

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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"A LITTLE WHILE."

A LITTLE while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day;
Blest Saviour, make our spirits' vision clearer,
And guide, oh, guide us in the shining way!

A little while! Oh, blessed expectation!
For strength to run with patience, Lord, we cry;
Our hearts up-leap in fond anticipation;
Our union with the Bridegroom draweth nigh.
—Selected.

Our Contributors.

Then they that feared the Lord spake often one to another; and they 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.

THOUGHTS ON EDUCATION.

BY MRS. E. G. WHITE.

No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly-kindness, and godliness; the discharge of our duty to ourselves, to our neighbors, and to God.

The training of children must be conducted on a different principle from that which governs the training of irrational animals. The brute has only to be accustomed to submit to its master; the child must be taught to control himself. The will must be trained to obey the dictates of reason and conscience. A child may be so disciplined as to have, like the beast, no will of its

own, his individuality being lost in that of his teacher. Such training is unwise, and its effect disastrous. Children thus educated will be deficient in firmness and decision. They are not taught to act from principle; the reasoning powers are not strengthened by exercise. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character.

In some schools and families, children appear to be well trained, while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had they been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as that of the instructor who holds absolute control; but the after-life of the pupils will show the results of the better plan of education.

Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy.

Let it never be forgotten that the teacher must be what he desires his pupils to become. Hence, his principles and habits should be considered as of greater importance than even his literary qualifications. He should be a man who fears God, and feels the responsibility of his work. He should understand the importance of physical, mental, and moral training, and should give due attention to each. He who would control his pupils must first control himself. To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters.

Physical training should occupy an important place in every system of education. It is the duty of parents and teachers to become acquainted with the human organism and the laws by which it is governed, and so far as possible, to secure to their children and pupils that greatest of all earthly blessings, "a sound mind in a

sound body." Myriads of children die annually, and many more are left to drag out a life of wretchedness, perhaps of sin, because of the ignorance or neglect of parents and teachers.

Many a mother spends hours and even days in needless work merely for display, and yet has no time to obtain the information necessary that she may preserve the health of her children. She trusts their bodies to the doctor, and their souls to the minister, that she may go on undisturbed in her worship of fashion. To become acquainted with the wonderful mechanism of the human frame, to understand the dependence of one organ upon another, for the healthful action of all, is a work in which she has no interest. Of the mutual influence of mind and body, she knows little. The mind itself, that wonderful endowment which allies the finite with the infinite, she does not understand.

For generations, the system of popular education, for children especially, has been destructive to health, and even to life itself. Five and even six hours a day young children have passed in school-rooms not properly ventilated nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poisonous to the lungs that inhale it. And here the little ones, with their active, restless bodies, and no less active and restless minds, have been kept unoccupied during the long summer days, when the fair world without called them to gather health and happiness with the birds and flowers. Many children have at best but a slight hold on life. Confinement in school makes them nervous and diseased. Their bodies become dwarfed from want of exercise and the exhausted condition of the nervous system. If the lamp of life goes out, parents and teachers are far from suspecting that they themselves had ought to do with quenching the vital spark. The sad bereavement is looked upon as a special dispensation of Providence, when the truth is, inexcusable ignorance and neglect of nature's laws had destroyed the life of these children. God designed them to live, in the enjoyment of health and vigor, to develop pure, noble, and lovely characters, to glorify him in this life and to praise him forever in the future life.

Who can estimate the lives that have been wrecked by cultivating the intellectual to the neglect of the physical powers? The course of injudicious parents and teachers in stimulating the young mind by flattery or fear, has proved fatal to many a promising pupil. Instead of urging them on with every possible incentive, a judicious instructor will rather restrain the too active mind until the physical constitution has become strong enough to sustain mental effort.

That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air.

Little children should be permitted to run and play out of doors, enjoying the fresh, pure air, and the life-giving sunshine. Let the founda-

tion of a strong constitution be laid in early life. Parents should be the only teachers of their children, until they are eight or ten years of age. Let the mother have less care for the artificial, let her refuse to devote her powers to the slavery of fashionable display, and find time to cultivate in herself and her children a love for the beautiful things of nature. Let her point them to the glories spread out in the heavens, to the thousand forms of beauty that adorn the earth, and then tell them of Him who made them all. Thus she can lead their young minds up to the Creator, and awaken in their hearts reverence and love for the Giver of every blessing. The fields and hills—nature's audience chamber—should be the school-room for little children. Her treasures should be their text-book. The lessons thus imprinted upon their minds will not be soon forgotten.

God's works in nature have lessons of wisdom and gifts of healing for all. The ever-varying scenes of the recurring seasons constantly present fresh tokens of his glory, his power, and his love. Well were it for older students, while they labor to acquire the arts and learning of men, to also seek more of the wisdom of God,—to learn more of the divine laws, both natural and moral. In obedience to these are life and happiness, in this world and in the world to come.

THE YEAR JUST GONE.

HARK! how the solemn midnight bell,
From yonder turret lone,
Proclaims with loud and startling knell,
Another year is gone;
And shall we drain the wassail-cup,
Or raise the song of glee,
As swiftly, surely, winding up
Our thread of life we see?

No! if in youth's unthinking day,
Ere care had marked the brow,
We trifled months and years away,
Let us be wiser now;
And, conscious of the mighty debt
We to our Maker owe,
No longer struggle to forget
We reap that which we sow.

No! let us seek with holy dread,
Through his exalted Son,
A pardon for the year that's fled,
A grace for that begun—
Grace to improve the little hour
For peace and safety given;
Grace to resist temptation's power,
And tread the path to Heaven.

—Selected.

A BRIEF HOMILY FOR THE NEW YEAR.

THE greatest of all preachers, in the grandest of all sermons, to the largest of all congregations, says: "*Be not anxious for the morrow.*" The divine lesson, always appropriate, furnishes an excellent motto for the commencement of a new year. An indispensable element of happiness is freedom from all painful anxiety and foreboding care. Not the ills we know, but those we fear, afflict us most. Many fail to enjoy the delights of the present, because their minds are filled with fearful apprehensions of the future. The shadow of coming events tinges with sadness the enjoyment of the radiant scene around them. The joyous brightness of a filled cradle is dimmed by the pall of a dreaded coffin. The hilarious festivities of Christmas are restrained by the anticipated privations of an approaching lent. The buoyancy of youth and the exuberant spirits of health are suppressed by the dread of age and the apprehension of sickness. The brightness of spring, the beauty of summer, the richness of autumn, are all lessened by the prospect of winter, which will be provided for when it comes. Such solicitude is as vexatious as it is vain.

By the divine injunction, no interdict is laid on a dutiful and provident preparation for the future, or such a wise forecasting of probabilities as may tend to secure success in any undertaking in which we are interested. Nor is it intended that we are to consider the *birds*, and neglect the *ants*. But the great Teacher reproves the wearing carefulness of an anxious spirit, and the futile fancies of a fearful and distrusting heart, and he shows by a variety of reasons and

illustrations that anxiety about how the future may affect our worldly affairs is alike contrary to the analogies of nature, the spirit of the gospel, and the scheme of Providence, and is, therefore, alike unnecessary, unbelieving, and un-availing.

Our being, our life, and its conditions, are beyond our control. Our very bodies are fashioned by him. Our care, at best, can do but little. All we can do is to adorn or pamper them a little more or less. Our lives are wholly in his hand, and, surely, the life is more than meat, and the body than raiment. God's greater gift includes the less. Life implies sustenance. If his beneficent hand tints the flower with beauty and fills it with fragrance, if he cares for the weak and the improvident among the inferior creatures he has formed, will he not, as a father, care for us? If their lower and transitory wants are not overlooked, will he forget the nobler needs of those created in his own likeness and redeemed by the gift of his Son? Having given the greater, he will not withhold the less. He gives gifts to men with a bountiful, royal magnificence, with a loving and benignant spirit. He gives with an exuberance far transcending our needs, and fitted to increase alike our delight and our devotion.

The very power we possess of looking forward is kindly given to exalt and ennoble us. It is bestowed in order that we may undertake some wise work, far-reaching and enduring; that we may exercise faith and trust in God; that we may lay up treasure above, lean on the promises, and set our affections on things at God's right hand; that the unseen and the future may have due and appropriate influence over us. Our ability to consider the future is given, not that we may be overwhelmed with anxiety, care, and fear, but cheered by hope and well-grounded expectation. All anxious thought arises from a worldly disposition and an unbelieving heart, and is inimical alike to happiness and holiness.

Faith is indispensable to felicity; hope in God is necessary to human happiness; our spiritual nature is supreme, its claims are highest and first. The interests of the soul are paramount. Man is greater than any of his productions, and more valuable than all his possessions. Other interests than those of time demand our supreme attention. The soul of man, neglected, unacknowledged, and uncrowned, asserts its native sovereignty and supreme authority; and, though dethroned, despoiled, robbed, it waits, pleads, appeals, demands, and its protest must be heard. Blind as we may be to the fact, all other interests exist for it. The family, the social circle, the school, the state, the church, all industries and arts, all institutions and laws, are only agencies for the training of the human soul. The deepest question concerning any event, agency, or influence is: What character does it form? What nurture does it furnish for the soul? Does it develop a grander or a meaner manhood? Does it foster a weaker or a stronger faith? Hence the profound significance of our Lord's question: What shall it profit a man if he gain the whole world and lose his own soul? Many overlook this, and seem only anxious about meat and drink and apparel, the merely outward and temporary, about questions of material progress, social advancement, political distinction, or national glory; while underlying all the activities and enterprises which interest and occupy mankind, are God's gracious purposes and ministries of mercy to our world. Every new discovery, invention, or triumph of human genius or skill, furnishes a wider sphere for the culture of the soul. The material world is but a theater for the display and discipline of the moral and spiritual in man. No work or attainment unconnected with this plan is of any real or lasting value. By the constitution of our being, we are required to love righteousness and worship God, just as we are impelled to feed the body, cultivate the mind, improve the taste, and cherish the natural affections; and we should, therefore, be more anxious to maintain a life of faith and love, purity and piety, than to

secure merely present and temporal enjoyment.

In the wide reach and the long run, a worldly success is won by the Christian rather than by the godless. True religion honors the body, recognizes present things, duties and interests, puts faith and conscience to everything, and, while it subordinates, fosters our temporal concerns. A genuine spiritual life not only penetrates and transfigures all, but lives all. All else passes away; that alone remains. When the end of life comes, all the man carries with him is character. All the relations and possessions of earth are relinquished; only love, truth, and spiritual attainments retained. The soul rises above all the secular circumstances, and instruments of time, and alone eternal in its consciousness, responsibility and blessedness. Let us remember that highest life demands our most earnest care and thought. Why should our spiritual concupiscence or our higher nature be overborne by the activities, anxieties, engagements, pursuits or pleasures of the world? Why should confidence in God, our peace of mind, our contentment of life, be marred by carking care and solicitude? Each day will have its own burden. Why burden it with a loan of sorrow? As day thy strength shall be. God will give strength to bear any burden he imposes, but such as we needlessly and distrustfully assume.

Let us begin the year with a firm faith in God's providence, an implicit trust in his mercy and a lively hope in his promises; and, casting aside all anxious thought and disheartening doubts, address ourselves heartily to the work before us, animated by the assurance that he will make all things work together for good to them that love him, and assured that he recognizes and will reward everything done for him or his. As doubt not God will crown 1882 with his goodness, let us consecrate it to works of faith, labors of love; of faith more mighty and of more munificent than the past year witnessed.

"Serve God and be cheerful." Each sorrow
Is (with your will in God's) for the best.
O'er the cloud hangs the rainbow. To-morrow
Will see the blue sky in the west.

"Serve God and be cheerful." Religion
Looks all the more lovely in white,
And God is best served by his servant
When, smiling, he serves in the light.

"Serve God and be cheerful." Live nobly.
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God without fear leave the rest."

—Wm. Ormiston, D. D., in *Independence*.

SELFISHNESS AND ITS CURE.

BY ELD. I. SANBORN.

BRONSON says: "Selfishness seems to be the complex of all vices. The love of self, when predominant, excludes all goodness, and pervades all truth. It is the great enemy of individual societies, and communities. It is the cause of irritation, the source of all evil. People who always thinking of themselves have no time to be concerned about others; their own pleasure or profit is the point on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all who appeal to love others as well as themselves. Selfishness is the very essence of the first original sin, and must be corrected or we are lost."

The Bible gives us the cure: "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "Likewise, ye young men submit yourselves unto the elder. Yea, ye, as ye be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." 1 Pet. 5:5. "We see our own hearts, we become sensible of our own sinfulness in the sight of God. But we do not the same view of the errors and defects of others, as we can only see their outward and not their hearts, which leads us to feel they are worthy of more respect than we are."

THE COTTAGE NEAR SCHLESWIG.

FAR beyond the walls of Schleswig
Many a lonely cottage stands,
Helpless when the fierce invaders
Sweep across the open lands.
In the pause between the battles,
Friendly Danes no longer near,
Angry hordes of Swedes and Russians
Fill each anxious heart with fear,
As they onward press toward Schleswig
Past a cottage, lone and drear.

Far from Schleswig, in that cottage,
Hear the pious mother sing:
"Lord, with thee is peace and safety,
All my fears to thee I bring."
But the grandson laughs: "Good mother,
That a poor defense, will prove!"
Youth, that has seen less of sorrow,
Has not learned the trust of love.
In the cottage, poor, defenseless,
Still she sings her song of love.

"Build, dear Lord, a wall around us,"
Is the mother's earnest prayer;
"All our foes will fear before us,
Guarded by thy loving care."
But the grandson laughs: "Good mother,
That is not so quickly done!
Can he build a wall around us
Ere the setting of the sun?"
"Build, dear Lord, a wall around us,"
Still the pious mother sung.

"Ah! my child, my trust is truer.
If it be the dear Lord's will,
He can build a wall around us;
All his word he can fulfill!"
Near and nearer come the foemen!
Beat of drum, and trumpet's blare,
Tramp of horse and roll of cannon
Fill the frosty evening air.
"Build, dear Lord, a wall around us,"
Is the pious mother's prayer.

All around are shouts of terror
And the Russians' fiercer cry,
As they sweep resistless onward,
But this cottage pass they by.
"Hush thy song! It will betray us!"
Cries the grandson, pale with fear.
All night long the tramp of footsteps
Passing, passing, still they hear.
"Build, dear Lord, a wall around us,"
Sings the mother, low and clear.

Fierce all night the north wind rages,
Cold the snow-flakes that it brings.
"Children close the window shutters;
Trust and hope," the mother sings.
But the snow-flakes falling, drifting,
Only bring another fear;
For the Cossacks on their sledges,
Cursing, shouting, now draw near.
"Build, dear Lord, a wall around us,"
Is the pious mother's prayer.

"Build, dear Lord, a wall around us,"
Sings she softly, all the night.
In the morning all is quiet,
"Look my son, if all be right!"
At the door—ah! what a wonder!—
See a wall most steep and fair!
All night long the snow had drifted
Till the hut was buried there.
"Build, dear Lord, a wall around us,"
Was the pious mother's prayer.

Said the grandson, "Yes, dear mother,
The good Lord has heard your prayer;
He has built a wall around us;
We can trust his loving care!"
In the fifth night of the year,
Only forty years ago,
Was the cottage thus defended
By the wondrous wall of snow.
"Build, dear Lord, a wall around us!"
Sang the mother, soft and low.

—Gertrude H. Linnell, in *Christian Union*.

THE COURSE OF READING FOR MINISTERS.

BY ELD. W. H. LITTLEJOHN.

At the late General Conference, a course of reading for S. D. Adventist ministers was set out, which was designed to cover six years. A list of the books prescribed can be found in *REVIEW* of Dec. 20, 1881. Nearly, if not quite, all of them will be kept on hand and for sale at the *REVIEW* Office. Most of them are as could be obtained at any ordinary bookstore. It is proposed to have the Conference committees of the different States, or such persons they may designate, inquire of each minister at the time of the State Conference whether he has carried out the suggestions of the General Conference respecting the matter of reading the books assigned to be read during the conference year then closing. In case any

minister has read, at any past time, any of the books enumerated, he should not be required to read them over again. Those entering the ministry from year to year as licentiates will commence with the first year of the course. Those who have been preaching for some years in the past will also look over the works contained in the list prescribed for the first year, and read all the books not hitherto read by them contained in the same, between the present time and the end of their respective Conference years. During the next Conference year, they will take up the second year of the course in the same manner, and so on, year by year, until they have gone through with the whole course.

It is believed that by spending an hour and a half or two hours each day in reading, it will be possible for any person to complete the yearly course during the allotted time without trouble. The committee estimated that twenty-five 12mo. pages would cover the reading of each day. No limit is prescribed to the amount of time which is to be bestowed upon the reading of religious and secular papers (which come under the head of Current News), nor are the papers specified by name, as it was thought best that every person should be allowed to make such selections as might seem to him most satisfactory. As the matter is purely an experiment, it is not improbable that it may be thought best, at the close of the first year, to make some changes in the list or respecting the amount of reading to be performed each day; but all are requested to make special efforts to go over the ground assigned to the first year. It is hoped, also, that the books will be perused with great care and much study, instead of being read with that careless inattention which would characterize those whose only anxiety it was to get over the ground marked out. While it would be impossible, as a general rule, on account of the press of business during the time of camp-meetings, to institute a thorough examination of the ministers respecting the contents of the books read, and while it is not thought best to establish an iron rule to be carried out inflexibly under all circumstances, it is nevertheless desirable that each minister should be so far questioned that the committee may be satisfied that he has endeavored, as far as possible, to carry out the suggestions of the General Conference in this matter.

So far as the utility of the scheme is concerned, it can hardly be necessary to argue at this time. The plan is not a new one, but has been discussed frequently, and several ineffectual attempts have been made in time past to provide something of the kind. All will readily discover the fact that it would be impossible for any minister lacking in general intelligence to feed the flock of Christ. The duties of his office are so varied and so numerous that some one has well said that the minister should know all things. By him, history, science, literature, and the arts can all be utilized, either in his relation of spiritual instructor or general counselor of those who are placed under his charge. It may be true that he could do his work after a fashion with nothing but the Bible in his hands. He could do it much better, however, with the Bible and all the other helps which can be obtained from various sources. Should he attempt to preach continually, without reading, his discourses would necessarily be characterized by a sameness which would become exceedingly disagreeable. In fact, his style would inevitably lack that freshness and force which can only be obtained by a constant increase of arguments and illustrations newly drawn from a variety of sources of knowledge. In fine, the Bible itself cannot be understood in all its parts without a general knowledge of history and an understanding of those critical writings which wise and good men have for centuries past been contributing to the general stock of Biblical literature. These things being true, it becomes in the highest degree important that every denomination should see to it that the ministry should be educated in such a manner as to make their life-work as successful as possible. In accom-

plishing that work, the greatest obstacles which lie in the way of success will generally be found either in the natural indolence of the ministers themselves, or in lack of method, on their part, in the work under consideration, or ignorance respecting the names and character of the books which they ought to consult. Sedentary habits and in-door life are apt to beget a listlessness which inclines one to fritter away his time in absolute inactivity, unless some corrective be applied. To obviate this difficulty and the one respecting method, the course of reading is made sufficiently extensive to render it necessary that a stated amount of time should be devoted to it each day. When this is done, one will be surprised at the close of the year to see how much ground he had been enabled to pass over in addition to the necessary labors of preaching, visiting, etc. He will also find that the reading itself has been invaluable to him while performing his usual labors in the desk and in the family circle.

Again, the time, which is so precious, should not be wasted in the reading of books which are either worthless in themselves or not adapted to the present wants of the minister. An effort has been made in the course prescribed to point out just those publications which each minister can read with great profit as he advances year by year in his ministerial life. To secure this end, the works placed in the list are generally such as men of long experience have found to be very valuable to them while acting in a similar capacity to that upon which the younger members of the profession are entering.

It is to be hoped that all will enter into the plan with a fixed determination to allow nothing on their part to interfere with its complete execution.

It is also to be hoped that those who have read a considerable number of the works prescribed in the first year, will not conclude that they are therefore excused from reading anything during that year except those works which they have not read heretofore; but that they will employ all their time to the best advantage, either in perusing books prescribed in other portions of the general course, or others which their present needs may suggest to them.

Allegan, Mich.

THE SABBATH AND ITS OPPOSERS.

BY ELD. J. O. CORLISS.

NEARLY every writer upon the Sabbath question who argues in favor of first-day observance, has a theory of his own, regardless of established church tenets. Some of these positions, too, are decidedly novel, and somewhat ingenious, though generally very loosely constructed. It has long since been seen and acknowledged by many who oppose the observance of the seventh day that the New Testament affords no direct proof of a change of the Sabbath, and in order to give the appearance of divine sanction to an old custom, every imaginable device is employed to produce a plausible theory, and thus set at rest those whose attention may have been called to an investigation of the subject.

Some, in their eagerness to be heard in the matter, first vociferously denounce the rank and file of seventh-day exponents as exceedingly ignorant, and fanatical in the extreme. But in the display of their own enlarged talents they sometimes, upon this subject at least, betray damaging weakness.

I recently saw an article on the subject of the Sabbath in the *Christian Advocate*, wherein some of these defects were plainly visible. After asking the question, Does God now require that violators of the Jewish Sabbath be put to death? the writer says, "No sane person contends for this; yet the divine law and its penalty must be co-existent. If the penalty is obsolete, so is its law."

No one who reads such a statement can fail to understand its import; for certainly it is plain to be seen that the argument is just this and nothing more, that because God does not require men who now violate the Sabbath to be immedi-

ately taken out and killed, the law enforcing its observance has been abolished. But does such a conclusion necessarily follow? We think the writer of the article referred to will not admit such reasoning generally. Does he not teach it to be just as wrong now as in the days of Moses to lie, steal, swear, or to dishonor parents? Yet these are only violations of the same law that enforced the observance of the seventh day, and the offender's life paid the penalty for these offenses as surely as for violating the Sabbath commandment. See Lev. 24:16; Deut. 21:18; Josh. 7:11, 21, 25.

Now, because the Lord does not in this dispensation inflict the same penalty, shall we say that the law prohibiting such things has been abolished? To use the language of the *Advocate*, "No sane person contends for this." Why not be consistent, then, and admit the same process of reasoning in favor of the binding observance of the seventh day, that we use to enforce other precepts of the same law?

But we are constrained to believe that even the *Advocate* will admit the above process of reasoning when trying to enforce the observance of Sunday in the church of which it is the organ. Has it not frequently appealed to its readers to have a high regard for what it is pleased to term the Lord's day? And in all these appeals has it not set forth that the Sunday-breaker is as certainly doomed as the thief and liar? From whence, then, arise all these inconsistencies?

How easy to see that the same arguments that make men responsible now for taking God's name in vain, and for worshiping false gods, make them responsible also for the violation of the fourth commandment. And the very same reasoning exactly that others employ to induce men to keep nine of the commandments, as originally given, Seventh-day Adventists use to induce the world to see the necessity of keeping the entire ten as they were first written by the finger of God.

"But," says the *Advocate*, "the Saturday Sabbath was classed with the abolished feasts under the name of 'holy convocations,' 'feasts of the Lord' (Lev. 23:1, 4, 37). This classification requires that the Saturday Sabbath be a dispensation Sabbath; otherwise, the Sabbath institution itself is fatally involved." If this be true, then of course with the dispensation ended that Sabbath, and the law enforcing it became "obsolete." "Yes," says the Sunday advocate, "and we now have the glorious Christian Sabbath with all its privileges, which far surpasses that old rigid Jewish Sabbath that the law enforced."

But hold, my friend, where do you find the authority in the New Testament for another Sabbath? With all the authority of Sinai's thunder, the seventh day was enforced, and you often state, in order to give weight to your arguments, that the New Testament never alludes to the Sabbath only incidentally. Then where is it proclaimed, and by what law is it enforced, that the Christian world shall now observe the first day of the week?

Admitting the statement to be true that the seventh-day Sabbath expired by limitation, shall we not, till another is plainly pointed out in the Bible, conclude that there is no Sabbath in this dispensation? This would be the only legitimate conclusion of such reasoning. But we believe there is something better than this. The *Advocate* has been altogether too hasty in classing the Sabbath of the Lord, enforced by the fourth commandment, with the typical Sabbaths of Lev. 23. It is true that certain annual feasts, held on certain days of the month regardless of the day of week, were called sabbaths, because no servile work was to be done on those days. But the Lord, in instructing Moses with reference to them, was very careful to make a distinction between them and his own weekly rest-day. Thus, after enumerating these days and the order to be maintained in their observance, he distinctly says that these shall be regarded "besides the Sabbaths of the Lord." Verse 28.

The Saturday Sabbath, then, was not classed with the abolished feasts, but, in the very chapter cited by the *Advocate*, was distinctly sepa-

rated from them by the command of God, which fact the author of the statement under review might easily have seen had he read the chapter carefully.

Thus, instead of being left to wander through uncertainties to find a position on the Sabbath question, the word of God gives clear and unmistakable bearings by which we may be guided in all our decisions relative to the duties imposed by him on his people.

CONCERNING DIAMONDS.

DRESDEN exhibits to all its visitors two extraordinary collections. One is the collection of pictures in the "Zwinger" galleries, which contain, among other treasures, Raffiello's "Sistine Madonna;" the other is the celebrated collection of work in gold and silver and rare jewelries in the "Green Vault" under the royal palace. I spent an hour last summer in this latter temple of varieties. The saddest object in the collection was the regalia of poor Poland—which had been torn limb from limb by Russia, Austria, and Prussia—and these crowns and scepters are the only melancholy memorials of the dead kingdom. The next room is blazing with enough gorgeous and glittering gems to make a Fifth avenue bell run wild with envy. In one case, the guard showed me an onyx seven inches in length, the largest in the world. Another case contained magnificent rubies and emeralds. But the cynosure that attracts all eyes is the large upright case that is blazing with swords, buckles, bows, and rings set with diamonds. One jewel, of a greenish tint, weighs over five ounces. Beside it is a bow for a lady's dress that is set with six hundred and sixty-two diamonds! The estimated value of the gorgeous gewgaws in this Green Vault is about five millions of dollars.

After I had walked around the apartment with its bewildering blaze of brilliants, I thought of Dr. Johnson's solemn words to Garrick, when the great actor showed him his luxurious furniture: "David, these are the things that make death-beds terrible!" The man or the woman who has no other treasures than such baubles may well dread to leave them, and dread still more to meet the "reckoning" for their stewardship in the last great day. A diamond has no luster in the eyes of the dying. "Your country is not old enough yet to show such treasures as these," said one of the attendants to me. I could have told him that my countrymen, with their rapid increase of wealth, are purchasing vast quantities of such luxurious trinkets. I could also have told him that among the purchasers of costly ornaments of person and of dwelling were immense numbers who "profess and call themselves Christians." The sums of money bestowed on missions and other Christian charities do not even begin to increase in comparison with the increase of investments in jewelries and other costly objects of personal display. With the growth of extravagance in dress and equipage, there is no corresponding advance in Christian benevolence.

It is a sin for one whose soul is redeemed by Jesus Christ to lavish the money God intrusts to him or her on extravagant ornamentations, especially when such outlay scrimps the gifts made to benevolent objects. The saddest part of it is that Christians cheat themselves so egregiously when they think to buy happiness by pandering to the lust of the eye and the pride of life. They pay dear for an utter disappointment, and rob God "into the bargain." No luxury is sweeter to a healthy, Christ-loving heart than the use of money in feeding hungry bodies or minds, or in bestowing the bread of life on perishing souls. I envy such stewards of the Lord as Arthur Tappan, or Ripley Cobb, or William E. Dodge, or Christopher Robert, or Henry Durant, when they come up to their award on the day of Judgment. What jewels of light will glitter in their crowns! "Ye did it unto me" will be a diadem in itself.

Last summer I came upon a striking illustration of the difference between the value of jewels used for self and of jewels used for the

Lord. The Dresden Green Vault was a show-shop of the "god of this world." When I reached Stockholm, I was greatly interested in visiting the palace, not so much for its own sake as because it is the abode of a truly royal family. The king, Oscar II., is a noble and upright sovereign, and his queen, Sophia Wilhelmina, exemplary Christian. The king's only daughter, the Princess Eugenie, is one of the most remarkable women in Europe, and her name ought to be more familiar to all Christian people in America.

She inherited an immense fortune from her grandparents, and being unmarried, she had strong temptation to expend much of it in personal luxury; but, like Mary, she has "chosen the better part." A most devout and enthusiastic Christian, she has consecrated her time and wealth and personal efforts to the erection of hospitals and to the spread of the gospel among her destitute countrymen. No one in Sweden contributes so largely to Home Missions as the Lapps and Norwegians as the Princess Eugenie. She spends her summers at a villa called "Fridhem," or the Home of Peace. Around it she has reared asylums for orphan children, beautified the grounds with trees, walks, and flowers. She is the directress of several societies for providing employment for poor women, has opened schools for destitute girls; on Sabbath she has an evangelical service at her villa for her many guests and neighbors. During Miss Sarah Smiley's "gospel visit" to Sweden, the princess gave effective assistance to public meetings, and sent for our countrymen to visit her often at the palace.

When the Princess Eugenie built her home, she found her ready funds inadequate; so she sold her jewels to finish and furnish the building. One day she visited the hospital, and tears of gratitude rolled down the cheeks of a poor invalid as she came to his bedside. The happy princess was so melted by his tears that she exclaimed, "Ah, now I see my diamonds again!" Wonderfully had the jewels, which had once been mere baubles, become transformed into priceless gems of gratitude. The homely features of the princess kindled with holy joy. Her diamonds were brightened by the smile of her approving Lord. Verily is no gem so precious as when it bears the "image and superscription" of Christ, and no jewelry so lustreful as when it is taken from self and given to the Saviour. I leave my readers to compare the diamond exhibitions of Dresden and of Stockholm, and learn for themselves in what kind of caskets to put their jewels.—T. L. Cuyler,

NOT A DAY LOST.

THE following item respecting the loss of time and derangement of reckoning, showing how possible it is, and has been, for any such thing to occur, appeared in the REVIEW in 1873. Our old readers will not object to seeing it, and all our new readers will be pleased to have the privilege of reading it:—

While traveling the other day, I had the fortune to fall in company with a party of the United States Exploring Expedition. Among these was Dr. F. Kampf, astronomer. He has traveled and taken observations over Europe and Asia, is now making observations in Africa in the employ of our government, and is to be sent to Japan by the same authority.

Improving the opportunity, I had a long talk with him concerning the probability of any one day, more or less, having been lost in our reckoning for the last twenty-five hundred years. He laughed at the idea, and said it was impossible from the well-known fact that astronomical calculations of eclipses exactly coincided with the dates of recorded eclipses for at least five hundred years past. He gave as an example an eclipse recorded on the day of the battle at Salamis, B. C. 480, and others. By running the eclipses back to this one, showing our record of time since that date is correct.

with regard to reckoning days and nights from the north pole when it is dark and the sun is not to be seen for weeks together. He said that the time of day or night could be told as easily as correctly by the position of the stars as the sun if it were shining. At my request, he wrote me the following letter, covering both these points:—

“OGDEN, UTAH, SEPT. 24, 1873.

ELD. D. M. CANRIGHT: Back computations of the sun give the year right. Since Lemæus, there cannot be one day lost, because equinoxes and those composed now back that time agree. A change or loss of one minute would be found out in this way.

By observations of the stars, the time can be found out at any time, day or night. Knowing the time at which any star ought to be in the meridian, we find the difference between noon and the observing time, or the local time. Stars being visible in the daytime and at night, on all parts of the earth, it is possible to determine the time without seeing the sun.

“Signed, DR. F. KAMPE,
Astronomer of the U. S. corps of Engineers.”

Though we all knew these facts before, yet I am glad to obtain a direct statement of them from so high authority. I give them in the REVIEW, that others may use them if they have occasion.
D. M. CANRIGHT.

The Sermon.

Charge thee therefore, before God, and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and his kingdom: *—2 Tim. 4:1, 2.*

THE TWO COVENANTS.

BY ELD. W. H. LITTLEJOHN.

(Continued.)

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 your 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 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 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.*

INCIDENTAL PROOFS THAT THERE WERE PROMISES AS WELL AS CONDITIONS IN THE FIRST COVENANT.

HAVING demonstrated now from the history of its enactment that the first covenant had in it promises which were based upon the condition of obedience to the ten commandments—or all which God might require—it will be proper to present a few incidental proofs gathered from different parts of the Bible in confirmation of the theory that it did contain promises as well as conditions.

In Heb. 8:6, where the apostle is contrasting the ministry of Christ with that of the Levitical priesthood, he says that that of Christ was more excellent than that of the Levitical priesthood, “by much also he is the mediator of a better covenant, which was established upon better promises.” The import of the foregoing is unmistakable. The covenants contrasted are the old and the new one. The promises of the latter are said to be better than those of the former; but that could not be true if the former was made up merely of the ten commandments and had no promises whatever. Thus it is proved that the first covenant had in it both promises and conditions; in other words, that it was a covenant in the primary sense of the word.

In Jer. 11:3, 4, we read as follows: “And say unto them, Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according

to all which I command you; so shall ye be my people, and I will be your God.” The identification of the covenant mentioned in the above with what we term the first covenant, is complete. It was made with the Hebrew people when the Lord brought them out of Egypt. This being the case, we are again forced to the conclusion that the first covenant contained promises which were conditioned upon obedience to all which the Lord might require.

INCIDENTAL PROOFS THAT THE PEOPLE PROMISED TO PERFORM ALL THAT THE LORD REQUIRED.

Having learned by these incidental references that the Bible teaches that God, at least, made certain promises which entered into the first covenant, we now inquire as to whether there is any incidental evidence that the people also promised to perform that which the Lord required. In Jer. 31:31-33, where the new covenant is promised, it is intimated that the people had broken the first covenant, and that such action on their part rendered the formation of a new one necessary. But we submit that this reasoning would not be valid if God's original covenant was not based upon a promise, either implied or expressed, on the part of the people, to do or refrain from doing something either commanded or forbidden. That such a conclusion would be sound is proved by the wording of Heb. 8:8, 9, where the apostle states, in substance, that God found fault with the Hebrew people, and regarded them not, because they refused to continue in his covenant (the first covenant). Placing this statement alongside of the promise of the people, which we have given above in the history of the formation of the covenant, “to do all that the Lord had spoken,” the conclusion is inevitable that the reference is to the promise which they made in that particular. In fine, the word “continue” implies that they did, for a time, comply with the condition laid down; but such compliance was in and of itself a promise of continued obedience. Were it not so, God would not have made the failure to continue to conform to the terms of the covenant the basis of the necessity for a new covenant.

THE TEN COMMANDMENTS NOT THE FIRST COVENANT.

Now that we have shown from general principles and from Bible history that the first covenant was a covenant in the primary sense of the word,—i.e., a mutual agreement to do certain things in consideration of certain promises made,—it is time to prove from arguments drawn from a variety of Scripture facts that the ten commandments could not have constituted the whole of the first covenant. In order to accomplish that end, the following suggestions are offered:—

1. As already stated, the ten commandments contain no mutual promises whatever. This being true, they come short, in that particular, of constituting the first covenant; since we have proved that it did contain promises.

2. The covenant was made concerning them; Ex. 24:8; but that concerning which a thing is made cannot be the thing itself.

3. The covenant possessed the tables of the law; Heb. 9:1-4; but the thing possessed cannot be the same as that to which it belongs.

4. The people destroyed the first covenant by disobedience, Heb. 8:8, 9. Though disobedience to the law might cause the destruction of the offender, yet it could not result in the destruction of the law itself.

5. The first covenant was faulty, Heb. 8:6, 7; but the law of God is perfect. Ps. 19:7-11; 111:7, 8.

6. The first covenant waxed old and vanished away, Heb. 8:13; but the law was incorporated into the new covenant. Jer. 31:31-33.

7. Christ, the mediator of the new covenant, enforces the law; Matt. 5:17-19; Rom. 3:31, 19, 20; 1. John 3:4-9; but it cannot be true, as stated in Matt. 5:17 and Rom. 3:31, that Christ did not come to destroy the law, and that the gospel establishes it, if the law constituted the old covenant; for Christ certainly did come to

destroy the old covenant and did not establish the same, as all will admit.

8. Paul discriminates between the covenants and the law in Rom. 9:4, where he says that the covenants and the giving of the law pertain to the Israelites; since he would not have mentioned both if they were identical.

9. The Gentiles by nature have the law, but were not in the covenant. Rom. 2:14, 15.

THE CONSEQUENCES OF THE TWO THEORIES.

Now that we have demonstrated that the ten commandments were not the first covenant, we have, of course, refuted all the arguments drawn from the theory that they were such a covenant. Those arguments were expressed in the following syllogism: 1. the ten commandments were the first covenant: 2. the first covenant was abolished; 3. therefore we are under no obligation to keep the ten commandments as a code.

The real object, of course, of this line of argument, as a whole, is to release observers of the first day of the week from the necessity of keeping the seventh-day Sabbath. This is made clear by the fact that practically they admit the obligation of the other nine commandments in this dispensation. We repeat, We need not stop here to show the fallacy of an inference which rests upon the hypothesis that all the ten commandments were abolished and then nine of them re-enacted for the purpose of getting rid of the fourth; since such a process would be unnatural, and since we have shown that the whole theory that the ten commandments constituted the first covenant was a mistake from beginning to end.

THE TEN COMMANDMENTS INCORPORATED INTO THE NEW COVENANT AS A PART OF ITS CONDITIONS.

We pass, therefore, to show that if our view of the question is correct, i.e., that the ten commandments were simply the condition of the first covenant, and not the covenant itself, it is not impossible that they should be incorporated into the new covenant as a part of its conditions also. To illustrate: As we have seen that a covenant is a contract, bargain, mutual agreement, etc., suppose that A and B make a covenant, or bargain, in reference to the clearing of ten acres of land, as follows: A agrees to clear the land for \$100, and B agrees to give him the \$100, provided he will do so. This is the first bargain that they make in reference to the matter. Time passes; A enters upon the work, gets discouraged, making up his mind that the labor is worth more than the contract price calls for, and so refuses to carry out the bargain. B, still anxious to have the land cleared, finally offers him \$150 if he will do that work for him. A at last consents, and a second covenant, or bargain, is entered into, wherein the clearing of the identical ten acres of land still remains a condition in the second covenant, as it had been in the first, which A had broken by non-compliance with its terms.

Here the reader will see that it is possible that there should be two covenants wherein one of the principal conditions is the same in both. Having learned this fact, all that is necessary now is to furnish the evidence from the Scriptures that the law of God, or ten commandments, which constituted the conditions of the first covenant, has actually been brought over into the new covenant and embodied in its conditions; and all of our difficulties will be removed. To accomplish this end, we call attention first to Jer. 31:31-33: “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.” A glance at the wording will show that the law of God is to have a place in the new covenant; since it is stated, in so

many words, that God "will put it in their inward parts, and write it in their hearts."

The only question remaining relates to the identity of the law spoken of with the ten commandments. It will be agreed to by all that the law in question is not the ceremonial, or Mosaic law. It will also be agreed to, that the ten commandments were, at the time that Jeremiah wrote, in the highest sense the law of God, and consequently that, if he referred to a law then in existence, his reference was to the decalogue. In order, therefore, to evade the conclusion that the ten commandments were the law of God of which he makes mention, it will be necessary to show that he spoke prophetically of a new law which was to become the law of God under the new dispensation. Such a showing cannot be made, as we propose now to prove. Now let the reader bear in mind that Jeremiah is talking about that which is to be the law of God in the new dispensation. Remembering that, we inquire, What law has God in this dispensation which may be styled peculiarly *his own*, unless it be the code of ten commandments? That they still wear that distinguished title, we propose to demonstrate as follows:—

THE TEN COMMANDMENTS THE LAW OF GOD IN THE NEW TESTAMENT.

(a.) They are so styled in the gospels. In Matt. 5:17, 19, Christ, after having declared that he had not come to destroy the law or the prophets, employs the following words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Reasoning from this statement as a premise, he proceeds: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of Heaven." The kingdom of Heaven here alluded to is evidently that kingdom which both he and John announced to be at hand; *i. e.*, the present gospel dispensation. According to that view, the law of God spoken of in the connection as "these least commandments" is to be honored by Christians clear down to the time that the earth shall pass away. 2 Pet. 3:10-13. To make ourselves sure that we are right in this, we have only to prove that the commandments mentioned as these "least commandments" are the decalogue. The proof of that fact can be found in the immediate connection where, in verses 21 and 27, he speaks of murder and adultery, both of which are forbidden by the ten commandments.

(b.) In James 2:8-12 it is said that if we fulfill the royal law according to the scripture, "Thou shalt love thy neighbor as thyself," we do well. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Let it be observed here that it is stated that they who are respecters of persons "commit sin, and are convinced of the law as transgressors." Now a law, to convince of sin, must be in force. What law is it, then, we inquire, which James thus recognizes? Unquestionably it is the royal law, for so he styled it; but what law would merit that title more fully than the law of God, or the ten commandments? To make it certain that it is the decalogue to which he refers, and that the royal law is the law of God, it is only necessary to call attention to the fact that the pronoun "he," employed in the expression, "He that said, 'Do not commit adultery, said also, Do not kill,'" must refer to God as the author of the royal law, and the royal law itself must be the ten commandments, since the words, "Thou shalt not kill," and "Thou shalt not commit adultery," are the sixth and seventh commandments of the decalogue.

(c.) The apostle Paul in Rom. 7:7 recognizes the existence of the law of God, and identifies it

by a reference to the commandment against coveting. In verse 7 we read, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." Following his line of argument till we come to verse 14, we find him speaking of this same law which condemns covetousness as being "spiritual," in the following words: "For we know that the law is spiritual; but I am carnal, sold under sin." Passing forward still along the same line of thought, he alludes to the same law he has been speaking of in the connection as the law of God. Here are his words: "For I delight in the law of God after the inward man." Bringing the foregoing facts together, we perceive that in the mind of the great apostle that law which slew him was the law which contained the commandment against covetousness; in other words, the ten commandments; since the last of them forbids the coveting of "anything that is thy neighbor's." See also the following, Rom. 2:12-16; 3:19, 20; 8:5-8; 1 Cor. 15:56; James 1:25; Eph. 6:1-3; Rev. 12:17; 14:12; 22:14; Matt. 5:17-19; 15:1-9; 19:16-19; Rom. 4:15.

The foregoing citations are sufficient to prove beyond dispute that God has a law in this dispensation, and that it is the one written by his own finger, spoken by his own mouth, and that it was the one which constituted the conditions of the first covenant. It follows, therefore, that this must be the same law to which Jeremiah alludes in connection with the new covenant in Jer. 31:31-33, since it will hardly be urged that God has two laws in this dispensation, one of which is, and the other is not, embodied in the new covenant.

Thus we have demonstrated by another line of argument the folly of the theory that the ten commandments are not binding at the present time, because they were the first covenant and as such were abolished; since we have made it clear, from the very terms of the new covenant itself, that the law of God, or the decalogue, occupies a most prominent position in the new covenant.

Before leaving this branch of the subject, it may be well to call attention to the fact that Jeremiah says that the Lord will place his laws in the minds of his people and write them in their hearts, and that, in perfect harmony with this statement, we find Paul declaring, in Rom. 7:22, that he delights in the law of God after the inward man, and in verse 25 of the same chapter, that with the mind he served the law of God. By these expressions the great apostle, after having proved the perpetuity of the law of ten commandments—renders it certain that he not only gave an intellectual assent to the fact that the law was "holy, just, and good;" but, also, that it had a large place in his heart; as indeed it was necessary that it should have in order that he might have a share in the benefits of the new covenant.

The beloved apostle John, in harmony with the teachings of his great compeer, as quoted above, makes the following declaration in 1 John 5:2, 3: "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." The teaching of these words is almost identical with that of Paul in Romans 7; since they contain a high encomium upon the commandments of God, and represent their observance as the legitimate fruit of the love of God; *i. e.*, they make it evident that the heart which is filled with the love of God will also love his commandments.

(Concluded in next number.)

—Learn of me, says the Master; and as the scholar who would be a good penman keeps his eye on the copy, so the Christian must keep his eye on the divine Model.

—A word of kindness is seldom spoken in vain—it is a seed which, even dropped by chance, springs up a flower.

The Family Circle.

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

SPEAK SOFTLY.

SPEAK softly, gently ever!
There is no wiser part;
For harsh words pierce like steel
The yearning, loving heart.
As gems reflect in brightness
Every fitting beam,
Let words reflect in kindness
Love's sunny, love-lit gleam.

Speak softly, gently ever!
There is no better plan,
For angry words can never
Effect what kind ones can;
For, oh! a soft word spoken
May move the stubborn soul,
That still would prove defiant
Should words in thunder roll.

Speak softly, gently ever!
Words breathing naught save love!
And soon our blighted Eden
Will bloom as realms above!
For faith and fond affection
In true love knot entwined,
With firmer cords than tempered steel
Each happy heart can bind.

A VICTORY OF LOVE.

It was a glorious victory; and in it both quered and conqueror were heroes. A man was the conqueror, and the little child the quered. The boundaries of the surrent kingdom are only to be measured by the boundaries of the life of human souls; and upon joy of this kingdom both conquered and quered entered together, to dwell therein for after this glorious victory.

The battle began, like all battles since world was created, in a little thing.

The child was tearing up paper and scattering it on the floor. The mother said, not dreaming of provoking any contest with her usually obedient little son,—

"Don't do that, Charlie. It makes a litter on the floor. Put the pieces on the table."

Just at that minute, in Charlie's mind the whole gist of the pleasure of tearing up happened to lie in the scattering of the pieces on the floor after they were torn. So he kept tearing up more paper and scattering the pieces on the floor, as if he had not even heard mother's request.

"Very well, dear," she said, presently, "do that, you'll have them all to pick up now; and that will be a great deal of trouble."

Then, being a wise mother, she said no more. Charlie was four years old, and understood guage as well as anybody in the house.

Before long he was tired of tearing up and went to playing with something else. Not before he had strewn one corner of the very floor thick with the bits of paper.

"You'd better pick the paper up now, lie," said his mother. "Get that all cleared before you take out any more things."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will," replied the mother, ignoring the precise form of his declaration. "You know you always pick up bits of paper when you throw them on the floor. You like to have mamma or Sarah take their time to do it when they are so busy. You pick up ever so many things yesterday, to save mamma time, so that she could finish mending the things before dark; don't you remember?"

"I shan't pick it up!" said Charlie.

Still wisely ignoring the belligerent tone the mother said, lightly,—

"Well, if you'd rather not pick them up at dinner-time, it isn't any matter; only don't scatter them all over the floor. You can pick them up easier if they are all in the corner together."

"I shan't pick it up!" said Charlie.

"Oh, yes, you will, dearie," replied the mother. "You always do. You know that's the rule."

There's no hurry about it. You can do it just before we go down to dinner."

Charlie made no answer. His mother, being busy, did not notice him particularly, and did not see the look of dogged defiance which was slowly settling down on his sunny face, like a dark cloud on a beautiful blue sky. She was greatly startled, therefore, an hour or two later, saying to him, pleasantly, "Now, Charlie, it's about dinner-time. Hurry and pick up the paper, so as to be ready to go down to dinner with mamma," to hear the answer, in a most unmistakably rebellious voice,—

"I won't!"

The crisis had come. The battle had been opened unawares to the commander. It was a great pity; but now it must be fought.

"Why, what does my little boy mean by speaking like that? Charlie must never say that word to his mamma. Charlie must pick up the paper," said the mother.

"Charlie won't! I ain't going to!" was the answer, short, sullen, defiant.

How mysteriously these sharp skirmishes between human beings begin; between parent and child, friend and friend, lover and lover. One minute peace, affection, harmony, blessedness, no thought of contention, no dream of paining or antagonizing; and the next—nay, the next second—a word has been spoken, and another word has been answered; a variance has begun; contention has been started; pain, resentment, indignation, accusing, contradicting, defending—all the misery of a quarrel is upon them. We can never learn to be careful enough to "leave off strife before it be meddled with." Especially is this true of mothers and children. Nine-tenths of the contests between them, from which come so much suffering and often so much real harm and hardening to the child's nature, might be avoided if this text were continually present in the mother's mind.

"Charlie," said his mother, now very firmly, "you must pick up the paper; and you cannot go down to dinner unless you do."

Charlie did not care. He had made up his mind not to pick up that paper, and he chose to give up the pleasure of going down to dinner rather than abandon this perverse purpose of his little heart.

So she left him, and went down to dinner. His dinner was sent up to him, and he ate it, no doubt, with relish, and a vague sense of being engaged in a grand enterprise. It is impossible not to sympathize with these dear little men and women when they set up their young wills bravely, and hold out so long, leading forlorn hopes against our superior strength and authority. The very virtues which are going to be their salvation and the mainspring of all their usefulness in after life, are so apt to take in childhood the semblance of faults, and to be all passed together under one general head of "Naughtiness."

We still read, now and then, of parents who believe it their duty to "break" children's wills. When the difference between will and willfulness is clearly apprehended, we shall see that in all judicious rebuking and controlling of the latter, we strengthen the former, as is most perfectly illustrated by the battle whose course we are now telling.

When tea-time came, Charlie again had the alternative set before him of picking up the paper or being left to take his supper alone in the nursery. He understood clearly now that he would not go out of the nursery until he had picked up that paper, and undoubtedly he had, in his own childish fashion, resolved that he would stay in the nursery always. He was immovable. He said very little; made little or no reply to all the reasoning brought to bear on him; but pick up the paper he would not.

He had two brothers older than himself, one eight and the other ten. Their three beds were side by side in the nursery, and very dearly the two older boys loved their little "baby brother," who still seemed. Vainly they too tried to induce him to yield.

When night came, they all went to bed, with

the nursery floor still strewn with the miserable little shreds of paper which had made all this trouble; Charlie slept as sound as any tired warrior on a battle-field when an armistice had been proclaimed for the night.

"He'll pick it up in the morning," had been everybody's thought and expectation. The child had never been willful or disobedient before. He was sunny, light-hearted, affectionate, impulsive; naughty enough to prove himself human, sometimes, but, in the main, a singularly sweet-tempered, happy little fellow.

Everybody's thought and expectations were mistaken. Charlie got up as dogged as he went to bed; if possible, more so. To all remarks on the subject of his duty in the matter of that paper, he had but one answer. He would not pick it up.

The day passed by. Everybody took a hand at talking with Charlie. One or two friends of his mother's, whom he liked, and who were fond of him, happened to call, and were told of the situation; and they talked with him. His father held him on his knee a long time, and talked with him about it. He assented to all that was said; admitted that he was a very naughty boy; but quietly and persistently, without any apparent ill-humor, maintained that he would not pick up the paper.

It was a very perplexing dilemma. Ninety-nine parents out of a hundred would have pushed the matter to a sharp crisis, and either by blows or violent measures of some sort, have arbitrarily compelled the technical act of obedience. But these parents were wiser and more patient. They waited for the child to conquer himself.

On the afternoon of this day, his playthings were taken from him, and he was told that while he was so naughty a boy he could not be allowed to play with them. He did not apparently find himself at all disturbed by being without them; ran about cheerfully, looked out of the window, watched the different members of the family, and seemed contented.

On the second day, the blinds of the nursery were shut. His mother thought that perhaps the partial darkness and the loss of the outdoor sights, of which he was so fond, would subdue his spirits. He was left alone, also; but his indomitable will rose above all these discomforts. Through a crack in the blinds, one strong sunbeam streamed into the room, and in that the shining motes of dust were dancing up and down; this was a new sight to Charlie, and lasted him all day long; as often as his mother looked in at the door, she found him walking back and forth in it, across it, stretching his little hands into it, and trying to catch the motes; as pretty a picture as could be dreamed or painted, of a little golden-haired, blue-eyed child, playing in a sunbeam.

This day, also, a long, long day to the distressed mother, came to an end, and found Charlie unchanged. He was growing now used to the conditions; there was no sign or symptom about him of any yielding. On the morning of the fourth day, his mother, in despair, took him in her lap, and essayed once more to show him his conduct in its true light. She could produce no impression on him. She began to be seriously alarmed. What was to be the end of this contest? How long should it be allowed to go on? What was the next step to take? In her disheartenment and pain, she threw herself down on one of the beds in the nursery, and began in spite of herself to weep. At the first sound of her sobs, Charlie screamed and ran to her. "O mamma, mamma, don't you cry! I will be good. I will be good," and he burst into a violent fit of weeping, himself—the first tears he had shed—threw his arms around her, kissed her over and over, and would not leave her till she stopped crying and smiled. Then he flew to pick up the paper; the tears still rolling down his cheeks, and the penitent little voice repeating, "Don't you cry, mamma, don't you cry any more. I'll be a good boy. I'm a good boy now."

The battle was won,—won by love. What reason, fear, authority, all had failed to do, was done in a second by the might of the divine

principle of love; before the thought that his mother was suffering pain by reason of his naughtiness, all the perverse stubbornness in him melted as frost melts in the sun.

Some of the after results of this experience were profoundly interesting. Charlie had been taught very little about God, his parents holding peculiar views on this point. From the day of this battle the child began to talk about God in a way not at all to be explained by any instructions or knowledge he had received from his parents. He evidently associated in his mind some idea of his having been naughty to God as well as to his parents. "If I could go where God is," he said, "I'd like to see him; I'd hug him just as hard as I hug mamma. Would n't God let a good boy hug him?"

This was the first battle of Charlie's childhood, and the last. He is a big boy now, twelve years old; and there has never been another. If he had been whipped that first afternoon, and made to pick up that paper on the instant, without any real struggle with himself on his own individual ground, any real conquering of his own purpose by another higher, stronger purpose voluntarily brought into action, and given command, he would have had the fight all to go over again the very next time a similar point arose, and as often as similar points arose, until he became too old to be controlled by brute force from the outside.

The story is a true one, and it seems to me it is well worth being set as a parable of truth and wisdom in the hearts of all who hold in their hands the making or marring of the characters and the lives of little children.—*Christian Union*.

WHAT IT COSTS.

As a gentleman was walking in Regent's Park, London, he met a man whose only home was in the poor-house. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated as you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh, no, I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well I suppose for sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars per week for self-support.

"Let me tell you how much a gallon of whisky cost," said a judge after trying a case. "One gallon of whisky made two men murderers; it made two wives widows, and made eight children orphans."

Oh! it's a costly thing.—*Dr. Richard Newton*.

—A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

—Like too many sweets for the stomach, flattery ruins the digestion, and spoils the taste for plainer and more wholesome food. No one accustomed to it can take even exhortation with a good grace, while rebuke is an impertinence to be received as an insult and rejected as a falsehood.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 10, 1882.

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

THE CAUSE IN BATTLE CREEK.

SABBATHS, December 24 and 31, the church in Battle Creek were favored with discourses from Bro. Loughborough. On the occasion of the quarterly meeting, Jan. 7, 1882, Bro. Corliss spoke on the ordinances of the Lord's house, and the importance of walking therein blameless, as did Zacharias and Elizabeth of old. For two weeks past Bro. C. has been holding meetings evenings with the young people, assisted by Bro. Loughborough and others. Quite a good degree of interest has been manifested.

On the evening commencing the Sabbath, Jan. 6, the east vestry of the Tabernacle, which will seat over three hundred and fifty, was crowded to its utmost capacity. Some twenty-five have made a start to serve the Lord; ten of these reclaimed from a backslidden condition, and fifteen starting for the first time. On the Sabbath, Jan. 7, six of these were baptized, four of whom united with the Battle Creek church, and the remaining two are to unite with their home church in Iowa. Seven others also united with the church by letter, making a total addition of eleven. The church now numbers four hundred and ninety-four.

In the afternoon a general social-meeting was held, at which one hundred and fifty-two testimonies were borne in one hour and twelve minutes, thirty-seven more than had ever been borne before at one meeting in the Tabernacle.

In the evening the ordinances were celebrated; and we are happy to report a much larger attendance than for several quarters previous. On this occasion it was cheering to see the new converts engage in the exercises as earnestly as any.

As a whole, the day was as important and interesting a season as the church in Battle Creek has enjoyed for a long time. The work has moved forward without any excitement, but quietly and steadily. We trust that it will be permanent, and that much more abundant fruit may be seen in coming days.

HOW DOES THIS LOOK?

If the views of prophecy which we entertain are correct, it follows that the obligation resting upon us to circulate those works in which these views are taught, is infinitely greater than that pertaining to any other books whatever. Our sales of these works should be larger year by year, and their circulation more extensive; but those who have been watching the progress of the cause, cannot have failed to notice the painful fact that whereas the book sales reported each week through the REVIEW have frequently in years past, amounted to six or seven hundred dollars, they have latterly dwindled down to a sum which compared with that is utterly insignificant. It becomes, therefore, a question of most serious importance, What has led to this change? Either less has been done in the bookselling business, or those engaged in the work are selling more of the books of other publishers than of our own. And this latter supposition, strange as it may appear, seems to be the fact; for a brother testifies that to his certain knowledge, in his Conference, ten times more books have been sold by our people from other publishers, than from our own publishing houses.

Does this look right? What must be the result in the Conference aforesaid?

First, The time of those who should be circulating our own works is diverted to other channels.

Secondly, Money is drawn from our people to purchase these works which should be used in procuring and circulating our own.

Thirdly, Time will be taken in the perusal of those works which should be given to the study of present truth.

Fourthly, And when the work is all done, how much has it contributed toward preparing a people for the coming of the Lord? These remarks do not of course refer to the few works which are calculated to aid in the understanding of the Scriptures.

We are assured that we are not doing one-twentieth part of what we ought to do in fulfilling our legitimate mission of spreading abroad the light that has been given to us among our fellow-men. What, then, shall we say of that policy which would divert nine-tenths of this one-twentieth to other channels, thus placing us in the attitude of doing only one two-hundredth of what we ought to do?

We have a mission, or we have not; and if we have such a mission as we suppose to be committed unto us, it involves an immense work; it demands all our time, our energies, and our means. We have none to be dissipated in any general way, or in any unproductive channels. Is not here an evil that should be corrected, and that speedily? The greatest element of strength in our offices of publication is involved in the sale of our books; and if this is cut off, then they are financially seriously crippled. Facilities have been provided for the accomplishment of a large publishing work, and these are none too great to meet the demands of the message we have to give when it shall become that power in the land which we believe it is destined to be; and even now they would be largely used if all our efforts were turned in that direction. But as it is, many of these facilities are wearing themselves out in the accomplishment of job-work, while our brethren are expending their efforts on that which is not a legitimate part of the mission committed to our trust.

Thus there is derangement of the work in all departments. This must be remedied. What the remedy is, it is easy to see, and we trust that the friends of truth everywhere will soon be, if they are not now, ready to adopt it.

THEY UNDERSTAND IT.

THE Methodist Conferences recognize the importance of sustaining their periodicals and circulating broadcast their denominational literature. Preachers and other members work for their publications, and thus contribute largely to the strength of their system. On this point the *Christian Statesman* makes the following pertinent remarks:—

"Methodism has grown strong, among other means, by the boldness and vigor with which it has employed the press. Its great publishing houses, and its long list of official papers, bearing the same general name, are no more remarkable than the frankness and heartiness with which their preachers and other official members work for their publications. We quote the following from the Pastoral Address adopted at one of their recent Conferences: 'Some representatives of the noble family of *Advocates* ought to find its way into every household. These weekly messengers, in their power for good, are next to the spoken word. Let us pray daily for the servants of the church, the editors of these papers, who from silent pulpits send forth their unspoken sermons to so many grateful readers. 'Their words have gone forth unto the ends of the world.'"

While this contains no new lesson for our people, the fact that others see the value of this policy, that they so steadily and persistently follow

it, and reap from it such marvelous benefits, ought to quicken us to more vigorous efforts in this rection.

We not only solicit an interest in the prayers of all the readers of these pages, but ask that active co-operation which they are able to give.

THE REASON WHY.

A CORRESPONDENT accompanies some fresh queries to this Office with the question, "Why former questions still unanswered?" The answer is easy. It is simply because a thousand inquiries can ask questions faster than one person can answer them. We have frequently proposed to have assistance in the work of replying to correspondents, but the answer has generally been, "We wish your opinion." Hence the work has been limited to the slow disposal of one instead of the quick work of the many. We are glad to receive queries from our correspondents, and will do the best we can as to promptness and explicitness in replies. Meanwhile we have a suggestion to make: Do not present more than two or three queries at any one time, and let these be confined to some well-defined point. Sometimes a correspondent will ask us on the same page to explain the 38th and 39th of Ezekiel, the 14th of Zechariah, a few chapters in Isaiah, Job, or Jeremiah, and thus lay out enough work to occupy several months. The fate of such questions is easily terminated. As with articles in the paper, so with questions. In the one case, the shorter and more concise they are, the more likely they are to be read; and in the other, the more likely they are to be answered.

THE SABBATH IN THE NEW EARTH.

It is cheering to know that the truth will triumph gloriously long after its enemies have ceased to be. "For as the new heavens and new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Who preserved Daniel in the lion's den and three worthies in the fiery furnace, will, in fulfillment of his declared purpose, vindicate every part of his down-trodden truth, and show to an intelligent universe that his prerogatives are not to be trifled with. Even the Sabbath, the best and most important of all divine institutions, will survive the more precious because of the trying ordeal through which it will have passed when its enemy shall have licked the dust.

As the two witnesses of the Apocalypse declared their testimony, clothed in sackcloth, for 1260 days, so has the holy Sabbath been in like manner oppressed and despised for even a greater length of time, and the days of its oppression are not yet ended. Its hottest battles yet remain to be fought. As the witnesses, after a long and severe conflict, were politically slain, so must the Sabbath in like manner be slain, and its dead body, for a brief space, lie unburied in the streets of the great city which may appropriately be called Sodom and Egypt, where also the most precious truths of the Bible have been rejected and crucified by professed followers of the meek and lowly Jesus.

When the Sabbath, the Lord's memorial, is destroyed, they that dwell upon the earth will rejoice and make merry, because this holy institution was a source of torment to them. But their rejoicing will soon cease; for the Spirit of life from God will enter into the Sabbath, and it will stand upon its feet, and great fear will fall upon those who see it. And the Sabbath will ascend up to Heaven in a cloud, and its enemies shall see it.

Of what avail are the decrees of men when

transvene the purposes of God? This controversy is not with men, it is with God. Those who array themselves against the Sabbath of the fourth commandment, seem not to understand the nature of the institution which they oppose. The controversy assumes tremendous proportions when the thing controverted is well understood.

Men may be honest in opposing the Sabbath, and doubtless are. But it is a blind honesty. There is no state more abhorrent in the sight of God than that of blindness, when the means of light and knowledge are not wanting. Men must be enlightened as well as honest, if they would succeed in any thing. A man may be proficient in learning and religion; he may be a doctor of divinity, and yet may not be enlightened in reference to some particular points of great moment. It has often been the case. Witness the Jewish phedrim and doctors of the law seeking the path of Christ.

From the nature of the case, the conclusion is to irresistible that those who oppose the Lord's Sabbath are actuated by an influence similar to that of those notable personages who, notwithstanding the distinction of their high office, were doing a most ignoble work. What can be more evident than that the law which contains the Sabbath was made the basis of two covenants, dominating the old and the new covenant?

The new covenant brings the people of God into closer relation to the law than did the old. The first writes the law on tables of stone, the second writes it in the heart. Some are willing to take a view of the law provided they may be permitted to leave out the fourth commandment. The law without the fourth commandment, which contains the Sabbath, is a law without any authority whatever. There is no signature or stamp of authority in the ten precepts outside of the fourth commandment. It is in the fourth commandment alone that the great truth is revealed that the God that made the heavens, the earth, and all things, is the author of the law.

If this view is correct, and we think that every candid student of the Bible will be constrained to acknowledge that it is, then it follows that to tamper with the fourth commandment, is virtually a direct attack upon the name and throne of the God of Heaven. And is not this the very thing that Paul refers to in writing to the Thessalonians? In speaking of the revelation of the man of sin, the Papacy, he says: "Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

Has the pope assumed the titles and prerogatives of God? All Protestants agree that he has. How has he done it? How, except by erasing from the law of God the divine signature and putting his own instead? And do not Protestants do the same thing when they reject the Lord's Sabbath, and keep the pope's Sunday? Do they even exceed the pope in effrontery when they do this without Scripture warrant, and then claim that they do it by direction of Christ and his apostles? Is not this a direct indorsement of the Pope against Jesus Christ in action, while, by profession it is the reverse. Wherein, we ask in all sincerity, has the Papacy done more to offend God than is done in all this?

The Papacy has not to my knowledge ever used a text of Scripture to prove the validity of Sunday as a Sabbath. Yet Protestants, in following the Papacy in direct opposition to the Bible, claim support from the Bible.

Should the Sunday universally and practically supersede the Sabbath (an event which in the very nature of things can never occur) then would it have gained his object, which has been to usurp the throne and government of Heaven and

earth. His efforts to effect this have been unremitting since the day of temptation in the garden of Eden.

It is thought by some, that as good men are engaged on both sides of the Sabbath controversy, in the mind of God it is a trivial matter whether the first day of the week or the seventh be observed as the Sabbath. But this argument has no weight when we consider that those who have been esteemed good men have been found on both sides of every great religious controversy. The reason is obvious. Truth is progressive. All good men do not receive light so as to take an advance step at the same time. Some will follow after, while others reject the light until the Spirit of God is grieved and they are left in darkness.

It is a truth worthy of consideration that Satan chooses to have his work done by those who are esteemed good. He does not employ common sinners to do his most important work. He prefers to deceive church-members and ministers of the gospel in such a manner, that they will do his work most zealously and skillfully while they verily think they are doing service to God.

And Satan has always succeeded in this, in a most wonderful manner. Prominent men in the churches, and not a few ministers of the gospel, have been found giving the entire weight of their influence and their office against every good work of reform that a merciful God has set on foot.

It was the influence of the church that crucified the Son of God. It was one of Christ's chosen apostles that betrayed him.

In the early history of the cause of temperance, there were thousands of ministers and laymen, and some whole churches, that were hostile to it in a high degree. Satan made a strong effort to get every good deacon on his side, and he had no small measure of success.

But when men became enlightened on the subject, they changed their minds, and at the present time we hear of no church-members opposed to temperance. The churches, North and South, were the chief support of American slavery for scores of years. To-day, a preponderance of ministerial influence stands directly in the way of the Sabbath reform.

But if men will become intelligent on the subject of the Sabbath, they must cease to be wise above what is written, and in humility and meekness submit to the teaching of the lowly Jesus.

ALBERT STONE.

IS IT RIGHT TO READ SECULAR PAPERS ON THE SABBATH?

WE do not say that there are no articles in secular papers the reading of which would not be contrary to the spirit of the Sabbath, and yet the tenor of secular papers is not in harmony with the spirit of true worship, or in any way calculated to elevate the thoughts to the great Creator. But we do have papers just adapted for Sabbath reading: 1. *The REVIEW AND HERALD*; 2. *The Signs of the Times*; 3. *The Youth's Instructor*, with its Bible Lessons, which all should learn; 4. *Good Health*; and we have also the "Spirit of Prophecy" and the Testimonies of the Spirit of God, which are greatly needed to enlighten the people in these closing moments of time. Then there are our denominational publications, with which all should become familiar. These occupy a position of importance which secular papers can never reach. This kind of reading matter will cultivate a spirit of devotion and of appreciation of the truth and of the time in which we live.

If individuals have become perfectly familiar with all our publications, understand all the points taught in "Spirit of Prophecy" and Testimonies, have read our weekly religious periodicals, have committed thoroughly the lessons in the *Instructor*,

and have devoted a proper amount of time to the study of the Scriptures, which stand first in all reading, and have some spare moments still left upon the Sabbath, we think they might be more profitably spent in prayerful meditation or administering consolation to some poor soul, than in reading secular papers.

S. N. HASKELL.

WHO WILL READ THE BIBLE THROUGH IN 1882?

It seems as though every person who believes the Bible to be the word of God ought to value it highly enough to read it through at least once in a lifetime. Yet it is a fact that there are thousands of professed Christians who have never done this. They have read the New Testament, the Psalms, and some other portions; but there is a large share of the Old Testament which they have never read at all. I know that they are suffering a great spiritual loss by this neglect, for some of the richest treasures of divine truth are in the historical books of the Old Testament. It seems like a plain case of real disrespect to God to so slight his revealed will as never to give it so much as even one careful reading.

A short time since, I put it to vote in one of our own churches as to how many had read the Bible through. I was sorry to find that fully one-half had never done it. Doubtless the same is true in most of our churches. This ought not to be so. It is not a great task to read every chapter in the Bible. How long will it take? Three chapters each day and five on the Sabbath-day will cover the whole Bible in one year. I propose, therefore, that we all read the Bible through in 1882. Begin immediately, and keep up promptly each week, and you will find it not only an easy but a pleasant and profitable task. I have never failed to read the Bible through each year for the last eighteen years, and I expect to do this as long as I live.

D. M. CANRIGHT.

DIST. NO. 6, MASS.

I wish to call the attention of our brethren in the above district to the appointment in this paper of the meeting at South Amherst. We have the promise that Eld. Haskell will be present. The meetings can continue two, three, or four days, just according to the interest you may have in them. Make a special effort to come. If obstacles arise, surmount them. If the traveling is bad, start a little earlier.

Could we behold with open vision our proximity to the closing scenes of this work, I solemnly believe we would be terribly in earnest to get ready to meet God. The fact that we cannot determine just when the end will come, makes it doubly important that we be awake at the present time. That which we have looked upon in the past as a matter of faith, to-day we behold as a living reality. We are anxious to see all within a reasonable distance of this meeting present. Dear brethren and sisters, come praying that God may be with us, and the meeting be one of profit.

D. A. ROBINSON.

MICHIGAN.

[The following report, being written on the same sheet of paper with an article, was overlooked, and failed to appear at the proper time in the Progress Department. We therefore give it here.—ED.]

Otsego and Monterey.—After leaving the Conference, I spent one week in Otsego, and preached there five times. Sabbath and Sunday we had a very large attendance. Eight new converts were received into the church. I sold a large number of books, obtained several subscribers for our periodicals, etc. The Sabbath-school is growing in interest. Financially, this church takes hold promptly and well. They have bought an excellent organ, and are furnishing the school with maps and other useful helps. The outside attendance is very large, and the church is at peace among themselves. Our attendance on the Sabbath is often as high as eighty or ninety. On the whole, I do not know of a more promising church than we have here.

D. M. CANRIGHT.

PRAYER ANSWERED BY CROSSES.

I ASKED the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face.

'T was he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once he'd answer my request,
And by his love's constraining power,
Subdue my sins and give me rest.

Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

Yea, more—with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

"Lord, why is this?" I, trembling, cried;
"Wilt thou pursue thy worm to death?"
"Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

"These inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou mayst seek thy all in me."

—John Newton.

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.

MICHIGAN.

Decatur.—A covenant was signed here by seven individuals, Dec. 18. Book sales have amounted to \$11.00. Six subscribers were obtained for the REVIEW. The interest to hear is extending to adjoining neighborhoods. FRANK STARR.

Westphalia.—At this place we held meetings four days. The church here is small, numbering only nine members. They labor under some difficulties, being shut out of the school-house, their former place of holding meetings, except on Sunday. There was some outside interest manifest in our meetings, and there are some here whom it would greatly rejoice us to see converted and take hold of the truth.

We sold over ten dollars' worth of books, and sent in three new subscribers for our periodicals.

Orange.—The church here labor under the difficulty of being so much scattered that they cannot get together for Sabbath meetings in bad weather. Still they keep up their Sabbath-school, and take a club of the Signs. We held a T. and M. meeting on Sunday, also looked after the business interest of the church.

M. B. MILLER.

H. W. MILLER.

St. Charles, Jan. 5.—We left the work here to attend our encouraging General Conference, but everything moved along well in our absence. It has been two weeks since we returned, and the interest is now as good as at any previous time. Several have made a start for the first time, and others who had been dismissed from the church are confessing their way back. Sunday, four more united with the church by baptism.

The work here has assumed such a phase that we have directed our labors to reach those outside of the church. Already some have embraced the message. Perhaps we shall be excused for remaining so long, when it is understood that the church numbers ninety-eight members, and that connected with the families of Sabbath-keepers here there are about seventy persons between the ages of four and twenty. We are canvassing the third message at present, and feel much encouraged.

A. O. BURRILL.

Monterey.—We have now been here one week. The interest has come up steadily from the first, and is now very extensive. About one hundred were out on the Sabbath, and two hundred and fifty on Sunday. Besides a sermon every evening, we usually have a prayer or inquiry meeting each day. There is very deep feeling. Our brethren and sisters are gathering new hope and courage. Some who have been wholly backslidden for

years, have taken hold earnestly. A dozen or more who had never made a profession have also made a start in the service of God. At nearly every meeting, some new one takes a stand on the Lord's side. Some of these are aged men, and others are young married people. On the Sabbath, thirty were forward for prayers. We confidently expect a good work to be accomplished here, though it may take some time to do it.

We ask the other churches in our district to have patience, and we will visit them as soon as possible.

D. M. CANRIGHT.

WISCONSIN.

Belle Plains, Dec. 8.—Since my last report, I have continued my labors at Belle Plains, and have also visited the friends at Sniderville. Found them of good courage, and anxious to work in the cause of the Master. They intend to join the T. and M. society soon. I have also held some meetings at Red River, a place where the truth had not been preached. There seems to be some degree of interest, which we hope may become greater as our meetings progress. I hope still to be remembered in the prayers of God's people. E. G. OLSEN.

Wequiock, Jan. 2, 1882.—Since Bro. O. A. Olsen wrote his report last week, I have spent four days in this place, twelve miles from Fort Howard. Have spoken seven times in the Gibson school-house, twice in French and five times in English. The attendance was good. I had nearly one hundred attentive hearers last evening. The Lord has given liberty in speaking the truth.

I also held two services in French last Sabbath at Bro. Depas', with the church in these parts. All present deeply appreciated the privilege of hearing the word spoken in their own tongue. Their joy and heartfelt gratitude found expression in tears, and their faith in the truth was greatly strengthened. The Lord enables me to speak in French with ease.

To-day, I go nine miles to hold a service in French at Red River.

A. C. BOURDEAU.

IOWA.

Sheldon.—Since my last report, I have spent most of my time holding meetings in school-houses near this place, with but little interest. Succeeded in organizing a T. and M. society of fourteen members in this place, and have raised a club of twenty-three for the Signs. Obtained two subscribers for the REVIEW. I now leave this place for Castana, Monana Co., which will be my address for the present.

R. C. PORTER.

Dec. 30, 1881.

Dist. No. 1.—In company with Bro. Daniels, I have visited all the churches in Dist. No. 1. Our meetings were quite well attended, and I trust were an encouragement to all. The brethren took hold nobly, and freed the district from its indebtedness. Some have felt discouraged because so many who have been burden-bearers have removed, leaving the work to rest heavily upon a few of the weaker ones. With few exceptions, however, our friends in this district are trying to hold up the standard of truth, and to have their influence felt in its favor.

Our last series of meetings, held in Oelwein, was much hindered by continuous rains and bad roads; yet I trust the seed sown will bring forth some fruit. There are three now keeping the Sabbath as a result of this effort, and others are interested. Obtained five subscribers for different periodicals, and sold a few dollars' worth of books and tracts.

IRA J. HANKINS.

Mt. Pleasant, Dec. 30.

OHIO.

East Norwalk, Jan. 3.—Since my return from the General Conference, I have visited the Norwalk and Camden churches. The meetings at both places were of interest. After presenting the importance of a full consecration to God, the specific work of the last message was dwelt upon, and then the necessity of all having some part in that work was presented. Some in each place promised they would devote a certain portion of their time to the work of canvassing for our publications. There is now an opening for a minister in a place where the Camden church has sent a great deal of reading matter; and this would be the result in other places, were the same course pursued.

G. G. RUPERT.

MINNESOTA.

Knapp (Wisconsin Corner of Minnesota Conference).—Held a meeting with this church in evening of Dec. 30, also on Sabbath, the 31st. Our meetings were very interesting. The Sabbath-school received special attention. In evening after the Sabbath, we held a T. and M. meeting. Organized a V. M. society of thirty members, and ordered seventeen copies of Signs.

Some wrongs were made right. One was added to the church, and one was taken under watchcare of the church. One family have taken a stand on the commandments of God, but have not united with us in church fellowship. Steps taken to erect a house of worship, and we trust the enterprise will be carried forward successfully. I leave here to meet other appointments.

A. MEAD.

DAKOTA.

Parker, Dec. 21.—On account of sickness in family, and being engaged in building my home, I have been hindered from labor for some time, but came to this place the 16th to resume work. Found the church doing well. Had an excellent meeting Sabbath. The church and T. and M. books were all in good condition. All the friends in this vicinity are especially encouraged by interest Bro. Conradi is raising among the Swedes and Germans in this part of the field. Some will need to be a little cautious perhaps, lest they injure the work by being over-zealous in the reaction of controversy.

Tyndail and Springfield, Dec. 28.—Came to section the 22d. Commenced meetings the evening, and have held seven meetings, in different places. The friends seem greatly encouraged; but one family have just moved away, which is a great loss, to the Sabbath-school especially. We hope others may be induced to their places, as a very good outside interest is quite apparent.

S. B. WHITNEY.

MISSOURI.

Salem.—Opposition at this place was quite strong from the first, some six or eight ministers using the influence they could bring to bear to keep people away from my meetings. Two opposition meetings were run from the beginning, and consequently our congregations were small, averaging only about forty. My time was all taken up with own meetings; but could I have had help, so much attention could have been given to the opposition. I believe the interest could have been more doubled. Yet I see no reason for discouragement, but believe that with proper effort a company of Sabbath-keepers can be raised up in Salem. I have commenced to keep the Sabbath, and others are interested.

Have spent two months in Phelps and Platte counties, and believe them to be an excellent field for labor. Received urgent invitations to two other places west and south of Salem, would gladly have remained in that section all winter. On account of sickness in my family, I have been called home, but I feel a burden for the work in Missouri, and shall be in the field again as soon as I can leave home.

R. S. DONNELLY.

Weston, Platte Co., Dec. 28.

DO THOU LIKEWISE.

Bro. J. NYQVIST is a young man who came to this country last spring, because he thought he would be able more easily to earn his livelihood. He is now in Battle Creek for the purpose of attending the College, that he may learn the English language, and also gain a more perfect knowledge of the truth, and various branches of science, with the intention of some day engaging more directly in the work of spreading the angel's message.

The experience which this young man has passed through since he embraced the Sabbath message, is a very forcible illustration of God's faithfulness in fulfilling his promises, and also of an honest faith and trust in the Lord.

A few evenings ago he handed me a letter containing the inscription, "To the Swedish Mission." He had gone, I opened it, and found therein the following letter, which brought tears to my eyes, when I thought of the circumstances under which this young man is now trying

tain an education. Truly our Lord is a God who fulfills his promises unto those who faithfully serve him. Oh that we could all lay aside unbelief and difference, and faithfully serve God, implicitly trusting in his promises. Here is a translation of the letter referred to:—

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed." Eccl. 5:4.

"I commenced to keep the Lord's Sabbath the 7th of February, 1880. I was at that time working in a foundry in Nowland, Sweden. In consequence of observing the seventh day as the Sabbath, I was brought into very trying circumstances in temporal matters, being thrown out of employment. In the fall of 1880, I went to the home of my childhood in Westergötland, but did not meet my better success there, for wherever I went, the people were afraid of me. In these circumstances, I prayed to the Lord for help, and while so doing made the solemn promise (as Jacob did—read Gen. 28:20-22), that if the Lord would give me work, I would give one-tenth of all I earned to the mission.

"The Lord heard and answered my prayer. I wrote to the brethren in Grythytted, and they promised me work there. Consequently I decided to go there; but on the day that I intended to start for that place, my own brother offered to lend me money, if I wanted, to go to America, although I had never asked him for help. I then decided to accept his offer. As soon as I arrived at my destination in America, I obtained work, and the Lord blessed me.

"But I have not yet fulfilled my promise—I commenced to do so, but soon neglected it. I worked six months, and during that time I earned \$186. A tenth of this would be \$18.60. I remembered my promise at the end of every month, but thought I would wait until I was better able. But when this will be, I do not know, and hence now give \$14 to the mission in Sweden, not unwillingly nor grudgingly, but with gladness, as a freewill offering to the Lord in part fulfillment of my promise. And now, as I have set my hand to the plow, I do not wish to look back, but continue willingly to perform my duty in this respect. I believe the Lord is willing and able to provide for me all that I need. I also firmly believe that the Lord means to perform whatever he has promised, and wishes us to comply with all his requirements. Ps. 76:12; Num. 30:3; Deut. 23:1-23. From the above-quoted texts of Scripture, I know that the Lord is no trifler, but that throughout the whole Bible his word is the truth, and he is indeed the Lord God. And for this reason we ought to well consider our words when we open our mouth to commune with him.

"I have just received a letter from my brother [he is not a Sabbath-keeper] in Sweden in which he says that he has written to Bro. Söderblom to come there and preach the truth. Bro. Söderblom replied to him that lack of means hindered both himself and other ministers able to preach the third angel's message, from complying with this Macedonian call. It is therefore my desire that his money be used to help some one of our ministers in Sweden, who might be sent to my brother's place to present the truth there.

"J. NYQVIST."

Let me here add a few words to our American brethren with reference to the Swedish mission. Our brethren in this country have felt, and do yet feel, a great interest in Sweden and the spread of the truth there, so that near relatives and friends of their own tongue may embrace it. The cries for help from that part of the great field have been so earnest, that several of our brethren in this country have commenced to send personal donations to worthy brethren there to help them in their efforts to bring the light before the people.

One poor brother who has been very ardent and faithful in doing missionary work, was almost on the point of giving up in discouragement and despair. From his heart he cried: "Lord, must I after all give up this precious work?" But he trusted in the Lord, and help came by personal donations from a few of our brethren here in America, and with tears of thankfulness he continues to labor on in sowing the precious seed. I appeal to the General Conference Committee and to our brethren at large, that something may be done for poor Sweden, where many are anxiously waiting to hear the truth. And we heartily thank our American brethren for the interest they have taken in us during the past year, and for their labors to help sustain the *Harold*. In con-

sequence of this help, we are happy to say that the *Harold* is now almost self-sustaining, and future prospects look brighter than ever before.

But we hope you will not forget the Swedish mission. Let it have a good share in your prayers and benevolence, that we may see the Swedish cause go forward, both in Sweden and in this country. And remember also our Swedish paper and continue to work for it, that its circulation may be greatly increased, and thus its sphere of usefulness extended. We close with the sincere hope and prayer that the Lord will open the way for the successful promulgation of the truth in Sweden.

Battle Creek, Mich.

A. SWEDBERG.

TO THE BRETHREN OF THE DAKOTA CONFERENCE.

THE church at this place are building a house of worship 24x36,—a small but plain and neat structure. We are a small church in numbers, and most of us are poor, but we have raised money to get the wall up ready for the building, and the lumber is on the ground and paid for. As we had promises of help and some encouragement from the outside that we have not realized to any extent, we find ourselves somewhat crippled for want of means to go on with the building.

Sioux Falls being a central point, we expect to entertain a large share of the general meetings of the Conference and tract society, which we can do when the house is completed. We ask all those who are able, to make donations of their means toward this house as they may feel disposed; and we shall, as a church, feel it a duty and privilege to do the same as occasion may demand. Let all lovers of the truth who have means to spare, and wish to advance the cause in this young Conference, and especially in this small but live young church, send in their donations, which will be thankfully received and carefully expended for the purpose herein stated.

GEO. E. HENTON,

In behalf of the Sioux Falls church.

Our Tract Societies.

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

—Quiet from God! how beautiful to keep
This treasure the All-Merciful hath given;
To feel, when we awake and when we sleep,
Its incense round us, like a breath from Heaven!
To sojourn in the world, and yet apart,
To dwell with God and still with man to feel;
To bear about forever in the heart
The gladness which his spirit doth reveal!
—*Hymns of the Ages.*

THE PREMIUM OFFERED.

BY ELDER S. N. HASKELL.

THAT the circulation of the REVIEW might be extended to all our brethren and sisters, a premium, the "Life of Wm. Miller," has been offered to each new subscriber who pays \$2.25. A special effort should be made by our tract societies to see that each family of Sabbath-keepers has the REVIEW, and if the book is purchased and read by our brethren, so that its value will be appreciated by them, they will be able to give it such a recommendation that those who are not now subscribers will feel an interest to secure it with the REVIEW at \$2.25. It virtually places that one-dollar book at twenty-five cents; for a sixteen-page paper containing no paying advertisements cannot be furnished for a sum less than \$2.00 without a deficiency which must be made up by donations or in some way.

It can be readily seen that the REVIEW would not be self-sustaining at these rates were it not for the subscriptions of the old friends of the cause at the full price, and also for the help to be realized from these new subscribers paying full subscription price in the future. And yet the question may be asked, If a book of four hundred pages of our own publications cannot be furnished for less price, how can a book of eight hundred pages, as Geikie's Life of Christ, be furnished at the exceedingly low rates at which it is offered with the *Signs*? The fact never should be lost sight of that editions of our publications of a few thousand copies cannot be furnished at the same rates that they could be furnished did we publish editions of

twenty, fifty, or one hundred thousand, as is the case with many such books as Geikie's. This makes the difference.

Then again, the world, or those who have no interest in the Advent movement, take no interest in such books as the "Life of Wm. Miller," but to those who are interested, it contains priceless matter that can be found nowhere else.

Another question has arisen, When one member of a family has been taking one of our periodicals, and has had the benefit of the premium, is it proper to have that periodical transferred to another member of the same family for the purpose of securing another premium? No such question would ever have arisen if the above facts had been considered.

We would blame no one for thinking that perhaps this course might be justifiable, when such papers as the New York *Tribune* and other large papers are offered, as they are, with premiums to their old subscribers; but when we consider that nearly all such papers have page after page of advertisements, which not only pay for these papers exclusively, but also give them a large profit, we can see how they can offer their papers so cheaply in order to extend their circulation. This makes the difference. They simply work for money, while we work to enlighten the people in regard to present truth, which is ever unpopular.

We appeal, therefore, to all our brethren and sisters to renew their subscription for the REVIEW at full price, and to induce others to do so, using this premium only in cases where they are not now taking the REVIEW. It is offered for the first year only.

And what is said of the REVIEW is also applicable to the *Signs*, *Good Health*, *Instructor*, and all our periodicals. Our work is a pioneer work. The odds of the world are against us, but the power of Christ is for us. Our work is a battle and a march. We gain a victory to-day; it is onward march to-morrow; another battle and a march, to rest never till the final victory is gained, and the saints are crowned with eternal life in the kingdom of God.

MINNESOTA T. AND M. SOCIETY.

THE following is an abstract of the proceedings of the semi-annual meeting of the Minnesota T. and M. Society held at Medford, Dec. 15-19, 1881:—

The meeting convened at the call of the President, Dec. 15.

In the absence of both President and Secretary, the meeting was called to order by Bro. J. Olive, and Bro. Samuel Fulton was chosen President, and E. E. Olive Secretary, *pro tem*.

Prayer was offered by Bro. H. W. Norton.

The Constitution of the T. and M. Society was called for and read. The Secretary having arrived, at the call of the meeting, a report of the financial standing of the Society was presented and read.

On motion, the report was referred to a committee consisting of Brn. Norton, Moon, J. Olive, Curtis, and Babcock, who submitted the following report:—

"Your committee appointed to consider the report of the Secretary would respectfully report, that they find from said report, and the official statements of the Secretary, that there has been paid to the Secretary as salary, out of T. and M. funds, the sum of \$250.00, and out of Conference funds the sum of \$100.00, making a total of \$350.00, for the payment of which we find no provision made in the Constitution of the Society."

The report was adopted. On motion of Bro. J. Olive, the following resolution was discussed and adopted:—

Resolved, That this meeting elect a committee of seven, of which Bro. H. Grant shall be the chairman, to ascertain the amount of indebtedness of the Society for incidental expenses for which no definite provision is made in the Constitution, and to recommend such amendments to the Constitution as will provide for all necessary expenses in future, also a feasible plan for raising the amount already accrued; and that said Committee report to the Society at its next annual session.

Voted, That a committee of three be elected by ballot to nominate the other six members of the Committee. Brn. A. Moon, L. H. Ells, and W. B. White were elected as said Committee.

On motion, the Chair appointed a committee consisting of Brn. Warren, Edwards, and Gibson, to investigate, and report to this meeting, the relations existing between Dists. No. 1 and 4, and to ascertain whether the debt against No. 1, at

GENERAL SUMMARY OF MISSIONARY LABOR FOR THE YEAR ENDING OCTOBER 1, 1881.

CONFERENCES.	No. T. and M. Members.	Per Cent Church Mem- bers Reporting.	Per Cent T. and M. Members Reporting.	No. Members Added.	No. Missionary Visits.	No. Letters Written.	No. Signs Taken in Clubs.	No. Subscribers Ob- tained for Periodicals.	No. Pages of Publica- tions Distributed.	No. Periodicals Distrib- uted.	Received on T. and M. Fund.	Received on T. and M. Reserve Fund.	Received on Periodical Fund.	Collected on Other Funds.	Excess of Assets over liabilities.	Average Amount of Tithes Paid by Each Church Member.	Present Indebtedness to R. & H. Office.	Indebtedness to Signs Office, Sep. 1, 1881.	Per Cent of Church Mem- bers Taking Review.	Per Cent of Church Mem- bers Taking Good Health.	Per Cent of Church Mem- bers Taking Signs.	Review Good Health
Michigan.....	1473	14	32	113	1857	2507	1223	663	476158	43546	\$ 1610 45	\$ 2432 51	\$ 638 39	\$ 137 81	\$ 2 86	5 64	500 48	38	15	38		
Iowa.....	736	28	40	71	3332	1929	386	718	412819	25860	2352 58	58 63	1676 51	1185 02	2170 03	5 64	500 48	48	28	44		
Wisconsin.....	503	6	22	25	433	512	122	216	103200	5785	751 62	51 00	365 98	63 00	3704 59	10 59	1867 40	1100 38	24	08	17	
California.....	599	28	44	44	2555	4945	1870	872	976584	80737	1316 43	2398 00	1465 50	612 35	3704 59	10 59	1867 40	1100 38	24	08	17	
Minnesota.....	401	13	41	49	2079	1575	174	880	369040	13010	1232 71	106 53	1051 63	90 59	3704 59	10 59	1867 40	1100 38	24	08	17	
New York.....	489	18	31	30	1764	886	215	298	282858	15815	1828 96	39 00	963 34	123 00	2724 81	4 08	113 76	252 42	49	21	38	
Illinois.....	407	28	40	21	2089	3110	230	616	230069	14457	437 20	57 20	617 35	145 40	607 46	4 47	359 31	22 56	41	61	41	
New England.....	401	44	55	55	1194	4879	377	222	317582	43064	1533 48	98 50	1643 18	478 71	2316 28	9 50	390 30	61	44	196		
Ohio.....	436	24	41	54	2314	1100	198	526	280449	13867	711 78	546 63	738 12	598 91	392 48	5 43	377 71	58 80	34	07	16	
Kansas.....	366	10	37	45	787	524	131	246	154076	7968	556 63	107 50	769 32	98 11	392 48	5 43	377 71	58 80	34	07	16	
Pennsylvania.....	331	36	48	44	2108	999	176	547	233934	18677	731 04	90 50	645 96	243 06	432 85	4 88	377 71	58 80	34	07	16	
Nebraska.....	205	40	44	50	2135	999	176	547	233934	18677	731 04	90 50	645 96	243 06	432 85	4 88	377 71	58 80	34	07	16	
Vermont.....	235	19	33	1	170	707	216	130	166061	6482	148 85	64 50	445 00	68 71	432 85	4 88	377 71	58 80	34	07	16	
Maine.....	215	19	33	1	170	707	216	130	166061	6482	148 85	64 50	445 00	68 71	432 85	4 88	377 71	58 80	34	07	16	
Indiana.....	198	28	48	21	214	333	182	383	149557	20989	222 41	9 75	279 22	49 94	248 72	3 48	404 22	93 07	38	06	19	
Missouri.....	212	17	29	21	371	405	72	105	86913	4717	459 11	220 20	168 18	49 94	248 72	3 48	404 22	93 07	38	06	19	
Texas.....	153	36	49	24	214	775	129	32	77842	5231	287 10	15 50	236 12	32 00	212 58	8 87	707 30	114 62	52	22	42	
North Pacific.....	69	6	5	44	256	33	33	50	17451	969	22 50	53 81	309 50	53 81	309 50	53 81	309 50	53 81	309 50	53 81	309 50	
Upper Columbia.....	99	64	17	941	826	66	66	269	66560	5228	289 92	169 00	309 50	53 81	309 50	53 81	309 50	53 81	309 50	53 81	309 50	
Dakota.....	88	22	39	9	83	106	130	17	40779	2299	158 71	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	
Kentucky.....	43	22	39	9	83	106	130	17	40779	2299	158 71	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	110 61	
Quebec.....	38	35	3	346	138	11	11	11	42800	610	610	610	610	610	610	610	610	610	610	610	610	
Virginia.....	23	30	3	64	11	11	11	11	7642	697	697	697	697	697	697	697	697	697	697	697	697	
Nevada.....	7	60	12	208	25	6	25	6	12288	2164	2164	2164	2164	2164	2164	2164	2164	2164	2164	2164	2164	
Tennessee.....	33	24	18	27	10	10	10	10	5886	508	508	508	508	508	508	508	508	508	508	508	508	
North Carolina.....	10	70	33	16	4	4	4	4	9442	69	69	69	69	69	69	69	69	69	69	69	69	
Alabama.....	10	70	33	16	4	4	4	4	9442	69	69	69	69	69	69	69	69	69	69	69	69	
Total.....	7830	18	35	603	25538	28432	6154	7459	4959926	346385	\$15874 61	\$ 4042 44	\$14538 75	\$ 4380 76			\$ 6813 26	\$ 3509 10	38	21	44	
England.....	29				6523	12665		74	212386	45747												
V. M. Society, Bale.....					56	16854		101	3024	44174												
Christiana.....								712	51000	180												
Grand Total.....	7859			603	32107	57951	6154	8846	5236336	463486	\$15874 61	\$ 4042 44	\$14538 75	\$ 4380 76								

No. Reviews taken in Nevada, 7; Colorado, 50; Tennessee, 16; Vir-
ginia, 36; Alabama, 10; Georgia, 14; North Carolina, 6.
No. Signs taken in Nevada, 59; Colorado, 55; Tennessee, 36; Virginia,
4; Alabama, 3; Georgia, 3; North Carolina, 5; South Carolina, 8.
Total receipts in Maine, \$258.22; Quebec, \$87.70; Nevada, \$78.00; Vir-
ginia, \$20.00; Tennessee, \$6.05; Total receipts in different societies, \$35005.77.
No. ships visited, 1340.

a Credit \$56.93.
b Credit \$719.31.
c Credit \$361.89.
d New York and Pennsylvania combined.
e North Pacific and Upper Columbia combined.
f No. copies furnished reading-rooms, 56.

g One quarter.
h Two quarters.
i Three quarters.
j Not reported.
k Average per cent. reporting of entire number members.

the time it was divided, should not be divided, as well as the membership.

Eld. H. Grant, President of the Society, having returned from the General Conference, took the chair.

By request, Brn. H. Grant and J. Fulton gave an interesting account of the meeting of the General T. and M. Society, from which they had just returned.

On motion that the Chair appoint a committee of five to report to this meeting the best plan they are able to mature for carrying on the V. M. work in our Conference, remarks were made by a large number of the brethren and sisters, and the motion was carried.

Brn. M. A. Winchel, H. W. Norton, J. H. Warren, I. Z. Lamb, and D. P. Curtis were appointed said committee.

The committee to nominate the Committee on Amendments to the Constitution, reported the names of Brn. Norton, Lamb, J. Olive, J. Fulton, Curtis, and Moon. The report was unanimously adopted. The Committee on V. M. Work reported, recommending a Constitution and By-laws, a form of Secretary's Register, a form of Order of Business, and a form for Member's Reports, to be adopted by all V. M. societies now organized; and that societies be organized under this Constitution, in every church and company in our Conference. They also recommended the appointment by this meeting of a Committee of Organizers, to go through the Conference and carry this work into execution.

A motion was entertained to adopt the report by items, which led to a full discussion of, and some amendments to, the Constitution and By-laws, and resulted in their hearty adoption.

A motion to adopt the recommendation to appoint a Committee of Organizers called out remarks from a large number of the brethren, after which it was unanimously adopted.

A committee of three, consisting of H. Grant, H. W. Norton, and L. H. Ellis, was appointed to nominate the committee called for by the last vote, the number of said committee, and their field of labor, to be determined by them.

The committee appointed to consider the relations of Dists. No. 1 and 4 reported that, according to their best judgment, Dist. No. 1 should have \$60 of the credit allowed to Dist. No. 4. The report was adopted.

The following resolutions were adopted:—

Resolved, That we hereby tender our thanks to the Congregational society of Medford, for their courtesy in granting us the use of their church in which to hold our meetings.

Resolved, That our Secretary be instructed to present a certified copy of the foregoing resolution to the pastor of the church, with the request that he read it to his congregation.

The committee to nominate a Committee of Organizers reported, recommending that the Conference be divided into districts, and that two brethren be appointed to travel through each district, and labor in the churches as they may need, and organize V. M. societies where practicable. They recommended that in case the persons appointed were not able to do the work, the President of the society be authorized to invite others to assist in it. The report was adopted.

A committee of three was appointed to procure the printing and distribution of the blanks recommended by the committee on V. M. work.

After reading and approving the minutes, and providing for the preparation of an abstract of the proceedings for publication in the REVIEW, the society adjourned *sine die*.
H. GRANT, Pres.

NETTIE G. WHITE, Sec.

WISCONSIN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTERS ENDING JULY 1 & OCT. 1, 1881.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	46	16	...	...	17	10	...	4797	377	1	\$ 41 86
2	43	...	...	...	35	...	...	356	365	...	...
3	23	2	...	...	1	...	...	210	55	...	5 75
4	25	...	...	...	...	...	...	...	...	...	3 00
5	53	100	4	46	18	...	...	21194	889	18	42 27
6	51	5	...	...	14	...	...	1256	363	...	...
7	32	6	...	...	5	...	...	1076	440	9	7 65
8	39	17	...	...	2	...	...	294	106	...	7 65
9	38	...	...	...	15	...	...	2108	72	2	36 96
Total	390	144	4	79	65	25	27	31083	2667	30	\$ 145 14

MATTIE A. KERR, Sec.

FORGIVENESS RESTORES COURAGE.—Peter moved that the place of Judas be filled. With what feelings must he have made that motion! But for the infinite grace of his dear Lord, one would also have had occasion to move that Peter's place also be filled. But being forgiven and restored, we cannot but respect Peter for being able and willing to make the motion. Learn something from this, distrustful penitent.

Special Mention.

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

—The one item of cross-ties for the railroads the United States, creates an annual demand the trees from 200,000 acres of wood land.

—In England 69,000 acres of hops and 12,000 bushels of grain are used every year by brewers and distillers in the manufacture of the beverages.

—In Washington, D. C., the school authorities, by a vote of 13 to 3, decided against the mission of colored children to the schools attended by white children.

—In Barbadoes and San Domingo, yellow fever has assumed alarming proportions; while in New Scotia two thousand persons have died of diphtheria within a year, and the government authorities are becoming alarmed at its ravages and are seeking means to check it.

—The oldest scout in the government service has reported to General Pope that in the spring there will be an uprising of the Utes, Piutes, Navajoes in New Mexico. The Indians on Utah Reservation are receiving a full supply of arms from the Mormons.

—As a train was recently passing through a tunnel in a suburb of London, it met an obstruction, and was thrown from the track. The other trains, ignorant of the accident, followed quick succession, and plunged upon each other full speed. Eight men were killed, and sixty injured.

—Electricity in its various applications is attracting a large share of the public attention. This is evident from the large patronage accorded the Electrical Exhibition recently held in Paris so large as to secure a net profit of \$77,000. Another Exhibition is soon to be held in the Crystal Palace, London.

—"I am a thief, a perjurer, a forger, and a liar is the comprehensive and graphic confession of Cashier Baldwin of Newark, "and I am ready to go behind the bars of a prison and end my days there." This is a melancholy ending of a career of high character hitherto. Baldwin is a man forty-five, a prominent Episcopalian, and of vices; he has a wife and two children, one a son of eighteen.

—The workmen in the Hudson River tunnel have lately been afflicted with a new and peculiar disease called "the bends." Those attacked with it are bent up like a half-open jack-knife, and suffer excruciating pain. It is thought to result from working in the compressed air by the aid of which the tunnel is being constructed. The physician-in-charge thinks these cases are the first of the kind on record.

—The new station house just erected by the Pennsylvania Railroad in the very center of Philadelphia at Penn Square, is said to be the finest building of the kind in the world. It is very large, constructed, above the granite base, of Philadelphia pressed and molded brick and terra-cotta. The terra-cotta trimmings are a little cooler in color than the brick, just enough so to give the whole mass a singularly agreeable hue, warm and rich. Broad drive-ways lead into the buildings, so that passengers can enter or leave their carriages under cover. The dining-hall, restaurant, dressing-rooms, barber's shop, and other apartments provided for the traveling public, have marble floors, hard-wood wainscots and ceilings, stained glass in window or transom or sky-light, heavy carved furniture, and great open fire-places with tiled chimney-pieces.

A LITTLE MORE EVIDENCE.

We are sure our readers cannot fail to be interested in the following evidence tending to fix more firmly on the Church of Rome the crime and odium of the Massacre of St. Bartholomew. It is from the *Christian Weekly* of Dec. 24:—

It is not strange that the Romanists should wish to clear their church from the responsibility that history lays at its door of being guilty of the Massacre of St. Bartholomew, one of the most atrocious crimes with which its annals are stained. The question whether it was the result of a long-contrived plot has been under discussion. Two documents have recently been discovered in the Archives of Simancas, which are believed to throw important light on the point. Thirty years since, letters were discovered from the Duke of Alva, the bloody butcher of Philip II., written during his interview with Catherine de Medicis, Regent of France, and her young son, Charles IX., when he sought to secure her co-operation with Spain for the extinction of "the knavish sect" of the Protestants. According to these, the perfidious but cruel queen did not at first comply. A subsequent letter is now found in which, with fiendish joy, he reports the success of the plan by which the Huguenots and those who have lent them their moral support and influence "shall be pounded as with a hammer." Another letter from Philip II. himself to his ambassador at the Papal Court of Rome exultingly refers to their success in gaining Catherine over to their side, but commands him to keep it secret, "as upon the secrecy depended the possibility of applying the remedy." These letters are believed by French scholars to be important links in the conspiracy that culminated in the tragedy of the awful night of August 24, 1572.

STRANGE SIGHTS IN HEAVEN.

THE Warrentown (Va.) *Solid South* says: "A number of reliable and responsible people, whose names we can give, about a week ago saw an apparition in the heavens which was supposed by those who saw it to be angels. It is all the talk of the people in and around the villages of New Baltimore and Buckland."

The Richmond *Dispatch* says: "Many persons in this community claim to have witnessed a most alarming sight in the heavens some nights since, just before daybreak. The heavens were lighted, and vast numbers of soldiers appeared, uniformed, armed, and drilling. Who else saw it, and what is the explanation? Could it have been a mirage?"

Similar observations were made further north. A Wilmington (Del.) dispatch says: "The people in this vicinity are greatly excited over what they believe to be supernatural manifestations. A little girl some three weeks ago, living in the village, saw after nightfall, before the moon was fairly up above the horizon, platoons of angels slowly marching and countermarching to and fro in the clouds, their white robes and helmets glistening in the light. At intervals the heavenly visitors would dance mournfully. Her father also saw the spectacle. Monday night, two weeks ago, William

West, a farmer living near Georgetown, saw bands of soldiers of great size, equipped in dazzling uniforms, their muskets shimmering in the pale, weird light that seemed to be everywhere, marching with military precision up and down, and presenting arms. The vision lasted long enough to be seen by a number of the neighbors. Many people living near Laurel, many miles away, saw the same extraordinary phenomena. In Talbot county the illusion was seen by numbers."—*Scientific American*.

THE MOHAMMEDAN MESSIAH.

It is a well-known fact that the great prophet of Arabia was indebted for many of his ideas to the Jews. This is apparent to all readers of the Koran. As the central idea of the Jewish faith was a coming Messiah, we might expect to find something of the same kind in Mohammedanism. We might suppose that the prophet, familiar with Jewish history, would look forward to times of corruption, unbelief, and captivity for his own people, and that he would teach them to look for a great Deliverer, a Messiah, who should restore the faith and lead them to the conquest of the world.

We may, then, accept as probably genuine the famous tradition which is received by all sects of Mohammedans, that, on a certain Friday, in the mosque at Medina, the prophet himself said: "When there shall remain but one day of the days of the earth, God shall prolong that day, and shall send forth from my house a man bearing my name and the name of my father, and he shall purify the earth from injustice and fill it with that which is right."

Other traditions say that this man, whose name is to be Mohammed, the son of Abdallah, is to be called the Mahdy (guide), that he is to appear suddenly in some distant place, from which he will at once march toward Mecca, destroying all unfaithful Moslems, as well as Christians, on his way. The streets of Mecca itself will run with blood. He is to overcome all opposition, and reign over the world until the second coming of Jesus and Mohammed for the final Judgment.

Still another tradition predicts the coming of the Mahdy, and the final overthrow of the Turkish power and caliphate of Constantinople, in the year of the Hegira 1300, which is 1882 of our era. It is a curious fact that there is now in Tripoli a man who answers in every way to the demands of the traditions. He is the son of a famous sheik of the family of the prophet whose name is Abdallah. His own name is Mohammed. The tradition says that his vicegerent is to be named Abd-ul-Mutaleb, and this is the name of the present Scherif of Mecca, who is supposed to be conspiring against the Sultan. A telegram reached Constantinople a few weeks since from Mecca that this man, Mohammed-ibn-Abdallah, had actually started from Tripoli to fulfill his mission; but it proved to be a false alarm.

The Mohammedan world seems to be in a state of expectation, as was the Jewish world at the time of the coming of Christ. Its promised Messiah is to come like a true Moslem, sword in hand, and his kingdom is to be of this world. He is to rule as an autocrat, and restore the primitive faith of Islam. All nations will be forced to submit to his rule, and the predicted time is at hand. So far as Mohammedans believe in this prediction, they must be excited by it. It is, of course, impossible to say how far it is believed; but it is certain that it is thought of and talked about in all parts of the Turkish dominions. As the prediction foretells the overthrow of the Turkish power, it excites very different feelings at Constantinople and among the Arabs. The latter would welcome such a leader and rally around him, while the Sultan would find him his most dangerous foe.

These facts must be kept in mind by any one who would follow and understand the course of events in the East. While the Arabs are waiting for the Mahdy who is to overthrow the Turk and unite the world under his sway, the Sultan is trying to assert his right as Caliph to command the support of the faithful. The newspapers of Constantinople, especially those published in the Arabic language, for circulation in India and Africa, are filled, week after week, with violent appeals to Mohammedans everywhere to rally around the Caliph and unite against Christendom. The last mail brings the leading Turkish papers, which declare that Turkey has made an alliance with Germany against France, and appeals to the Mohammedans of Africa to unite their forces to exterminate the Christians. They denounce England,

and call on the Mohammedans of India to rise and throw off her yoke. It is well known, also, that the Sultan has sent a large army to Tripoli. It is believed that he has furnished the Arabs with arms and ammunition to enable them to resist the French in Tanis.

Many persons have been alarmed by these demonstrations, especially by the articles in the official Turkish papers; but it is probable that they have far more to do with the conflicting claims of the Caliph and the Mahdy than with any anticipated attack upon Christendom. The Sultan is simply struggling to regain the power of the old Caliphs over the Mohammedan world, while the Arabs who hate the Turks, are using this prediction of a coming Messiah, or Mahdy, to unite the people against the Sultan.

The rumor of the escape of Mithad Pacha from his prison in Arabia grew out of the report telegraphed from Mecca that Mohammed-ibn-Abdallah had started from Tripoli with an army, and that the Arabs had revolted and set Mithad Pacha at liberty. So far as is known, there was no truth in either of these reports; but they caused great alarm in Constantinople and led to the recall of the governor-general. It appears also that the revolt of Arabi Bey in Egypt had something to do with this coming Mahdy, and that it is directed against Turkish influence in Egypt quite as much as against Europeans.

A generally accepted prophecy of this kind, of course, tends to fulfill itself. It suggests to ambitious men the possibility of taking advantage of it to secure power. We may expect that this Mohammed of Tripoli or some other Mohammed-ibn-Abdallah will rise about this time and attempt to unite and reform the Mohammedan world. The whole power of the Sultan will be used to put him down; but he will have the sympathy of the Arabs and probably of the Mohammedans of India. Christendom does not know enough of the present feelings of the Mohammedans to predict the result; but should either party attempt to gain favor by an attack upon Christians, the result would not be doubtful. It may be possible for a Mahdy to reform Islam and bring it back to its primitive simplicity, although the Wahabi movement in this direction was a failure; but the time has passed when it is possible to draw the sword successfully against Christian Europe. The Sultan must be fully aware of this, and, in spite of the violent articles in the Turkish papers, there is no reason to fear that he will court destruction by uniting the Christian powers against him. If he were driven from Constantinople, he would not only lose his empire, but would at the same time lose the last remnants of his influence as Caliph. —George Washburn, D. D., President of Robert College, Constantinople, in *Independent*.

THE MORMON IN CONGRESS.

THERE was laid on the desk of each member of the House of Representatives a handsomely engraved card, bearing on one fold the clause in the President's Message on polygamy, and on the other fold, in crimson, the admission filed by Delegate Cannon in the pending contest, as follows:—

"I, George Q. Cannon, contestant, protesting that the matter in this paper contained is not relevant to this issue, do admit that I am a member of the Church of Jesus Christ of Latter-Day Saints, commonly called Mormons; that in accordance with the tenets of said church I have taken plural wives, who now live with me, and have so lived with me for a number of years, and borne me children. I also admit that in my public addresses as a teacher of my religion in Utah Territory I have defended said tenet of said church as being, in my belief, a revelation from God."

This brings the question fairly before Congress on the question of admitting this man to a seat in the House. It is not denied that the House is judge of the qualifications of its members. A man of infamous life may be excluded, not under a specific statute, but on the broad and general principle that such a man is not a fit associate of the gentlemen who compose the body. The laws of the land declare bigamy to be a crime, punishable by confinement in the State prison. This delegate admits that he is such a criminal. Will the legislators of the people consent that he shall sit among them to deliberate on the laws of the country, when he boasts of being an avowed violator of those already made? This has no relation to the claims of either of the rival candidates, but it

is enough to dispose of the Mormon, who should be sent home to his "plural wives" forthwith.—*N. Y. Observer.*

GOLD AND SILVER IN 1881.

In his annual report just issued, the Director of the United States Mint estimates the world's production of gold for the calendar year 1880 at \$107,000,000, and of silver at \$87,500,000. The consumption of the world in ornamentation, manufactures, and the arts, is estimated at \$75,000,000 of gold and \$35,000,000 of silver. The estimated circulation of the principal countries of the world is placed at: Gold, \$3,221,000,000; full legal-tender silver, \$2,115,000,000; limited tender, \$423,000,000—total specie, \$5,759,000,000; paper, \$3,644,000,000, making the total circulation, including the amount held in government treasuries, banks, and in active circulation, \$9,403,000,000.

The production of gold and silver in the United States during the past fiscal year is put down as—gold \$36,500,000, and of silver, at its coining value, \$42,100,000—a total of \$78,600,000. Manufacturers of jewelry and other articles and materials of gold and silver reported a consumption of over \$10,000,000 in gold, and nearly \$3,500,000 in silver. The Assay Office at New York delivered to the manufacturers during the year \$5,700,000 of gold in bars, and \$5,100,000 in silver. Taken together, they appear to indicate a consumption of at least \$11,000,000 in gold and 6,000,000 in silver. The Director estimates that the specie circulation in the United States at the close of the fiscal year amounted to \$440,000,000 in gold and \$171,500,000 in silver.

On the first of November, 1881, the amount of specie, including bullion, in the mints and assay offices, available for and awaiting coinage, was \$563,000,000 of gold and \$186,000,000 of silver,—a total of \$749,000,000.—*Scientific American.*

—On the plains the buffalo finds the telegraph poles a great convenience. Like all cattle he enjoys a scratch, and trees being few he uses the posts, and he rubs so energetically that he often overturns them. A builder of telegraph lines tried to protect the posts by inserting brad-awls into the wood, leaving the sharp points projecting, but the thick-skinned buffalo found the awls an improvement, affording him a new sensation, and he scratched down more poles than ever. This is a parable. Let no preacher fear that plain, searching, and faithful preaching will rob him of hearers. For a sensation that will draw, there is nothing like "speaking the truth in love."—*Christian Herald.*

News of the Week.

MONDAY, JAN. 2.—The English commissioners who have been in Paris negotiating an Anglo-French commercial treaty, leave to-day for London. They have rejected the concessions offered by the French, and negotiations are suspended for the present.

—Small-pox is spreading in Newark, N. J., and Fort Wayne, Ind. It is diminishing in Chicago.

—Three children, aged respectively 10, 11, and 13 years, were burned to death yesterday in a fire at a boarding-house near Richburg, Pa. Their mother, who was sick, was rescued, but will not probably recover from the effects of her exposure. The husband and father is nearly insane with grief. He is destitute also, as in the destruction of his house he has lost all his property.

—Citizens of Louisiana, Texas, and New Mexico are organizing a grand enterprise to link those States by a railroad to be known as the Gulf and Pacific Railroad. It will run from New Orleans to Isleta, N. M., via Opelousas and Dallas, a distance of 1,130 miles.

—During the year just past, the Illinois Humane Society has rescued 186 children from conditions of neglect or cruelty, and has also investigated 789 cases of ill-usage of dumb animals.

—A serious accident occurred at Shanesville, Ohio, on New Year's eve. As a festival under the auspices of the Knights of Pythias was in progress, the entire floor of the Town Hall fell in, killing two persons instantly, and fatally injuring five others. About twenty other persons received injuries more or less severe.

TUESDAY, JAN. 3.—Reviewing the events of 1881 in Ireland, a Dublin writer says: "The year has closed in confusion, contention, and war of races and classes. Commercial credit is broken, and the spirit of the country is sunk in deep depression."

—Emperor William of Germany has celebrated the 75th anniversary of his admission into the army.

—The New Year's reception at the White House yesterday was described as a brilliant and successful affair. Indeed, some surprise was expressed at the brilliancy and courtly polish which characterized the ceremonies.

—A report from Paris says that France and England have agreed to support the Khedive of Egypt in the maintenance of his authority over his refractory troops and subjects.

WEDNESDAY, JAN. 4.—The men who murdered Miss Thomas and Miss Gibbons and a boy, Miss Gibbons's brother, at the Gibbons homestead in Ashland, Ky., and afterward burned the house, have been arrested. Their names are Neals, Craft, and Ellis. These men were all present at the funeral of their victims; one of them drove the hearse, and another was pall-bearer. Mr. Gibbons is insane. The details of this terrible tragedy are more than usually sickening; and lest the guilty men should prove insane, or by some other means escape justice, the people have threatened to take the case into their own hands, and appeal to Judge Lynch.

—Six thousand persons, among whom were all the principal representatives of the landed interest in Ireland, attended a mass meeting at Dublin yesterday. The Earl of Dartrey and other important political personages were among the speakers. Resolutions were passed condemning the Land Act. With the opposition of the landlords to meet on the one hand, and that of the Land League on the other, the position of the Gladstone administration is far from enviable.

—On receiving the congratulations of the Senators and members of the Chamber of Deputies on New Year's day, King Humbert, in evident allusion to Bismarck's reported designs in behalf of the Vatican, said that Italy was firmly decided not to permit "the slightest discussion of certain questions touching internal order." He also dwelt on the necessity of the completion of military organization. His words produced a decided impression.

—A committee with Baron Nathan de Rothschild as chairman, is collecting information respecting the persecutions of the Jews in Poland and Russia.

—A Prussian cardinal says the pope has no thought of leaving the Vatican.

THURSDAY, JAN. 5.—During a funeral in Quincy, Ill., to-day, a frightful panic occurred. The house was crowded, when the breaking down of a seat in the gallery led to the impression that the gallery itself was giving way. In the rush for the doors that followed, 40 persons were injured, several of them, it is believed, fatally.

—An explosion of 500 kegs of powder, the property of the American Powder Company, occurred at Oskaloosa, Iowa. The accident was caused by some boys' using the wooden magazine as a target. The three boys were instantly killed. Their bodies were fearfully mangled and burned, almost beyond recognition. The shock was felt at places about 30 miles distant. The damage aggregates not less than \$20,000.

—The county poor-house five miles north of Decatur, Ill., was burned yesterday. Three lunatics perished in the flames.

—The London *Times* says, "The people of England would view with serious apprehension further interference in the internal affairs of Egypt."

—A French cardinal has published a letter in which he urges the Italians to choose another capital, and leave Rome to the pope, so that he will not be obliged to leave that city.

—It is said that Gambetta intends to follow in his Tunisian policy the example set by England in the Transvaal.

FRIDAY, JAN. 6.—The Czar has pardoned the Polish Catholic bishops who were exiled in 1864.

—Proceedings against those involved in the star-route frauds have been commenced before Police Justice Snell, in Washington.

—The entire tenantry of a town in North Tipperary, Ireland, were evicted to-day. Throughout the counties of Clare and Limerick, guardsmen are distributed in parties of five to protect the persons and property of landlords and others whose lives are threatened. The Lord Lieutenant has refused to permit the freedom of the city of Dublin to be conferred on Parnell and Dillon.

—A violent gale, accompanied with rain, has done considerable damage throughout the United Kingdom, and was especially severe in Scotland.

—A medical gentleman has offered \$1000 for Guiteau's body, to be delivered to him immediately after his decease.

—The London *Daily News* says that England can never agree to allow the suzerainty of the United States over the entire western hemisphere, which would be conceded by an American protectorate over the Panama Canal.

—From the fact that the French have expended large sums in restoring the citadel of Susa (the seaport of Tunis), it is believed that they intend to occupy it permanently.

—Texas dispatches state that the massacre of the Chinese laborers on the Southern Pacific Railroad was not done by Indians, but by white men, who took this means of being avenged on the Asiatics, who worked for lower wages than their white comrades.

—A terrible story of suffering at sea is reported from Rockford, Mass. A vessel rescued the crew of the Almon Bird, of Rockland, Me., who were exposed for several days in an open boat after their ship had been wrecked, and during which time three of their number died of cold and hunger.

Obituary Notices.

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

SLEEP.

"So He giveth his beloved sleep."—Ps. 127:2.

He sees when their footsteps falter, when their hearts grow weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures,
He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the daylight close,
He knows that they oft are longing for home and its sweet repose;
So He calls them in from their labors ere the shadows around them creep,
And silently watching o'er them,
He giveth His loved ones sleep.

He giveth it, oh! so gently, as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep
For with many a soothing promise
He giveth His loved ones sleep.

He giveth it! friends the dearest can never this boon bestow
But he touches the drooping eyelids, and placid the features grow;
Their foes may gather about them, and storms may round them sweep,
But, guarding them safe from danger,
He giveth His loved ones sleep.

All dread of the distant future, all fears that oppressed to-day
Like mists, that clear in the sunlight, have noiselessly passed away;
Nor call nor clamor can rouse them from slumbers so pure and deep,
For only His voice can reach them
Who giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race has run;
God grant we may rest as calmly when our work, like theirs, is done!
Till then we would yield with gladness our treasures to Him who keeps,
And rejoice in the sweet assurance,
He giveth His loved ones sleep.

—*Golden Hours.*

HAWKINS.—Lucy V. Hawkins, wife of Smith Hawkins died at her residence in Hartwick township, Osceola Co., Mich., Dec. 23, 1881. She was born in Otsego Co., N. Y., and at the time of her death was sixty-three years, eight months, and twenty-eight days old. In 1841, she was baptized at Battle Creek, Mich. A large circle of friends attended her funeral, and greatly sympathize with the bereaved ones, especially with Father Hawkins in great loss he has sustained; but his loss is her eternal gain. GEO. W. DAINES.

GRAVES.—James Graves died Dec. 9, 1881, at the residence of his son, Leander Graves, in Battle Creek, Mich., where he spent a little more than the last two years of his life in a very peaceful, quiet manner.

The age of the deceased was eighty-two years, one month, and ten days. For thirty years he was a member of the Baptist church. Though at an advanced age, two years ago last July he commenced the observance of the seventh-day Sabbath, in which he continued until death.

Remarks were made at the funeral from Ps. 23:4.

M. B. MILLER.

SMITH.—Died in Battle Creek, Mich., Nov. 3, 1881, chronic bronchitis, sister Louisa Smith, wife of the late Cyrenius Smith, aged 75 years. She was among the first in Michigan to embrace the doctrines of S. D. Adventism having commenced, with her whole family, the observance of the seventh day as the Sabbath when Eld. B. visited Jackson, in 1849. The patience and the uniform and unruffled temper of mind which she maintained, no one who were acquainted with her ever saw surpassed in others. The last two years of her life, feebleness prevented her from performing her ordinary labor; but the Bible was her constant companion and delight. She lived to the last a great comfort to her children, of whom several survive to mourn her loss. The words spoken on the occasion of the funeral, Nov. 8, were drawn from Job's sublime declaration of faith, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." And we have laid her to rest with the strongest assurance that this will be her glorious destiny.

"She always made home happy." What
A noble record left!
A legacy of memory sweet,
To those she loved, bereft.
For well her cherished household knew
The victories she had won,
And they can ever testify
How well her work was done."

U. S.

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The Review and Herald.

Battle Creek, Mich., January 10, 1882.

Eld. J. N. Loughborough and company left Battle Creek, Sunday night, Jan. 9, for England, to engage with a re-enforcement of help and new zeal in the work of the mission.

Thoughts on Daniel and the Revelation, bound together in a style suitable for canvassing, promises to be quite a successful work. Twenty-five orders were taken in four days in Battle Creek, chiefly among its business men. We believe the time has come for the circulation of such a work in all parts of the land, and that the providence of God will supplement the efforts of those who enter upon the work of its circulation in a right spirit and with a right motive.

S. M. STOCKWELL: In answer to your question, "What became of the tables of stone containing the ten commandments?" we would say that the best light we have on that point is given in our large work on the Sanctuary and its cleansing, published at this Office.

THE MINISTER'S DUTY ON VISITING A CHURCH.

We feel very anxious to see all done for our people in Michigan that can be done by a combined, systematic effort of all our ministers. Hence the plan of placing every church under the care of some preacher. To aid him in his work, the following card has been drawn up and placed in the hands of each minister. It is expected that each item of this business will be attended to whenever the preacher visits a church.

THE CARD.

1. Personally labor with every soul that keeps the Sabbath, till converted.
2. Look after all their practical religious duties.
3. Work up any outside interest there may be.
4. See that all pay tithes.
5. Do all you can for the Sabbath-school.
6. Urge all to take our periodicals.
7. Encourage the T. and M. work.
8. Preach on temperance and health reform.
9. Examine all books kept, as clerks', etc., and see that all report properly, and that each officer does his duty.
10. Carry a good assortment of our books, and supply each family as far as they are able to buy.
11. Urge the young to come to our College, the sick to our Sanitarium, and look after the interests of all branches of the work.

We ask all who love God and his cause to aid in carrying out the above work.

J. FARGO, } Mich.
D. M. CANRIGHT, } Conf.
J. O. CORLISS, } Com.

How Is It?

Is the millennium of universal righteousness at hand? The following, clipped from the "Religious" column of the *New York Weekly Herald* of Dec. 31, is suggestive on this point. R. F. C.

We seem to be right on the edge of the millennium, that is, provided all sorts of rascality are a sign of the coming of that epoch. An officer, now-a-days, whose accounts are perfectly straight, is looked upon as an eccentric sort of individual, with notions not at all fashionable. A man who has not stolen some one's money, or felt an irresistible "pressure" to "remove" a cash box from the bank to his own private vault, or committed a crime of some kind, begins to feel that he is losing prestige, and that unless he changes his course he will soon be unable to go into the good society of his peers. Virtue seems to be looked upon as a faded superstition of the past, and only a few fossiliferous people, who are "cranks" by some terrible malformation at birth, still believe in it, while all the forms of gilded vice are simply proofs

of the advancement of the human race toward an ideal civilization. It is lucky that Diogenes put his lamp out centuries ago; for there is hardly whale oil enough to last him in his long search if he were to shuffle through our streets to find the man it was so difficult to discover in Athens. In these scientific days, the highest ambition of some men is, first, not to believe in God, and second, to become cashier of a bank. That is equivalent to saying that in a wondrously short time they will be very rich men. What this age wants is less of this namby-pamby nonsense about emotional insanity and more of that swift and sure and awful retribution which makes a villain pause before he commits his crime. While there are fools in the world to say, "Poor fellow," when a man steals all he can lay his hands on, and to send him bouquets and plum cake when he is in his cell, and while the young ladies of society flood him and almost drown him out with letters of condolence and requests for his autograph,—while this lasts, society has not an honest bone in its body; it is all pulp and gristle. Give us the State Prison, as a deadly sure thing for theft, and the gallows, as a deadly sure thing for murder, and you will take a great stride in the right direction.

FOUR HUNDRED MILLIONS LEFT.

A SECULAR paper has the following:—

"Baron Rothschild left \$400,000,000. That is the trouble with riches, they have to be 'left.' And yet how the world works and quarrels and fights for possessions which make a millionaire to-day of the man who to-morrow may be invited to a journey and a country in which neither gold nor bonds are a legal tender."

Would it not be well for those to think of this who are trying hard to have some smaller sums "left?" Money used may be a blessing; but money simply accumulated in notes, mortgages, lands, etc., beyond any reasonable prospect of our ever using or needing it, is a poor investment. It will be hard to answer to our consciences and to our Maker for such means. D. M. CANRIGHT.

Appointments

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

OHIO STATE T. AND M. MEETING.

OUR quarterly T. and M. meeting will be held in Clyde, Jan. 21, 22, 1882. We wish this to prove a great benefit to the missionary work in Ohio. The Lord is opening the way for the truth to go everywhere, both in this country and in the Old World. Our publications must be the medium, largely, through which this truth must spread. Our leading men are clearly demonstrating the great value of the missionary work.

We hope that as many as can will attend this meeting. All that have any idea of canvassing for our periodicals or books should come. Our publications are now to be prepared in a more presentable form for the public, and canvassers can secure a good livelihood from the sale of them. This course has been recommended by the General Conference. The Lord is calling on us to labor for him through this channel. Read Testimony No. 30, pp. 115, 116. Every reasonable encouragement will be given to those who wish to labor in this direction. The tract work is languishing in Ohio. Let us press into the work, and the Lord will go before us and prepare the way. Special instructions will be given in this branch of the work. A supply of Annuals and other publications will be on hand. Plans for the coming winter will be laid. Let all who are interested in this work come. E. H. GATES.

DISTRICT quarterly meeting of Dist. No. 11, Mich., at Howell, Jan. 14, 15.
H. D. BANKS, Director.
G. K. OWEN.

DISTRICT quarterly meeting of Dist. No. 3, Ind., at Thorn-town, Boone Co., Jan. 21, 22.
J. P. HENDERSON, Director.

Will meet with the friends at South Amherst, Mass., and vicinity, Jan. 21, 22. The meetings will continue over Monday and Tuesday, if thought advisable. Eld. Haskell will be present also. D. A. ROBINSON.

DISTRICT quarterly meeting of Dist. No. 1, Ind., at Rochester, Jan. 21, 22, instead of Jan. 14, 15 as appointed in last week's REVIEW. Hope to see a general turnout at the meeting. No providence hindering, I will attend. S. H. LANE.

DISTRICT T. and M. meeting of Dist. No. 9, Kan., with the Clariou church, in the north-east corner of Sedgwick Co., Kan. We hope all who are interested in the T. and M. work will be present. Eld. Smith Sharp will be with us. This meeting will be held Jan. 21, 22. H. C. MAIN, Director.

No providence preventing, the quarterly meeting for No. 2, will be held at Sunderlinville, Potter Co., Penn., 21, 22. We trust the brethren of this district will special effort to attend this meeting, as very important matters pertaining to the general interests of the cause will be considered. D. B. OVIA.

COLUMBUS, Neb., Jan. 21.
Valparaiso, " 28.
Eagle, " Feb. 4.
Nebraska City, " 11.

Dist. No. 6, will hold its first quarterly meeting at Columbus and necessary instruction in reference to missionary work be given.

The State quarterly meeting will be held at Valparaiso. In harmony with the decision of the General Conference I expect to go to Oregon in early spring to labor for a and I desire to see a general attendance from the surrounding churches at all these meetings. Some of the laboring brethren will be with me. Opportunity for baptism will be given. Of these churches is especially requested to hold prayer meetings, to prepare the way for the blessing of God on these occasions. CHAS. F. BOYD.

Publishers' Department.

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

PARLIAMENTARY RULES.

THE little work on Parliamentary Practice cited in the REVIEW of Dec. 20, is meeting with qualified favor from all who have seen it.

David H. Jerome, Governor of Michigan, says:

"I have hastily perused your work entitled to Smith's Diagram of Parliamentary Rules. It strikes me as a valuable work; and the Diagram is so plain and easy of reference, that it can be utilized by a presiding officer at a glance, without the embarrassing delays necessary to consult ordinary authorities."

Hon. B. K. Elliott, Judge of the Supreme Court of Indiana, says:—

"It is an admirable book of reference. Its arrangement, excellent; in expression, clear and concise; and in matter, important and correct. It is certainly a most useful and valuable book to those who have occasion to apply the rules of parliamentary law."

Our organizations, such as T. and M., S. S. and T., Conferences, etc., are becoming so numerous that business meetings are necessarily frequent. These should be conducted by presiding officers and members according to parliamentary forms. This book will supply every need. Price 50c.; \$5.00 per dozen, postpaid. Send orders to REVIEW AND HERALD, Battle Creek, Mich.

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[Under this head short business notes will be inserted at \$1.00 per notice of four lines or under. Over four lines, 25c. a line. Persons known to the managers of the REVIEW must give good reference for their standing and responsibility. Ten words constitute a line.]

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WANTED.—Louisa F. Foss, of Jacksonville, Fla., wishes among Sabbath-keepers as house-keeper, or to care for any. Any one in want of such help can correspond with her.

THE address of Eld. E. W. Farnsworth is now Rena, Nevada. THE permanent address of Eld. D. H. Lamson is Hillsdale, Mich.

THE address of N. W. Allee, president of the Missouri School Association, is Half Rock, Mercer Co., Mo.

Books sent by Express.—J. N. Loughborough \$91.20, Mary Horn 6.00, Sabrina Simonson 6.00, J. J. Smith 11.40.

Cash on Account.—Minn. Conf. per James Hackett \$8.75, Boston 2.50, Ind. Conf. fund, Patricksburg 4.00.

Share in S. D. A. P. Association.—A. M. Morrill \$10.00.

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Mich. T. & M. Society.—Dist. 6 per F. Howe \$15.00, Dist. G. Moore 1.00, Dist. 1 per C. S. Veeder 25.00, Dist. 15 per L. G. Moore.

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