a hard grip on much of the political machinery, on the one hand, and the people in an unorganized condition on the other, for control of the government. It will be watched by every patriot with intense anxiety."

THE GUIDING HAND.

MANY of the readers of the REVIEW will remember that when we went to England, having bought our tickets to sail by the steamer Minnesota, we were shifted to the ship Homer, of the Warren line, sailing from Boston to Liverpool; that as we were about to board the latter steamer, the captain, strangely enough, refused to carry any passengers, and we were transferred to the steamer Nevada of the Guion line, at an expense of \$25 to the Warren company; and that while the Nevada made a safe trip to England, the Homer was never heard from after leaving Boston.

Now we have another providence to record. When I decided to come to the General Conference, I negotiated for a ticket by the steamer Bristol, of the Great Western line. There was a delay in its arrival at Bristol, and the steamer Somerset was substituted for it. I went to their office, designing to buy my ticket, but seemed forbidden to do so. We prayed over it for another day, and our minds were all turned to the steamer Rhein, of the North German Lloyd line, on which I embarked, Nov. 16. Although we made our passage during the terrible gales and ocean hurricane of the last of November, encountering headwinds and storms all the way, and were sixteen days in making the voyage usually made in eleven days, we had no damage to our steamer, and I arrived in Battle Creek on the morning of the third day of the Conference; while the Somerset was reported, twenty-four days after leaving Bristol, as having used up all its coal in mid-ocean, and as having drifted under sail to St. Johns, Newfoundland, more than a thousand miles from New York. Had I taken that boat, I would not have arrived in Battle Creek until the Conference was over.

I am truly thankful that I have had the privilege of attending this solemn and profitable Conference, which has been so fully reported by others. I now expect to return to England by the steamer Rhein, appointed to sail from New York Jan. 14, 1882. As we think of God's providence toward his people, and his mercies to us in particular, we are constrained to say in the words of another,—

"The Lord is good, and all things show it;
I thought so once, but now I know it."

J. N. LOUGHBOROUGH.

Battle Creek, Jan. 1, 1882.

BIBLE STUDY IN BATTLE CREEK COLLEGE.

It has for some time been the prevailing opinion among the best friends of our College that the prime object of its existence, the education of young men for the ministry, was to some extent being lost sight of by giving too little prominence to the study of the Scriptures. Although a Biblical course of instruction is provided for all who choose to take it, the number who have devoted themselves to that special course of study has for some time past been unduly small, in proportion to the whole attendance.

With a view to remedy this evil, and give

greater prominence and importance to Bible study, the Trustees and Faculty united in calling a public meeting of the Battle Creek church, and all interested in the school, which was held at the Tabernacle, Thursday evening, Dec. 29.

After singing and prayer, the president of the Board, Eld. U. Smith, stated the object of the meeting, and gave a brief sketch of the rise of the school, the objects had in view by its founders, and the desire on the part of our people everywhere to see these objects fully met. He stated that the Board and Faculty had in contemplation a plan by which the study of the Scriptures would be made more general, by devoting a certain portion of each day to their study in all the rooms, and desired to know if this would meet the minds of those who were present. After speaking at some length upon the importance of the study of the Bible, and of making the College a place where the present truth should be instilled into the minds of the students, he asked an expression of opinion from any who had the welfare of the College at heart, and desired its prosperity in the highest sense of the word.

Prof. McLearn, president of the Faculty, spoke in favor of the introduction of more Bible study in the College, and gave assurance that the measure should have his hearty co-operation. He was followed by Prof. Bell, who expressed his unqualified approval of the proposed measure, and dwelt at some length on the value of the Scriptures as a guide in the formation of character, and also as an aid in the cultivation of the intellectual faculties, containing, as they do, such a treasury of literary productions, adapted to all minds and to all conditions in life.

Dr. Kellogg fully indorsed the idea of making the Bible more prominent in the College, referring to the efforts, now becoming quite conspicuous, to remove it from the public schools. He gave some interesting incidents in his own experience as a teacher, illustrative of the character of the opposition to the Bible in the schools, and also referred to the influence of early training as a shield against the power of skepticism and unbelief. He was in favor of making the school, in fact, as well as in name, a Seventh-day Adventist college.

Prof. Stone, W. C. White, W. C. Sisley, Eld. Hutchins, and others, followed in remarks entirely in harmony with the previous speakers; in fact, there seemed to be but one opinion in regard to the subject, and on motion, the assemblage, by a unanimous vote, indorsed the proposed action of the Board and Faculty, and pledged their influence and prayers to sustain it.

It was also voted to publish a report of the meeting in the REVIEW. W. C. GAGE, Sec.

A WORTHY EXAMPLE.

THE following communication from Bro. Byington speaks for itself. Shall he find imitators among many who are better able, and have more occasion, to put forth such laudable efforts than he?

DEAR BRETHREN: For these many years the Seventh-day Adventist Publishing Association has furnished us reading matter of great worth, on the very lowest terms. They have worked hard and at low wages to do it, and have now reached a time when they need means to carry forward this work. I had thought I had done all that was duty in taking shares in this institution; but since our Conference, now in session, commenced, I have thought that though I have but a small amount of this world's goods, a portion of that little should go for this object. Now, brethren, one and all, far and near, ministers and layman, will we help forward this work?

The word says, "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Now I would ask if all that goes for self-gratification, as above, was put into the treasury of the Lord by us as a people, would there not be an abundance to carry forward the work of the Lord?

A word to the wise is sufficient.

J. BYINGTON.

Battle Creek, Dec. 16, 1881.

TO VICTIS.

I SING the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won—
While the trumpet is sounding triumphant, and high to the breeze and the sun,
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat
In the shadow, 'mongst those who are fallen, and wounded, and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be, to die."

Speak, History! who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The Martyrs, or Nero? The Spartans who fell at Themopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

—Blackwood's Magazine.

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.

GENERAL CONFERENCE.

BUSINESS PROCEEDINGS (CONCLUDED.)

NINTH MEETING.—Monday, Dec. 12, at 10 A. M. The meeting opened with prayer by Eld. J. N. Loughborough. It was

Moved, That the date of the adjournment of this Conference be Monday noon, Dec. 19.—Carried.

The Committee on Resolutions presented the following:—

Resolved, That the General Conference Committee act as Trustees for all funds which have been heretofore, or may hereafter be, raised for any missionary or other enterprise, in all cases where no other person or persons have been specified to act as trustees for the same.

This was spoken to by W. C. White and Eld. J. N. Loughborough, and adopted.

Resolved, That we heartily approve the steps heretofore taken for the creation of a fund for the treatment of the worthy poor at the Sanitarium, and that in our judgment it is desirable that such a fund should be continued, and that our brethren should sustain the same by their liberalities.—Carried.

Whereas, Our publishing house and our Sanitarium are somewhat burdened by the debts which rest upon them, and—

Whereas, The lack of means in other branches of the work renders it impossible to meet the many urgent calls for light and help which are coming to us constantly from nearly every portion of the civilized world; therefore—

Resolved, That we recognize in this state of things the unmistakable voice of God calling upon those who love his cause to contribute liberally of their substance to relieve the same from the present indebtedness and to furnish the necessary means for more extended missionary effort.

This was discussed by J. N. Loughborough, J. O. Corliss, W. C. White, S. H. Lane, L. McCoy, and A. O. Burrill, and adopted.

Whereas, It frequently occurs that the design of those who make bequests to our institutions, is defeated, either in whole or in part, by the contesting of their wills; therefore—

Resolved, That the only safe course to be pursued is that of donating, during one's life time, those amounts which he wishes to contribute to the cause of God.

This was spoken to by W. C. White, A. S.

Hutchins, B. L. Whitney, H. W. Kellogg, S. H. Lane, and W. H. Littlejohn, and adopted.

The Chair being empowered to appoint a committee of two to act with himself in taking into consideration the matter of loans and wills, the following were appointed: U. Smith and G. I. Butler.

Whereas, It is very important that the present indebtedness of our College should be liquidated as quickly as possible; therefore—

Resolved, That we recommend all our ministers to make special efforts to raise, by donations, the sum of \$10,000 for that purpose, and to forward the same to the REVIEW AND HERALD Office.

This was amended to read, "By donations and sale of stock," and adopted.

Whereas, It is, according to the light which God has given us, very necessary that men, qualified by experience and education to engage in the work of colporters, should be employed in large numbers in various parts of the field; therefore—

Resolved, That we call the attention of the tract societies, and of our brethren everywhere, to this subject, and that we exhort them to take steps immediately in the direction of carrying out the duty enjoined.

This resolution, after being spoken to by Eld. Loughborough, W. C. White, and S. N. Haskell, was approved.

Adjourned to call of Chair.

TENTH MEETING.—Convened Dec. 12, at 2, P. M. Prayer by Eld. Boyd. Minutes of the last meeting read and approved. The following resolutions were then acted upon:—

Whereas, It has become evident that it is difficult for canvassers to dispose of our publications in sufficient numbers to secure a livelihood while thus employed, unless the publications which they handle shall be prepared in a more presentable form than that which characterizes our cheaper works; and—

Whereas, An edition of the volume entitled, Thoughts on the Books of Daniel and Revelation has been prepared in such a way as to render it quite attractive, in order to adapt it to the wants of those who wish to engage in the work of canvassing; therefore—

Resolved, That in our judgment proper persons should immediately be employed in the different parts of the field in the work of canvassing for this publication, and others which are in process of preparation.

This was spoken to by S. N. Haskell, C. L. Boyd, and G. G. Rupert, and adopted.

Whereas, The Scandinavian population of our country is already large, and is steadily increasing by a large immigration from Europe, and—

Whereas, Our Scandinavian churches have regularly and liberally contributed for the support of the cause, they, nevertheless, during the past two or three years, in some States, receiving little or no ministerial labor; therefore—

Resolved, That we earnestly recommend that all our Scandinavian ministers and licentiates in the different Conferences devote themselves to their own nationality, laboring to strengthen and upbuild the already existing churches, introducing the Scandinavian publications, and extending the circulation of the periodicals in that language, especially *Advent Tidende* and *Advent Herald*, and entering new fields as fast as consistent.

This was discussed by O. A. Olsen, W. C. White, R. M. Kilgore, A. J. Cudney, J. N. Loughborough, H. C. Nicola, and A. C. Bourdeau, and adopted.

Whereas, The experience of the past in various localities has demonstrated the great utility of missionary labor, especially the judicious circulation of the *Signs of the Times*, in preparing fields of labor for the living preacher; therefore—

Resolved, That we recommend to our Conferences where consistent, to adopt this plan of missionary work, and that we recommend for use in this work the special edition of the *Signs* prepared for this purpose.—Adopted.

Resolved, That in our judgment, it is very important that ministers holding meetings in country places, should personally visit every family residing in the vicinity of the place where the meetings are held, except in those cases where there may be good reasons why this course should not be pursued.

This was unanimously adopted.

The Committee on Destitute Fields reported as follows:—

"Your Committee appointed to consider the question of providing labor for destitute fields having carefully considered the matters referred to them, respectfully present the following further report:—

"We recommend that Eld. E. W. Farnsworth, of Iowa, labor in Nevada; Eld. A. O. Johnson, of Wisconsin, among the Scandinavians in Nebraska in connection with Bro. Clausen; Eld. E. W. Whitney, of New York, in Texas; and Edward Olsen, among the Scandinavians in Iowa. We also recommend that Eld. S. N. Haskell visit the Eastern Southern field at his earliest convenience; that the work in Arkansas be placed under the watchcare of the Kansas Conference, and that the ap-

peal for labor from Vermont and Missouri be referred to the General Conference Committee. And we further recommend that the question of selection of laborers for the English Mission be referred to a committee composed of the General Conference Committee and Elds. J. N. Loughborough and J. N. Andrews. All of which is respectfully submitted.

B. L. WHITNEY,
U. SMITH,
W. C. WHITE,
R. M. KILGORE,
J. O. CORLISS, } Com.

After some discussion by several present, on the different items of this report, the meeting adjourned to the call of the Chair.

ELEVENTH MEETING, WEDNESDAY, DEC. 14, AT 7:30 P. M.—Eld. W. H. Littlejohn offered prayer. Reading of minutes waived. The report of the Committee on Destitute Fields was again taken up, and Vermont's appeal for help, with the matter of placing the work in Arkansas under the watchcare of the Kansas Conference, was referred back to the Committee. On motion, the Chair appointed U. Smith, D. A. Robinson, and M. L. Huntley as a committee to consider the matter of putting in convenient form the reports of the proceedings of the several organizations which have held meetings in connection with this General Conference session.

Adjourned to call of Chair.

TWELFTH MEETING, FRIDAY, DEC. 16, AT 10 A. M.—Prayer was offered by Eld. A. S. Hutchins. The minutes of the last meeting were read, and after slight corrections, were approved.

The Committee on Destitute Fields again presented the Arkansas question, recommending that the work there be placed under the watchcare of the Kansas Conference, the General Conference furnishing publications to that new field to the amount of \$100, and a tent, should it be deemed advisable that one be used in that field the coming season. This was spoken to by Elds. Sharp, Lane, Corliss, Burrill, Boyd, Whitney, and Cook, when it was moved to amend so as to read, "Whenever it shall be deemed necessary." The amendment was lost, and the original motion was adopted. The Committee then presented the following resolutions:—

Resolved, That we hereby express our sympathy for those laboring in the European missions, and that we acknowledge with gratitude the opening providence of God before the work in these countries.

Whereas, Different points in Great Britain furnish extensive fields for ministerial labor and for ship missionary work, and

Whereas, Those laboring in this field are so few that the removal of any one to other fields of labor would cripple the mission; therefore—

Resolved, That we recommend the General Conference Committee, with the assistance of Eld. Loughborough, to procure such assistance as is needed in both of these fields of labor, that they may be gaining an experience with those now working in the mission.

Whereas, The nature of the work connected with our European missions, and the difficulties and wants of those who are laboring therein are but partially understood by our people in this country, which has prevented their giving all that assistance to those missions which the circumstances demanded, and

Whereas, No one would be qualified to set before the brethren in various States the necessities of that branch of the work, unless he had visited those countries and learned the peculiarities of the situation by personal observation; and our missionaries cannot remain away from their work to set these matters before our people generally; therefore—

Resolved, That we recommend Eld. Haskell to visit those missions at his earliest convenience, for the purpose of acquainting himself with the situation, that he may aid and encourage the missionaries there, and be able to set forth more fully to our people in this country their duty in relation to them.

The first of these was spoken to by Elds. Loughborough, Whitney, Corliss, Bourdeau, and Haskell, and adopted.

An interesting letter was read from Eld. J. G. Matteson, of Norway, concerning the work there. Adjourned to call of Chair.

THIRTEENTH MEETING, FRIDAY, DEC. 16, AT 2:30 P. M.—Prayer by D. A. Robinson. The second and third resolutions of the previous meeting were spoken to at considerable length by several of the brethren, and adopted.

Adjourned to call of Chair.

FOURTEENTH MEETING, DEC. 17, 5 P. M.—Eld. M. B. Miller offered prayer. Minutes of the last meeting read and approved. The Committee on Resolutions then presented the following, which

were adopted, Nos. 1 and 3 by a rising vote of nearly all present.

Whereas, The Holy Spirit has emphatically condemned the adorning of the person with "gold or pearls, or costly array" (1 Tim. 2:9; 1 Pet. 3:3); therefore—

Resolved, (1) That we re-iterate the former exhortations of this body to plainness of dress on the part of our people, and that we express it as our solemn conviction that no person can disregard the positive injunctions of Scripture upon this point, without exposing himself or herself to the frown of Heaven.

Resolved, (2) That we commend to the careful and prayerful attention of our people the remarks which are made upon this subject in Testimony No. 30, pp. 151-178.

Resolved, That we express it as the judgment of this body that attendance upon circuses, theaters, trotting matches, humorous lectures, and entertainments of like character cannot be reconciled with the plain teachings of the word of God, and the faith which we as a people hold respecting the near coming of Christ, and the session of the Judgment.

Whereas, Eld. Geo. I. Butler, though in feeble health, has been elected President of the Publishing Association, and re-elected by us to the position of President of the General Conference; therefore—

Resolved, That we owe it to him and to the cause which we represent to make his case the subject of earnest prayer, to the end that God may impart to him strength and wisdom sufficient to enable him to bear up under the arduous labors, and to meet the weighty responsibilities, which will devolve upon him for the year to come.

Whereas, There are brethren and sisters in different churches who do not for weeks attend religious meetings, and allow quarter after quarter to pass without being present at the ordinances; therefore—

Resolved, That the Chair be empowered to appoint a committee of two to write an article to be published in the *Review*, setting forth the wrong of such course of action.

Elds. W. H. Littlejohn and U. Smith were appointed said committee.

A motion was made by Eld. A. O. Burrill to amend the Constitution of the General Conference in reference to the Auditing Committee, by substituting for the words "two laymen," "six delegates who have not been in the employ of the General Conference the preceding year."

Adjourned to call of Chair.

FIFTEENTH MEETING, DEC. 18, AT 5 P. M.—The meeting was opened with prayer by Eld. A. S. Hutchins. The question of amending the Constitution was again considered, and discussed by A. O. Burrill, J. N. Loughborough, J. O. Corliss, R. F. Andrews, A. C. Bourdeau, W. C. White, and B. L. Whitney, when it was moved to amend by appointing a committee of three, of whom the President of the General Conference shall be one, the other two to be appointed by him, this committee to report at the next annual session. This amendment was adopted.

The Committee on Destitute Fields made further report, verbally, recommending that the province of Ontario, now connected with the Michigan Conference, be united to the Quebec Conference, under the name of the Conference of Canada, and that Eld. D. T. Bourdeau assist his brother in that field. This was spoken to by A. C. Bourdeau and J. Fargo, and adopted.

They further recommended that Eld. M. B. Miller go to Vermont, providing this meets his mind, and the Michigan and Vermont Conferences can so arrange. Spoken to by Elds. A. S. Hutchins, J. Fargo, and M. B. Miller, and adopted.

The Committee on Resolutions again reported by presenting the following:—

Whereas, There are many thousand Swedes in this country, and a goodly number of brethren among whom there has been little or no ministerial labor for several years; therefore—

Resolved, That we recommend our Swedish laborers to devote themselves to the work among that people as far as possible, and that we request our Danish preachers to encourage the Swedish cause whenever they have opportunity, and that we desire to encourage young men of that tongue to fit themselves for labor in the field.

Whereas, We believe our Sabbath-school work might be greatly benefited by the labors of Bro. Bell; therefore—

Resolved, That we recommend that he devote his time to this branch of the work in preparing lessons farther in advance than at present, and in visiting different parts of the field as the way may open before him.

Resolved, That we tender a vote of thanks to the Battle Creek church for the generous hospitality which they have extended to the members of this body during this, one of the longest sessions ever held by the General Conference.

The above resolutions were adopted.

Moved, by W. C. White, That the Chair appoint a committee of three, who shall take into consideration the question of building meeting-houses so they will be adapted to the Sabbath-school work,

this committee to give instructions in the matter in an article or pamphlet which they shall prepare.—Carried.

Adjourned to call of Chair.

SIXTEENTH MEETING, DEC. 18, AT 9:30 P. M.—Prayer was offered by Eld. E. R. Jones. Reading of the minutes of last meeting waived.

The following resolution was presented, and after some discussion was unanimously adopted:—

Resolved, That we express it as the judgment of this body that the use of domestic wines as a beverage, or the manufacture of the same, in order that they may be employed for that purpose, should be discountenanced at all times by members of our denomination, as being contrary to the plain teachings of Scripture, and the highest interests of society.

Adjourned to call of Chair.

SEVENTEENTH MEETING, DEC. 19, AT 10 A. M.—Eld. J. N. Loughborough offered prayer. The Committee on Resolutions reported again, recommending that we extend our sympathy to Bro. C. O. Taylor in his work in the South.

This was amended to read, "And we pledge our co-operation to all our brethren throughout the Southern field."

The resolution as amended was adopted.

Moved and carried, That we commend the course of the Publishing Association in preparing, as they have, a form of blank notes, and that we recommend our other institutions to adopt a similar plan.

The matter of purchasing tents of Bro. Wm. Armstrong, of Chicago, who is engaged in the manufacture of tents, was spoken to by W. C. White, S. H. Lane, B. L. Whitney, R. F. Andrews, A. S. Hutchins, and S. N. Haskell, it being the unanimous opinion of all that our people would do well to give Bro. A. our patronage as far as possible.

Moved, and carried, That Eld. U. Smith be requested to revise his work, "Biblical Institute," and prepare it for a question book to meet the wants of those just embracing the truth.

The Treasurer's report was read as follows:—

TREASURER'S REPORT.

M. J. Chapman in account with the General Conference of S. D. Adventists.	
To cash on hand, Nov. 1, 1880,	\$2730.25
" " recd. to Nov. 30, 1881,	6918.88
Total,	\$9649.13
By cash paid out from Nov. 1, 1880, to Nov. 30, 1881,	\$4540.63
Balance in Treasury,	5108.50
Total,	\$9649.13

Adjourned *sine die*.

S. N. HASKELL, *Chairman pro tem*.

U. SMITH, *Sec*.

AMERICAN H. AND T. ASSOCIATION.

THIRD ANNUAL SESSION.

THE first meeting of this session was called by the President, Dec. 7, at 6 p. m. Eld. S. N. Haskell offered the opening prayer. Minutes of the last annual meeting were read and approved, followed by partial reports, for the past year, from fourteen State Societies, which showed the following results: Whole number of teetotal full members, 4725; Anti-Rum and Tobacco, 148; Anti-Whisky, 50. Total number of full members, 4923. Whole number of teetotal pledge members, 3,433; Anti-Rum and Tobacco, 1,008; Anti-Whisky, 455. Total number of pledge members, 4,896. Total number of members, 9,819. Additions during the year, 1,369. Estimating the number of members not reported, the entire number is between thirteen and fourteen thousand. The number of reformed persons reported is 190, but as few of the reports gave this item, the actual number of persons reformed must be much greater than that stated.

TREASURER'S REPORT.

Cash on hand Oct. 1, 1880,	
Received during the year	\$468.12
	301.20
Total,	\$769.32
Expended during the year,	\$121.63
Cash on deposit to balance,	647.69
Total,	\$769.32

On motion, this report was accepted.

Eld. S. N. Haskell spoke encouragingly of the work in California, alluding to the late Sunday movement in that State, in which, but for their previously-recognized position in the temperance reform, our people, on account of their non-observance of Sunday, would naturally be classed with saloon-keepers. The fact that this agitation

respecting Sunday observance will soon become general throughout the country evinces the wisdom of our temperance movement, and also the importance of making it prominent.

The increase of members in California during the past year has been four hundred and sixty-six.

Eld. J. N. Loughborough, recently from England, represented the work in that country, where the temperance reform is assuming a more encouraging aspect. At Southampton and Taunton, quite a number of signers to the teetotal pledge have been secured. A letter from Eld. J. N. Andrew's private secretary in Switzerland announces a like advancement in that country.

On motion, the Chair was empowered to appoint the necessary committees. The following were subsequently announced: On Nominations, B. L. Whitney, J. N. Loughborough, and J. Fargo; on Resolutions, J. E. White, A. S. Hutchins, and J. O. Corliss; on Children's Pledge, D. A. Robinson, G. C. Tenney, and G. H. Bell.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, DEC. 12, AT 5:15 P. M.—Prayer by Eld. J. N. Loughborough. The Committee on Nominations recommended the following persons as officers for the ensuing year: President, J. H. Kellogg, M. D.; Vice-president, J. E. White; Secretary and Treasurer, Miss M. L. Huntley,—all of Battle Creek, Mich.; additional members of Executive Committee, Eld. S. N. Haskell, South Lancaster, Mass., and W. C. White, Oakland, Cal.

The Committee on Resolutions presented important resolutions, which were discussed and adopted as follows:—

Whereas, We recognize the importance of the temperance movement as carried on by our American Health Association; therefore—

Resolved, That the necessities of the time demand a deeper interest and more thorough effort in the promulgation of the principles of true temperance, and a special effort to elevate the standard of reform among all its members, and to extend the influence of this organization as far as possible.

Resolved, That this organization prepare a course of study for those who intend to deliver lectures upon the subject of temperance, and that credentials be given to those whom the officers of the society deem fitted to properly represent it.

In response to a question raised on this resolution, it was stated that its design was not to exclude any from lecturing upon the subject named, but simply to aid those who might receive a special preparation under the direction of this Association.

Resolved, That we indorse *Good Health* as an exponent of the principles of true temperance, and we recommend that strong efforts be made to increase its circulation.

Meeting adjourned to call of Chair.

THIRD MEETING, DEC. 14, AT 5 P. M.—Committee on Resolutions presented the following:—

Whereas, The carrying on of custom cider-mills has injured the cause of temperance in some localities, and has resulted in much harm; therefore—

Resolved, That we discountenance the manufacture of cider for drinking purposes.

Whereas, It is impossible to always draw the line between unfermented cider and cider containing alcohol, and in drinking it our example may lead others astray; therefore—

Resolved, That we discourage the use of all cider as a beverage.

The last two resolutions as first presented and discussed were embodied in one. On motion, this resolution was referred to the committee for revision, and the two above mentioned were presented in its stead. The discussion on these resolutions involved points of much interest. A question having been raised on custom cider-mills, it was stated that two classes of cider-mills should be recognized, one making cider for jelly and other unobjectionable uses, the other for drinking purposes, the latter of which was intended by the resolution. It was objected that sweet cider, or the unfermented juice of apples, contains nothing injurious, and consequently that to discard its use would be to take an extreme position, which should be avoided. In reply the statement was made that frequently cider contains alcohol after standing six hours, and sometimes before the work of separating it from the apple has been completed. Striking incidents in the history of persons present were related, showing the power of example with persons who have acquired a taste for strong drink, and the necessity that such persons abstain even from unfermented cider. A question was raised respecting the raising of barley, hops, apples, grapes, etc. The President stated that four

parties were involved in all such questions; viz., the raisers, makers, buyers, and consumers. The real question is upon which of them does the responsibility rest. If to make whisky is the principal use of barley, we should not grow barley; if the making of cider for drinking purposes is the principal use of apples, we should not grow apples; if the principal use of cider is to make hard cider, it is wrong to make sweet cider.

Resolved, That we extend the hand of friendship and brotherhood to the English Vegetarian Society, which is taking such a high stand, and doing such thorough work in the temperance cause in Europe.

Resolved, That we extend the same greeting to the English Anti-Narcotic League.

On motion of Eld. A. C. Bourdeau, the following preamble and resolutions were adopted:—

Whereas, We have listened with pleasure to statements made by Eld. J. N. Loughborough respecting his acquaintance with the English Vegetarian Society, The United Kingdom Temperance Alliance, and the Anti-Narcotic League, also the principles maintained by these societies; therefore—

Resolved, 1. That we cordially welcome Eld. Loughborough to the present annual session of our American Health and Temperance Association as a representative of the above-named societies.

2. That we recommend the publication of the address on the temperance work in England, delivered by Eld. Loughborough during this session.

Moved, That Eld. J. N. Loughborough be authorized to represent the American Health and Temperance Association at the proposed International Temperance Convention to convene in Europe, providing such a convention is held.—Carried.

Moved, That the Executive Committee of this Association be empowered to publish health and temperance literature for its own use and that of our tract and missionary societies.—Carried.

Moved, That our tract and missionary societies be invited to aid in the distribution of this literature, and that they be requested to incorporate the health and temperance work into their meetings.—Carried.

The Committee on Children's Pledge reported in favor of preparing and circulating a child's pledge, and presented the following form: I do solemnly promise that with the help of God, I will not use tobacco in any form, and that I will not drink tea or coffee, beer, wine, cider, or any liquid containing alcohol.

On motion, this report was accepted, and a request was made that the Executive Committee should proceed to perfect the pledge, and provide for its circulation.

The Committee on Resolutions presented the following:—

Resolved, That we extend to the Sabbath school Associations in the several States an invitation to co-operate in the health and temperance work, especially in the matter of circulating the children's pledge among Sabbath-schools.—Adopted.

FOURTH MEETING.—This meeting convened Dec. 18 at 7:30, and was addressed by Hon. Neal Dow, of Portland, Me., on the subject of Prohibition. It was estimated that twenty-five hundred people were in attendance, all manifesting the deepest interest in the address. J. H. KELLOGG, *Pres.*
MARIA L. HUNTLEY, *Sec.*

REPORT OF THE GENERAL S. S. ASSOCIATION.

ACCORDING to appointment, the General S. S. Association opened its fourth annual session in the Tabernacle, Battle Creek, Mich., Dec. 4, 1881, at 2:30 p. m. President in the chair.

State officers and delegates from the various States were assembled. Sixteen Conferences were represented by fifty-five delegates. Eld. J. N. Loughborough was chosen to represent the schools in England. On motion, all the ministers and other brethren present, not already enrolled, were invited to participate in the meeting.

The report of the last annual session was read and approved. The Chair was then empowered to appoint the usual committees. Reports from the following State Presidents who could not be present were read: S. B. Whitney, Dakota; S. J. Hersum, Me.; H. Peebles, Vt., and F. H. Gibbs, Kansas. To the last mentioned, responses were made by several ministers.

Reports from State officers present then being in order, the following persons responded with remarks on the condition of the schools and progress of the work in their respective States: W. C. White and S. N. Haskell, Cal.; E. R. Jones, Col.; O. A. Olsen, Dakota; J. N. Loughborough, England; S. H. Lane, Ind.; A. A. John, Ill.

The President then announced the following

committees: On Nominations, B. L. Whitney, J. Fargo, G. C. Tenney. On Resolutions, Wm. Saunders, E. R. Jones, D. A. Robinson.

Meeting adjourned to call of Chair.

SECOND MEETING, DEC. 5, 4 P. M.—Meeting was called to order by the President. Prayer by Eld. Loughborough. After the reading of the minutes of the previous meeting, reports from State Presidents were continued, accounts of the Sabbath-school work in their respective States being given by the following: H. Nicola, Iowa; J. E. White, Mich.; S. Fulton and H. Grant, Minn.; M. H. Brown, N. Y.; D. A. Robinson, N. H.; C. L. Boyd, Neb.; E. H. Gates and G. G. Rupert, Ohio; D. B. Oviatt, Pa.; R. M. Kilgore, Texas; A. S. Hutchins, Vt.; H. W. Decker, Wis.

Following these reports, Eld. Haskell made remarks on the missionary part of the Sabbath-school work.

On motion, the meeting then adjourned to call of Chair.

THIRD MEETING.—The third meeting convened Dec. 8, at 2 p. m. Prayer by Eld. B. L. Whitney. Minutes of second meeting read and approved. By request, the constitution of the General Sabbath-school Association, as revised, was read. Following, Eld. A. C. Bourdeau made remarks concerning the work in the Province of Quebec. The President then gave a brief summary report of the Association for the past year, after which the Treasurer's report was read.

On motion, the reading of papers by various persons on different topics given them was continued, and the following rendered:—

1. A short address on "Sabbath-school Contributions," by W. C. White.
2. Primary Teaching,"—Miss Eva Bell.
3. "Sabbath-school Institutes and Conventions,"—J. E. White.
4. "Sabbath-school Helps for Teachers,"—D. A. Robinson.
5. "Blackboard Illustrations—Their Uses and Abuses,"—G. H. Bell.

The Nominating Committee then reported as follows:—

For President, W. C. White; Vice-president, G. H. Bell; Recording Secretary, H. P. Holser; Corresponding Secretary, Miss Eva Bell; Executive Committee, J. E. White, L. T. Nicola, M. H. Brown; Publishing Committee, G. H. Bell, W. C. White, U. Smith.

It was voted that each member be separately elected, and accordingly the persons recommended by the committee were elected as officers for the ensuing year.

The meeting then adjourned to call of Chair.

FOURTH MEETING.—Called to order by the Vice-president. Prayer by Eld. S. N. Haskell. Minutes of the third meeting read and approved. Eld. C. L. Boyd read a paper entitled, "Sabbath-schools of the Frontier." The subject was further discussed by A. J. Cudney and J. E. White.

The report of the Committee on Resolutions was then rendered, and the following resolutions discussed and adopted.

1. *Whereas*, We recognize the importance of the S. S. work as a means of teaching the truth, not only to our own children, but to all who can be brought into our schools; therefore—

Resolved, that we earnestly recommend that every reasonable effort be put forth by those engaged in the S. S. work to bring in as many as possible, in order to instruct them in the present truth.

2. *Whereas*, The S. S. work is recognized on all hands as one of the best avenues for reaching the people, and especially the younger portion, with the important truths of the third angel's message, and

Whereas, This great part of our work deserves and is entitled to greater consideration and more earnest and efficient labor than it has heretofore received, in order to bring it up to a higher standard, and also to insure uniformity of action and full harmony throughout all our Conferences; therefore—

Resolved, That we request the General Conference to consider the matter, and if thought advisable, invite Prof. Bell to devote more of his time to this great branch of our work, and visit the different Conferences, as the way may open, and labor to the end and with the object in view set forth in the above preamble.

3. *Whereas*, We regard the Sabbath-school as the nursery of the church, and an instrumentality of great importance in our work; therefore—

Resolved, (a) That we invite our ministers everywhere to co-operate with us in establishing schools in new fields; and (b) That in order to secure uniformity in our work, we recommend the continued use of the *Instructor* in schools already formed, and its introduction into new ones as soon as practicable.

4. *Whereas*, In some localities our brethren find difficulty in going to the post-office every week, and getting

the lessons in time for use on the date designated; therefore—

Resolved, That we request the publishers of the *Instructor* to print it one week earlier than at present.

5. *Resolved*, That we recommend the appointment of a committee of three to prepare an amendment to the State Constitution, so that the basis of representation shall not be by delegates chosen, but by members of schools who may be present at any meeting of the Association.

6. *Whereas*, There are many classes in our schools which have nearly completed the study of Progressive Lessons No. 3; and—

Whereas, The remaining lessons of the series are only to be obtained in back numbers of the *Instructor*; therefore—

Resolved, That we recommend the publication of the series in book form, in time, if possible, for those studying this series to continue without interruption.

7. *Whereas*, There is a demand for a course of comprehensive lessons for the use of newly organized churches; therefore—

Resolved, That the Presidents of the State Conferences and Sabbath-school Associations present, be a committee to take into consideration the matter of preparing such a course of lessons, and if thought best, to appoint a committee of three to prepare manuscripts to be presented at our next annual session.

In accordance with resolution 5, M. H. Brown, S. H. Lane, and D. A. Robinson, were appointed, who reported as follows:—

"Your Committee, appointed to revise article III of the State Constitutions, would recommend that Sections 1, 2, and 3, of said article be stricken out, and the following be substituted:—

"ARTICLE III.—REPRESENTATION.

"This Association shall be represented by all members of Sabbath-Schools within its limits who may be present at any regular meeting."

On motion, adjourned.

H. P. HOLSER, *Sec.* G. H. BELL, *Pres.*

NORTHERN EUROPE.

THE truth is still onward in these parts, although it is advancing slowly. In Christiana the interest to hear is good. A few more souls have commenced to keep the Sabbath of the Lord. I have been troubled with sore throat the last three weeks, and have been able to speak but little. The weather is rainy and dark. The sun rises now at 8:45 and sets at 2:57. Often we cannot see to read at 9 a. m. The last six months it has been very wet weather. This foggy and rainy weather continually is very unhealthy. At present, there is quite an epidemic of measles in town. Last week, 911 cases were reported to the medical authorities. The previous week there were 765, and the week before that, 472. Some of our children are also affected by it.

Last week we buried a dear sister in the church—sister Johansen. We assembled in the public chapel on Oslo burying-ground. Two priests officiated before our turn came. Three coffins were carried out with the first, and seven with the last. I had an opportunity of hearing two funeral sermons. In the first address we were called upon to join the deceased in praising the Lord. In the second, we were told that the dead person was with Christ on the mount of transfiguration, and that Christ had come after him. After that, about two hundred persons assembled to listen to some remarks concerning the blessed hope of immortality in the resurrection, when the Lifegiver shall appear. Comforted by the precious promises of God's word, we did not sorrow as those that have no hope, nor like those that cherish a false hope. From the chapel we went to the grave, and then returned home.

From the vicinity of Tromsø, where my wife visited last summer and distributed many tracts, we have just received an interesting letter stating that a brother has commenced to keep the Sabbath, and that many read our books and are interested. They would like very much to have a preacher come there, but it is about as far from here as England.

Bro. C. Ström has been a couple of weeks in Arvika, Sweden. He has presented the truth to many, and sold a great deal of reading matter. At first he was kindly received, but some enemies of the truth got up quite an opposition, and he had to leave for the present; yet some have become interested in the truth.

Bro. Söderblom is having some success in Stockholm as colporter. He has obtained quite a number of subscribers for *Advent Heralden*. We have sent him a great many papers and tracts. A few in the neighborhood have commenced to obey. Bro. Rosqvist is having a good interest a few miles from Grythytted, Sweden. Some have

commenced to keep the commandments of God, and others are on the way. In Denmark, a family near Skjörping has embraced the truth, and Bro. Brorson is working to gain still others. The Lord is good to us, and we praise his name for his lovingkindness.

May the Lord bless our dear brethren now assembled in General Conference, and help forward his precious cause in America and other countries.

J. G. MATTESON.

Christiana, Norway, Dec. 7.

NEBRASKA.

Cleveland, Dec. 20.—Commenced meetings here on the evening of the 14th, and have preached five times to small but intelligent and attentive audiences. Last evening a Presbyterian minister was present, and at the close of the meeting indorsed the explanations given of the symbols of Dan. 8, including the "little horn." The dear Lord has given liberty in presenting his truth, and for this I praise his name.

C. P. BOLLMAN.

Hubbell.—We closed our meetings at this place Dec. 17. There is now a company of twenty-one keeping the Sabbath. A Sabbath-school of over forty members has been organized, and is furnished with *Instructors*, *Song Anchors*, a good library, and record books. Since our last report, we have sold \$18.90 worth of books, and obtained three subscribers for the REVIEW. We are of good courage, and trust this little company may grow in grace and in knowledge of the truth, and through their influence others be added to their number.

We expect soon to commence a series of meetings in an adjoining neighborhood.

We have learned one thing in these meetings which may be of interest to our ministering brethren: If we would see more fruit of our efforts, we must visit from house to house, and pray and labor with the people in their homes. Shall we consecrate ourselves more fully to this part of the work? I shall endeavor to do so. Brethren, pray for us.

DANIEL NETTLETON.

MINNESOTA.

Clayton and Brush Creek.—I have been holding meetings at Clayton and Brush Creek. At Brush Creek four signed the covenant. One was already keeping the Sabbath, the other three were not. Obtained two subscribers for the REVIEW. I am now near Spirit Lake, Iowa. The interest is fair. Have been here a little over a week. Some are already convinced that we, as a people, are giving the last message as found in Rev. 14:9-12, and some will undoubtedly obey. Pray for us.

Spirit Lake, Dec. 21.

W. B. HILL.

Rice's Station, Benton Co.—On the 14th inst., I closed my labors here till after the holidays. I had held meetings four weeks, with good congregations, and left four persons keeping the commandments of God. There are others who, I think, will soon follow their example. Have obtained eight subscribers for *Good Health*, and one for the *Signs of the Times*; also sold over a dollar's worth of tracts.

Brethren, let us pray for the progress of this work.

M. H. GREGORY.

Report of Labor in Dist. No. 7.—After the general meeting at Grove Lake, I went to Stowe Valley with Bro. Collins. We held a few meetings with the brethren, and organized a church of thirteen members. The tithing system was adopted. They have a good Sabbath-school.

Nov. 25-29, was with the church at Lake Ellen. We found there were serious difficulties existing among the brethren, but the Spirit of the Lord came into the meeting, and perfect harmony was restored.

Nov. 30, met with the brethren at Alexandria. Although few in numbers, they were of good courage, trying to hold up the light of present truth. A church of seven members was organized, with the prospect that others who are keeping the Sabbath will soon unite with them.

Dec. 1-6 was spent with the church at West Union. The outside interest at this place was good. At the last two meetings held, the house was filled with attentive listeners. I designed to continue the meetings longer, but was unexpectedly called to attend the funeral service of Bro. Richardson.

There has been very little ministerial labor in his district for the past two years, and while the

churches have, as a consequence, sustained a loss, yet we found the brethren of good courage, and willing to help in every branch of the work.

Minneapolis, Dec. 21.

S. FULTON.

Canby, Granite Falls, and Artichoke.—Since the 3d of November, I have visited these churches.

At Canby one was baptized and received into the church; and by a letter from there, I learn that a family that attended our meetings commenced keeping the Sabbath of the Lord after I left. At Artichoke, a brother was received by letter. I have also held some meetings near Bigstone Lake and other places in new fields.

Dec. 5, I came to Herman, Grant Co. The few brethren here were some discouraged. During the summer there had arrived from Sweden many of their former brethren, and they were much prejudiced against the truth: I labored with them day and night a little over a week, and as the result another family took a firm stand for the truth, and a church of seven members was organized. These brethren were much blessed as they made a covenant with the Lord and one another to keep his holy commandments and the faith of Jesus. A leader was chosen, also a clerk and treasurer. Their post-office is Herman, which is also the name of the church. They all adopted the tithing system. I was then invited to hold some meetings about ten or twelve miles east from there. Have now spoken twice. There seems to be but little interest to hear and learn the truth. Expect to go from here to Pope county.

The Lord has blessed me in my labor, for which I am thankful. Will the children of God remember me in their prayers?

L. JOHNSON.

Wisconsin Corner of Minnesota Conference.—Nov. 20-23, I was at Fall City. Here some in whom we had had firm confidence had given up. We labored to have them return to their Father's house. These friends did not take the REVIEW nor help the cause of God, and so they lost their interest, and died spiritually.

The church at Weston we found burdened with trials, which had supplanted Sabbath-school and meetings. I left them as I found them, after having made arrangements to return in the near future, and labor with and for them.

I next visited Lucas, and held a quarterly meeting there. The Lord met with us, and the occasion was one of interest and profit. At the tract-society meeting the report was good, showing that they would commence the new year clear of debt. They voted to take a club of *Signs*. All were encouraged.

Held a quarterly meeting at Knapp. The Wilson church joined us, and there was a large outside attendance. As difficulties were removed, one sister joined the church. We hope to see others take a stand for God and his truth. If the brethren are faithful, we look for a large church here. The T. and M. meeting was profitable. Steps have been taken toward erecting a house of worship.

I left Knapp, Dec. 13, to attend the T. and M. meeting at Medford, Minn. A goodly number of ministers and leading brethren attended this meeting, which was one of profit and encouragement. Important steps were taken and plans laid; and if these are faithfully carried out, the cause in our Conference must advance.

I now return to River Falls, where I have an appointment this evening. Will hold quarterly meeting here Jan. 7, 8, 1882.

Dec. 22.

A. MEAD.

INDIANA.

Big Indian, Dec. 18.—As the result of preaching the truth here, five adults are keeping the Sabbath.

There are now in Blue Grass and Big Indian eleven adults keeping the seventh-day Sabbath, and sustaining a reputation for Christian integrity and zeal. Besides these, are several earnest youths who are faithful keepers of God's commandments and the faith of Jesus. The above we hope soon to organize into a company that will meet at Big Indian.

The faithful labor of Eld. S. H. Lane in the vicinity of Blue Grass has resulted in much good. The work moves slowly, but it moves steadily and surely under God's blessing.

A. W. BARTLETT.

Thorn town.—I held six meetings with the Thorn town church, Dec. 14-18. On Sunday, the 18th, Bro. Henderson and myself went six miles into

the country, and held two meetings at Bro. Hannah's house. One sister was present who has lately embraced the truth. She heard Adventist preaching for the first time at this brother's house, about four years ago, and shortly afterward heard an opposition discourse; and the two awakened an interest to read our works, which were supplied her by sister Hannah. She has listened to six discourses from our ministers, and is rejoicing in the light of present truth. She was baptized, and united with the Thorn town church. The Spirit of the Lord was poured out upon us in large measure, and all our hearts were made glad.

W. M. COVERT.

KANSAS.

Wyandotte Co.—I have held thirty-seven meetings in a Swede settlement three miles north of Edwardsville, Wyandotte Co. Had some opposition from the Baptist minister. He took the ground that the ten commandments are abolished. He at first invited me to hold meetings in his house; but when the law of God was presented he opposed us bitterly, especially when some of his members commenced to keep the Sabbath. He told, among other falsehoods, that we were time-setters, and that he had read such things in our papers printed at Battle Creek. I asked him to bring forward those papers, but he failed to produce them. As a result of our labor there, ten signed the covenant, and a leader was appointed; we also organized a Sabbath-school of fourteen members. They now have regular Sabbath meetings, and weekly prayer meetings.

Scandia, Dec. 25.

P. L. HOEN.

NORTH CAROLINA.

Valley Crucis.—In company with Bro. C. F. Fox, I visited Unicoi and Carter counties, Tenn. We went there Nov. 5, and remained several days, preaching at different places. As there were schools in all the church houses, and farmers were busy gathering in the grain, we thought it best to leave, promising the people to see them again if no providence prevented. This was my third visit to this State. There are several persons who are convinced on the Sabbath, and one promised to keep it. The people are attentive, and are willing to hear the truth.

I also visited some brethren on Watauga River last Sabbath, and held a meeting at the residence of Bro. Fox. Some of the Sabbath-keepers there have apostatized; still the cause is growing slowly here. We find that many seeds fall on rocky places or barren soil, and never produce fruit. Pray for us in the South, and come over and help us.

Dec. 4.

S. H. KIME.

WISCONSIN.

Fort Howard.—Our meetings at this place have been of much interest. Eld. A. C. Bourdeau reached us Wednesday evening, Dec. 21. On the following day we drove twelve miles, to Bay Settlement, where Eld. B. preached in the evening both in French and English, as both nationalities were largely represented. It was a source of great joy to our French brethren to meet Bro. Bourdeau, who could speak to them in their own language, a privilege they have not enjoyed in many years.

On Sabbath and Sunday the meetings were held at Fort Howard. A number were present from a distance. One discourse was given each day in French. The meeting Sabbath afternoon was of special interest. The testimonies were very encouraging. We all feel to bless God, renew our courage, and press on to victory.

O. A. OLSEN.

Labor among the Churches.—I have visited and labored in the several churches in my division for the past eight weeks. Oct. 22-30, I visited Debello, in company with Elds. Decker and Johnson. The enemy had been sowing discord in this church, which had nearly choked out the love of God, and threatened the life of the church. Duties and dangers were quite fully set before them, but no apparent change was then seen. Bro. Decker then went on his way to other appointments, while I tarried over two more Sabbaths. I then went to Cashton, where I held several meetings and visited nearly all the brethren. This church is not large, but seems to be quite well united in serving the Lord. We left them much encouraged.

Dec. 1, in company with Eld. Johnson, I started on foot to visit the little band at Avalanche. We

held meetings at two different school-houses on the way, and arrived at Cashton Sabbath morning. Found the friends here somewhat discouraged, but left them feeling much revived. Dec. 8, I went to Leon. Held six meetings here. They are quite united in the work.

Dec. 16, I returned to Debello, where I remained over two Sabbaths. Held twelve meetings. The brethren turned out quite well, and the Lord helped in preaching the word. Hearts were moved, and we feel that a good work has been done. To the Lord be all the praise. I found many families in all of these churches without the REVIEW, and behind in paying their tithes. We labored to show them the importance of taking the REVIEW, also of faithfully performing other duties. My courage is good.

C. W. OLDS.

Valton, Dec. 18.

MASSACHUSETTS.

Brimfield and Oakdale.—From Nov. 14 to Dec. 5, I labored in the vicinity of Brimfield. The opposition was so great that we were unable to hold meetings, except in private houses; yet we labored faithfully with the few who had embraced the truth while the tent was there in August. We left them apparently firmly established in the truth, and full of courage in the Lord. I find it takes much patient labor now to get people thoroughly enlisted in the work of God, as there are so many traditions to remove before the truth can take effect in the heart.

Our next meetings were held in Oakdale, where we also labored from house to house for two weeks. Here we taught repentance toward God and faith toward our Lord Jesus Christ, showing the necessity of a loving obedience in all things which the gospel requires of us in order that we may grow spiritually stronger and more faithful and devoted to God. All seemed much encouraged to strive more earnestly to be doers of the word.

There is much of the same kind of labor needed all through the Conference, but who will do it? I have no courage to enter new fields, and gather recruits to come in contact with many of our brethren and sisters, whose conduct causes them to backslide. May the Lord have mercy upon us, and save us from all our sins.

I. SANBORN.

MISSOURI.

Labor among the Churches.—I have been laboring for some time with those that embraced the truth last summer and fall in St. Clair county, and find them all firm in the truth and of good courage, with the exception of one individual.

At Lowry City there was considerable outside interest. Left a few almost persuaded to keep the commandments of God and the faith of Jesus. May the Lord help those who are in the valley of decision.

I spent one week near Howard's Mills. Our meetings were interesting and well attended. Five names were added to the covenant. All of these persons were heads of families.

I love to see the cause of God prosper, and for this I labor and pray. Pray for me, that I may have more of the spirit and earnestness of our Saviour.

HENRY WOODRUFF.

Dec. 14.

Star Valley, Dade Co., Nov. 1.—In August last I went to a place called Era, in McDonald county, this State, and held a few meetings. While there I received a challenge from a minister of the Christian church named Morgan, for a discussion on the state of the dead, destiny of the wicked, and the Sabbath question. I saw no way to avoid it, so I accepted his propositions. The time for the discussion to begin was fixed on Sunday, Oct. 3.

I met Eld. M. at the time appointed, and for five days earnestly contended for the truth. By the help of God I succeeded in sustaining his blessed truth. This man took no new ground. I could not at first get him to fully define his position on the Sabbath question, but finally, on the second day, he did so by declaring that the entire law of God was nailed to the cross, and that the commandments were all re-established by the apostles, excepting the fourth, which was changed from the seventh day to the first, this change going into effect at the resurrection of Christ.

I succeeded in showing clearly that as the apostles did not do any preaching nor perform

any public acts until after Pentecost, there was a space of fifty days in which they, and all other Christians living at that time, were required to keep a Sabbath, but were under no obligations to regard the other nine commandments; and on my handing him my Bible, and asking him to explain this difficulty to the congregation, he acknowledged that he could not. At this, some of his members burst into tears, acknowledging that God's law had not been abolished nor his holy Sabbath changed.

That evening one of their ministers preached. In his discourse he said he could not debate with us, but that he was acquainted with us as a church, and that he had known our people to slay their own children and offer them as a sacrifice. We at once offered him \$100 for the proof, which, of course, he failed to produce. Thus these charges were made to rebound upon his own head.

I shall return there soon to finish up the work. The truth has some warm friends at that place, and I am hopeful that much good may be done. Quite a number told me, some with tears, that they were convinced that we had the truth, and begged for more light. May God help us to give his people meat in due season. This is an extensive field. The harvest is great, and many precious sheaves are going to destruction for want of laborers who are willing to work, and rely on God's promises for their pay. We ask the prayers of all the faithful in behalf of the cause in the South. We have much to contend with here which our brethren in the Northern States do not. May God help us all to realize fully the importance of the work before us.

W. JONES.

TO OHIO SABBATH-KEEPERS.

DEAR BRETHREN: After so long a silence, and rest from preaching, we have now decided to buckle on the armor anew, and with revived faith and hope, to engage with you in seeking to disseminate the light of present truth. It is our firm purpose not to allow the things of this world to again entangle to that extent that our labor in the cause shall be crippled. Let the fervent prayer continually arise from every heart in this State that loves the third angel's message, that God will bless abundantly the cause in Ohio during 1882.

We expect to spend the first two Sabbaths of the new year in Springfield and vicinity. The third Sabbath, at the State quarterly meeting at Clyde. After that, we hope to visit churches to the extent of our strength, and as duty may direct. We feel to ask an especial interest in your prayers.

H. A. ST. JOHN.

TO THE FRIENDS OF TRUTH EVERYWHERE,

AND especially to those who are interested in the spread of the third angel's message to "all nations, peoples, kindreds, and tongues."

For more than a year I have devoted a great deal of my spare time to the printing and publishing of a small paper in the Holland language, and have sent it out to a great many persons who speak that tongue. The result has been that a small interest has been awakened here and there throughout the land. One instance of its workings has come to my knowledge, where more than one-half the members of a Holland church have given up the doctrine of the immortality of the soul, and adopted our views on this subject. Others, undoubtedly, have done the same, of whom we have not heard.

While a few have expressed a desire not to read it, quite a number have written that they would like to do so, but did not care to pay for it. Then again, a few have subscribed for it. But the moneys received from this source have not been sufficient to meet the expense of publishing, and if there are any who feel it their duty to contribute to this enterprise, no matter how small the donation, it will be thankfully received, and every cent faithfully used to help pay the expenses of publishing the paper. And if there are those who have any Holland neighbors and are willing to do some missionary work, we would be glad to hear from them, and we will furnish them with as many papers as they desire. Or if they are so situated that they cannot do this, if they will be kind enough to forward us their names and addresses, we will send the paper to them.

We desire the aid of your prayers that the blessing of God may rest on this labor.

Battle Creek, Mich.

C. DE VOS.

TO TRACT WORKERS IN OHIO.

WHAT shall be done in the missionary work in Ohio this winter? Will we let the next three months pass without any effort, and thereby lose a whole year? The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." This is surely applicable to us, who profess to believe that the last message of mercy is being proclaimed. Every true believer will show his faith by his works. God has abundantly blessed his people the past year with temporal blessings. Should we not in return bless our fellow-men with the light of present truth? Thus the heavenly garner will be filled with sheaves of precious fruit. There are various ways of carrying forward the missionary work:—

1. By sending the *Signs* to individuals.
2. By placing our books and periodicals in public libraries.
3. By visiting our neighbors and getting them interested in reading our books.
4. By adopting a course of reading in our own families. "Thoughts on Daniel and the Revelation," "Spirit of Prophecy" Vols. 1-3, etc., have been recommended.
5. By canvassing. There should be this winter in Ohio twenty-five at least canvassing for "Thoughts on Daniel and the Revelation," *Good Health*, "Home Hand-book," *Signs of the Times*, etc.

Our time to work is short. Fast fulfilling signs show the near advent of the Coming One. I know all of our brethren in Ohio are anxious to see the cause prosper. The best way to accomplish this, is for all to engage in the work. Six or eight ministers can do little, compared with what eight hundred well-organized workers can do. A commission is paid to canvassers. Now is the time to work. Laborers are wanted. Who will help?

G. G. RUPERT.

TO BRETHREN IN OHIO.

WHEN I came into the truth, I was immersed in business, but I let business go, and obeyed. I soon decided to work in the missionary field. This made it necessary for me to be from home much of the time, and, having no one to look after my affairs at home, I saw the necessity of taking time to close up my business, so that I could leave home, and send my children to our good school at Battle Creek. This will explain my absence from the gospel field for the past six months. I have accomplished this work, and the Lord has blessed, for which I would be truly thankful.

I will soon visit all the churches in the district assigned me, and learn your wants, and do what I can to help you in the good work. Will have with me a good supply of books, and hope you will be ready to make large purchases for the new year. Please be ready to renew your subscription to our periodicals, and if there are any of them that you are not taking, please add them to your list for 1882.

Let us be of good courage, brethren, for the great event of the glorious appearing of our Lord is near at hand.

W. M. BEEBE.

—Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray, and with hopeful tears;
An answer, not that you longed for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive and wait and pray.

WONDERS OF THE MICROSCOPE.—A thousand wonders in nature are lost to the human eye, and only revealed to us through the microscope.

Think of dividing a single spider's web into a thousand strands, or counting the arteries and nerves in the wing of a gossamer moth!

Yet by the aid of the powerful lens of a microscope, it is found that there are more than four thousand muscles in a caterpillar. The eye of a drone contains 14,000 mirrors; and the body of every spider is furnished with four little lumps, pierced with tiny holes, from each of which issues a single thread; and when a thousand of these from each lump are joined together, they make the silk line of which the spider spins its web, and which we call a spider's thread.

Spiders have been seen as small as a grain of sand, and these spin a thread so fine that it takes four thousand of them, put together, to equal in size a single hair.

—The Rome correspondent of the New York *Observer* devotes a recent letter to the probability, or possibility, of an alliance between Romanism and Socialism. It is believed that the Church of Rome would favor such a union, in the hope of gaining a restoration of the temporal power. It is not with the organized Socialism of Herr Most and other bold and turbulent men that the church could unite, but with the millions of Europe who are reduced to a state of misery and discontent by famine and privation. The poor and ignorant have no theories, and a voice which promised to lead them to comfort and peace would sound to them celestial. An Italian writer says: "The day in which the Papacy, rich in promises, care and comfort, draws near to the miserable and needy class, and sharing all its resentments and desires, directs its strength, now scattered and disorganized, and resolves to lead it to some practical, fixed end—that day a revolution would be made more terrible than any through which humanity has passed."

COMETS OF 1881.—The astronomical events of the year 1881 will long occupy a distinguished place in the annals of astronomy. In the matter of comets, especially, it has been an exceptionally good year. Since the commencement of this century, there have appeared, and have been carefully observed, and their orbits computed, nearly 200 comets—an average of about one in five months, but in the interval between May 1 and November 16 (only six and a half months) seven comets were discovered, two of which were visible to the naked eye, one of them so conspicuous as to take rank with the most remarkable of those of modern times.

—The Excise Board of New York report that there are 8,561 places in that city licensed to sell liquors, besides 96 others that are selling illegally. This is a grog-shop to every 138 citizens!

News of the Week.

MONDAY, DEC. 26.—During the celebration of high mass on Christmas day at the Church of the Holy Cross, in Warsaw, a false alarm of fire was raised, and in the panic that ensued 40 persons were killed, and 60 injured. Serious rioting ensued.

—A great conflagration is reported at Sullivan, Ind.

—The loss from the burning of the warehouse of Covert, Acker & Co., is between \$2,000,000 and \$3,000,000.

—Gladstone says he is unable to interfere with the Mormon missionaries who are deceiving young persons to lives of immorality in Utah, as these converts come voluntarily.

—A terrible crime is reported from Ashland, Ky. Two young girls and their brother were murdered, their clothes saturated with oil, and the house fired and destroyed.

—A number of lives were lost in consequence of fierce gales on the coast of New York and Massachusetts.

—In his address to the cardinals on Christmas eve, the pope protested that his position was becoming more intolerable than ever.

—A proposition has been made to tunnel the St. Lawrence at Montreal.

—No less than 2,150 bills were brought before the House of Representatives during the two days preceding the holiday adjournment of Congress.

—A plot for assassinating the Czar of Russia has just been discovered. It came near proving successful.

—The steamer City of Tokio brings news that the Japanese government is about to establish a central bank with a capital of \$20,000,000. The object is to render the government independent of foreign banks, and to encourage direct trade.

—In Canton, China, a mob burned the monastery of Chong Chow, the largest and richest monastery in the south of China. The riots originated in the alleged immorality of the Cenobites.

TUESDAY, DEC. 27.—The Czar has decided that the 23 political criminals recently arrested, who are believed to be leaders or principal members of the terrorist party in Russia, shall be tried together before a special sitting of the Senate, with members of the local communal assemblies present.

—It is proposed to exempt from taxation peasants on the Chinese frontier of Siberia, and furnish them with arms.

—The emigration from Germany to America promises to be greater this year than ever before.

—The London *Daily News* compliments District Attorney Corkhill on his conduct of the Guiteau case.

—Scarlet fever of a very malignant type is rapidly increasing in New York.

—The Italian government are considering the propriety of giving the pope greater independence, so as to give foreign nations no excuse for interfering in his behalf.

WEDNESDAY, DEC. 28.—Japan will remodel her commercial relations with Europe and America.

—German newspapers are suspicious of the measures recently taken by Russia for the reorganization of her army.

THURSDAY, DEC. 29.—The recent heavy rains have caused a serious rise in some of the Eastern rivers.

—The damage done at Warsaw during the recent riots there was immense. A portion of the city is virtually ruined; 600 persons, mostly young men, have been arrested.

—Defalcation amounting to millions of roubles has been discovered in the custom-house at Tazanrog, Russia.

—Owing to a difference of opinion regarding the Tunisian campaign, the French Ministers of Commerce, Finance, and the Interior threaten to resign. Gambetta is willing.

—It is semi-officially stated that Germany will take no action in regard to the Papacy that can be construed as encroaching on the rights of Italy.

FRIDAY, DEC. 30.—Judge Biddle, of Philadelphia, yesterday sentenced William Tully, Jr., who pleaded guilty to making false returns in the last municipal election, to six months' imprisonment, a fine of \$100, and to be barred from holding office or of voting in the State for seven years.

—The anti-Socialist law of Germany has in three years been the means of dissolving 225 Socialist societies, and of suppressing 758 of their publications.

SATURDAY, DEC. 31.—The trial trip through the St. Gothard tunnel yesterday, was highly successful. The time occupied in the passage of the train was 50 minutes one way, and 33 the other.

—Two coasting steamers engaged in the Mediterranean trade, supposed to have been lost during the November gales, had 110 persons on board.

Obituary Notices.

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

SNOW.—Died of chronic diarrhea, in Knapp, Wis., Oct. 11, 1881, Hattie J., daughter of Bro. George Snow. Discourse by an Episcopal Methodist minister.

A. MEAD.

RIDGWAY.—Died of membranous croup, at Knapp, Wis., Dec. 11, 1881, Bertha M., daughter of Bro. W. Ridgway, aged three years. Words of comfort and hope by the writer, from 2 Kings 4:26.

A. MEAD.

HORNING.—Died of cholera infantum, at Fair Grove, Mich., Dec. 17, 1881, Lewis R., infant son of Thos. L. P. and Martha J. Horning, aged two months and seventeen days. Discourse from 1 Thess. 4:18.

ALBERT WEEKS.

WARD.—Died of typhoid fever and congestion of the lungs, Dec. 13, 1881, at Maiden Rock, Wis., Frank H., son of Calvin C. and Philena A. Ward, aged twelve years and four months. We loved our dear boy much, and it was hard for us to part with him. Faith helps us to find comfort in the hope of Israel. Funeral discourse by Bro. Larsen, from Ps. 115:16, 17.

CALVIN C. WARD.

WILLEY.—Died of diphtheria, in Sutton, Vt., Dec. 2, 1881, Stephen W. Willey, in the seventy-ninth year of his age. Among the first to embrace the Sabbath in Vermont, under the labors of Eld. Joseph Bates, some more than thirty years ago, were Bro. W. and his companion. He has since been elder of the little church at Sutton, who in his death mourn the loss of a faithful member. Funeral sermon by Eld. J. Woodman, Free-will Baptist.

F. S. PORTER.

THOMPSON.—Died of lingering consumption, Dec. 21, 1881, at her residence in the town of Allen, Hillsdale Co., Mich., Adelia Thompson, aged fifty-four years. Happily confiding in the mercy and love of a tender Father, she fell asleep in the midst of a life rich in patience and good works, leaving behind a mourning group of dear children and friends, who sorrow not as those who have no hope. Gathered in—another sheaf for His garner, another jewel for His crown; and though but another drop added to the dark stream that flows from the mountain to the sea, we remember that it is written, "Precious in the sight of the Lord is the death of his saints."

Remarks by the writer from 1 Peter 1:3.

E. P. DANIELS.

RICHARDSON.—Dec. 5, 1881, we laid away to rest our dear Bro. Richardson of Grove Lake, Minn. His death was sudden, resulting instantly from a fall from a wagon as his team, which had become frightened, was running away. Bro. R. was born in Canada in 1821, and came to Minnesota in 1851. He embraced the truth ten years ago, by reading, and has been a consistent member of the church. As a citizen, he was highly respected. He leaves a widow and seven children, six of whom are in the truth. Although called away so suddenly, we believe he was fully prepared for a part in the first resurrection.

Words of comfort from Prov. 14:32. S. FULTON.

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5.00 a.m.	5.30 a.m.Battle Creek.....	10.38 a.m.	10.15 a.m.Battle Creek.....	10.38 a.m.	10.15 a.m.
5.00 a.m.	5.30 a.m.Kalamazoo.....	11.33 a.m.	11.05 a.m.Kalamazoo.....	11.33 a.m.	11.05 a.m.
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The Review and Herald.

Battle Creek, Mich., January 3, 1882.

GREETINGS OF THE SEASON.

WE wish the new year upon which we have entered to be to all our readers a happy one; a season of reviving hope and new determinations; a season when old wrongs and old weaknesses shall be put away; a season of new life and more rapid growth in spiritual things; a prelude to the new year of Heaven, which shall begin with immortality, and never end. In connection with this subject, we are happy to call the reader's attention to the excellent article on our first page.

As Bro. A. A. John accompanies Bro. Loughborough to England, all his appointments in Illinois are hereby withdrawn.

This paper will reach most of our readers just before the time for our next quarterly meeting, when the ordinances will be celebrated. At our late Conference a committee was appointed to draw up a paper respecting those persons who seldom or never attend the ordinances, thus neglecting entirely this important part of the solemn obligations they took upon themselves when they united with the church. The committee hope to attend to the work which they were appointed to do before the occurrence of another quarterly meeting. We have only time to express here the hope that those who have been remiss in this duty will at once amend their ways, and that the ordinances at this coming quarterly meeting will be attended more fully than ever before.

In another column we present a communication from Eld. J. Byington, which we denominate "A Worthy Example." While reading the article, bear in mind that he takes an additional hundred dollars of stock in the Publishing Association which was receipted in the last REVIEW. Nothing cheers those who are spending their life in efforts to carry forward the work of "present truth" like such assurances that their brethren are willing to sympathize with them in a substantial way. Bro. Byington already had stock in the Association, to quite an amount. But how many there are who have as yet taken no shares of stock in the Publishing work! They now have the opportunity of helping in a manner which will be appreciated. The shares are \$10 each. While we are hearing from the old hands, shall we not also hear from many who have more recently come to the faith?

THE CHART OF DAYS.

It has been decided to keep on hand at the Office a quantity of the valuable "Chart of Days" prepared by Eld. Jones, of London. These are cloth back, and mounted on rollers. To furnish them from the Office, we shall be obliged to advance the price a trifle from that at which they could be furnished direct from London, in order to pay the expenses of a second handling; but it will save our brethren time and trouble, which we believe they will consider well worth the advance in price. We can furnish them from this Office at 65 cts.

TO THE FRIENDS IN NEBRASKA.

FELLOW-LABORERS: In the new Annuals we are favored with the first complete Directory of our State T. and M. Society ever published. The General T. and M. Society and all our institutions located at Battle Creek, are also advertised on its pages. A quantity of these Annuals have been mailed to the several librarians. I would suggest that each family that love "present truth," purchase, at 5 cents each, an Annual for their own use, and a few for their neighbors and friends. If more are needed, they may be obtained by addressing our State secretary. If any have received more than they wish, please forward by first mail to Miss A. E. Boyd, Fremont, Dodge Co., Neb., and you will receive credit accordingly. Please do not delay in attending to this matter.

CHAS. L. BOYD.

SEVENTH-DAY ADVENTIST STATISTICS, 1881.

THE reports brought to our late General Conference show the present standing of the denomination in respect to ministers, licentiates, number of churches, membership, and finances, to be as follows:—

Names of Conferences.	Ministers.	Licentiates.	Churches.	Members.	Funds raised during the year.
Maine	3	1	20	353	1321 27
Vermont	5	2	12	369	1352 22
New England*	3	3	23	505	4800 00
New York	11	4	31	783	3257 36
Pennsylvania	4	3	17	439	2974 58
Ohio	5	9	30	759	3255 86
Michigan	30	15	112	3351	9355 89
Indiana	7	6	23	570	2268 82
Wisconsin	13	9	47	1609	4530 78
Illinois	8	9	34	687	5001 67
Minnesota	13	8	57	1304	4893 46
Iowa	10	9	50	1300	7339 05
Nebraska	5	4	21	498	2070 00
Dakota	1	4	9	206	626 00
Missouri	2	8	14	370	1509 00
Kansas	3	11	31	1013	2900 76
California	6	10	35	1064	9494 17
North Pacific	1	2	5	123	516 81
Upper Columbia	2	1	4	156	1135 75
Kentucky	2	1	5	73	335 05
Tennessee	1	1	5	54	138 00
Texas	1	2	7	206	1829 36
Province Quebec	1	1	4	151	236 80
Denmark	1	1	7	101	75 00
Missions—					
General Southern	4	3	3	107	100 00
Virginia	2	1	7	135	250 00
Colorado	1	1	3	125	1400 00
Nevada	1	1	2	35	500 00
Central European	2	1	16	223	442 70
Northern European	1	1	3	172	459 44
English	1	1	3	75	422 75
Total	148	126	640	16916	74185 55
As given last year	144	116	640	15370	61836 88
Gain	4	10	1346	12328 67

*Comprising churches in N. H., Mass., R. I. and Ct.

Appointments.

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

DISTRICT QUARTERLY MEETING.

To be held Jan. 14, 15, 1882.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

Dist. No. 6, Mich., at Greenville.

F. HOWE, Director.

Dist. No. 10, Iowa, at State Center.

J. D. Pegg is expected.
S. M. HOLLY, Director.

Dist. No. 13, Wis., at Maple works.

Can Bro. Snow attend?
E. J. RICE, Director.

Dist. No. 16, Mich., at Birmingham. R. J. Lawrence will be present.

L. LAWRENCE, Director.

Dist. No. 13, Mich., at Memphis. Eld. Kenyon is expected. Let us have a full attendance.

GEO. O. STATES, Director.

Dist. No. 3, Ill., with the Gridley church. Bro. C. H. Bliss will be with us, the Lord willing.

C. TURNIPSEED, Director.

Dist. No. 7, N. Y. at Frankfort, Herkimer Co., N. Y., Jan. 21, 22. Eld. B. L. Whitney will be present.

T. T. WHEELER, Director.

Dist. No. 8, Kan., at Elivon, McPherson Co. Hope all of our churches may be represented at this meeting.

JAMES V. MACK, Director.

Dist. No. 7, N. E., at Danvers, Mass., Jan. 15. A general attendance is desired, as important matters are to be considered.

EDGAR T. BEDEE, Director.

Dist. No. 5, Neb., with the Racville church. Hope all the librarians and as many Sabbath-keepers as can will attend. Eld. G. B. Starr will be present.

JOHN CLARK, Director.

Dist. No. 1, Ind., at Rochester. It is expected that some minister will be with us. We wish to see all the librarians of the district present with their books.

WM. CARPENTER, Director.

Dist. No. 8, Mich., at St. Charles. A full attendance is desired. Elds. Burrill and Ostrander will probably be present. Librarians, please send reports in season.

E. S. GRIGGS, Director.

Dist. No. 4, Maine, with the church at Milton. Eld. S. J. Hersum and wife will be present. Let us have a general attendance, and full report. Those who have done nothing should make liberal donations.

GEO. W. WASHBURN, Director.

Dist. No. 1, Mo., at Emporia, Daviess Co. We hope to obtain the services of a minister. Let us have a general attendance of the brethren. Come seeking the blessing of the Lord, and go forward in the work with renewed zeal.

MARCUS ADAMS, Director.

The new house of worship three miles south of Mt. Pleasant, Mich., will be dedicated Sabbath and first-day, Jan. 21, 22. Dedication sermon on Sunday at 11 A. M. We hope to see a general gathering of our people from all around. Come prepared to remain till Monday morning.

A. O. BURRILL.
L. A. KELLOGG.

The church quarterly meeting for the Buck's Bridge church will be held Jan. 7, 8, the first Sabbath and Sunday in the month. We hope that every member who cannot attend will report, and it is their duty thus to do. Officers for the church are to be appointed.

A. H. HALL.

I HOPE to attend the quarterly meeting at Noblesville, Ind., Jan. 6, 7, and 8, 1882. All friends in reach, please attend.

WM. COVERT.

THE next general quarterly T. and M. meeting in Maine will be held with the church at Somerset Mills, Jan. 21, 22, 1882.

J. B. GOODRICH.

IMLAY CITY, Mich., Sabbath, Jan. 14, 1882, at 11 A. M. Hope to see all the Sabbath-keepers from Almont and Dryden at this meeting.

H. M. KENYON.

THE next district quarterly meeting for Dist. No. 5 will be held at Wright, Mich., Jan. 14, 15. I expect to be present. A general attendance is desired.

W. H. LITTLEJOHN.

SARANAC, Mich., Jan. 9, at 7 P. M. and the day following. Matherton, Jan. 11, at 7 P. M. and 12 at 10 A. M.

Greenbush, Jan. 14, 15.

M. B. MILLER.

H. W. MILLER.

THE annual meeting of the Roosevelt H. and T. club will be held at Roosevelt, N. Y., in connection with the quarterly meeting, Jan. 14 and 15, 1882. A general attendance is requested.

F. WHEELER, Leader.

THERE will be a district quarterly meeting and Sabbath-school Convention at New London, Wis., Jan. 14, 15. A general turnout from all surrounding churches is expected.

H. W. DECKER.

WEST SALEM, Ill.,

Jan. 7, 8

Keenville, "

" 14, 15

Webber Grove, "

" 21, 22

Du Quoin, "

" 28, 29

Horse Prairie, "

Feb. 4, 5

G. F. SHONK.

T. and M. meetings of Dist. No. 11, Mich., will be held as follows:—

Alaiedon,

Jan. 7 and 8

Bancroft,

" 14 and 15

Eld. Owen is expected to be at Alaiedon and Eld. Daniels at Bancroft. A full attendance is desired.

H. D. BANKS, Director.

THE Ohio State quarterly meeting will be held at Clyde, Sandusky Co., Ohio, Jan. 21, 22, 1882. We hope it will prove an important meeting for the cause in Ohio. We shall expect a good representation of Conference officers and ministers. All who have the cause at heart are invited. The T. and M. work, Sabbath school work, and temperance work, will each receive attention.

H. A. ST. JOHN, Pres.

OUR next general quarterly meeting will be held at Rio, Hart Co., Ky., commencing Friday evening Jan. 20, 1882, and if thought best may continue during a part or all of the next week. The meeting-house will be dedicated during this meeting. We hope the brethren from other places will make an earnest effort to attend. Hope the brethren and sisters in the vicinity will make arrangements to attend regularly. Above all, let it be a time of seeking the Lord anew.

S. OSBORN.

PROVIDENCE favoring, I will meet with churches in Kansas as follows:—

Clarion,

Jan. 21, 22

Elivon,

" 28, 29

Canton,

Feb. 4, 5

Coopersburg,

" 11, 12

Noble,

" 18, 19

Sterling,

" 25, 26

I hope to see a general attendance at all of these meetings.

SMITH SHARP.

Publishers' Department.

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Books Sent by Express.—H Perry \$9.80, D M Canright 54.74, Amos Snyder 14.92, A H Clymer 5.23, Mrs N C Taylor 1.62, F Russell 5.00, D M Canright 5.95, Carl R Herguth 8.05, Mrs Leonard Osborne 4.00, R H Gilman 7.70.

Cash on Account.—Va T & M Society per R T Fultz \$5.00, Ind T & M Society per S H Lane 1.00, M C Sutherland 4.60, Signs of the Times, Nob T & M Society per Mrs C L Boyd 320.00, Andrew Mead 22.65, N E Conf Fund, J I Abbott s r 3.00, A H King 1.00, Va T & M Society per R T Fultz 1.00, H R Johnson 4.61, C Nelson 3.00, L Kjallberg 10.00, Ky T & M Society per Bettie Coombs 18.00, Wis T & M Society per H W Decker 40.00, D A Wellman 20.00.

Shares in S. D. A. P. Association.—J W S Miller \$10.00, W A Johnson 5.00, A H Cleaves 25.00, J V Willson 10.00, Ole Mortensen 10.00, C Hale 5.00.

Donations to S. D. A. P. Association.—Jonathan Chase \$5.00, S W Smith 5.00, Mrs H J Caldon 1.44, O D & L A Phillips 7.50.

Gen. Conf. Fund.—"J" \$5.00, E J Downs 1.20.

Mich. Conf. Fund.—Spring Arbor, A McArthur 6.25, Rochester, Eliza Walker 5.50, Gaines per W J Hardy 8.85, Birch Run per J M Allen 6.00, Pierson per C Pearce 2.00, Maple Grove per Wm Harding 16.95, Imlay City, Mrs H A Holcomb 1.00, Quincy per Mrs E A Baker 5.80.

Mich. T. & M. Society.—Dist 11 per C N Stattle \$5.00, Dist 12 per J Sisley 9.25, Dist 14 per A E Burrill 5.00.

Benevolent Fund.—Melissa J Myers \$1.00.

S. D. A. E. Society.—F W Morse \$5.00, Mrs N F Craig \$10.00, John Brackin 10.00, John Emmerson 40.00, Adeline Ball 10.00, Thos Harrison 10.00.

Gen. T. & M. Society—Life Members.—J L House \$10.00, J B Edwards 5.00, Nettie S Melendy 5.00.

European Mission.—Isaac Graham \$10.00, Samuel Haskell 10.00. English Mission.—A friend \$1.00, A B Oyen 10.00, Sally M Stockwell 2.00, A sister 1.00.

Swedish Mission.—Jane Nyqvist \$14.00, James Sawyer 10.00, C J Gelotte 6.00, E Sjoebom 2.00, J P Gelotte 2.00.