

# 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.

VOL. 60, No. 2.

BATTLE CREEK, MICH., TUESDAY, JANUARY 9, 1883.

WHOLE No. 1496.

### The Review and Herald,

THE LARGEST PROPHETIC JOURNAL IN AMERICA,

IS ISSUED WEEKLY, BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

#### THE DAWNING YEAR.

"The night is far spent, the day is at hand." Rom. 13:12.

REJOICE! Rejoice! The day is near,  
The morning breaketh full and clear;  
No gloomy doubt, nor timid fear,  
May desecrate this glad New Year.

Arise! Arise! The waning night  
Of woe, and pain, and tyrant's might  
Forecasts the coming of the light,  
The morning song—the reign of right.

Ring out! Ring out! Loud-pealing bell;  
O'er lake, o'er sea, and mountain dell  
Ring out! Let the high anthem swell,  
That Truth on earth hath come to dwell.

Proclaim it wide: The year is nigh,  
When, through rejoicing earth and sky  
Will ring the glad exultant cry,  
"All things are thine, O Christ, most high."

O heart of mine! Take thou good cheer;  
Ring out thy song of triumph clear;  
For Christ, thy King, will soon be here,  
Millennium dawn, some glad New Year.

—The Christian Advocate.

### Our Contributors.

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

#### THE SACRIFICE OF SEPARATION.

BY MRS. E. G. WHITE.

THE opinion is widely held, that the sacrifices and offerings of the Hebrews possess no significance for Christians, and can be of no interest to them. This opinion is without foundation. It is true that the ceremonies of the Mosaic law are not now to be observed; but, when rightly understood, they are seen to be all aglow with sacred and important truths. These rites, appointed by Jehovah himself, were like so many beacons to light up the path of God's ancient people, and to direct their minds to the great sacrifice to be offered for the sins of men. Viewed in the light of the cross, they contain most precious lessons for the people of God today.

The children of Israel were anciently commanded to make an offering for the entire congregation, to purify them from ceremonial defilement. For the sacrifice a red heifer was offered, representing the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. Thus the minds of the Hebrews were

forcibly impressed with the fact that death came in consequence of sin, and therefore is a representative of sin. The *one* heifer, the *one* ark, the *one* brazen serpent, impressively point to the *one* great offering, the sacrifice of Christ.

This heifer was to be red without spot, which was a symbol of blood. It must be without blemish, and one that had never borne a yoke. Here again Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon him, for he was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down his life and to take it up again. "Who being in the form of God, thought it not robbery to be equal with God."

Yet this glorious being loved the poor sinner, and took upon himself the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at his Father's right hand, wearing his kingly crown and royal robes. But he chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and his station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that, by his baptism of suffering and blood, he might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do thy will, O God!"

The sacrificial heifer was conducted without the camp, and slain in the most solemn manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that he has come to be their Redeemer, and urges them to accept the salvation which he offers.

The heifer having been slain, the priest, clothed in pure white garments, took the blood in his hands as it issued from the body of the victim, and cast it toward the temple seven times. Thus Christ in his own spotless righteousness, after shedding his precious blood, entered into the heavenly sanctuary to minister in the sinner's behalf. And there the crimson current is brought into the service of reconciling God to man. "And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead, and laid up in a clean place without the camp. When the ceremony of cleansing was to be performed, these were placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop and sprinkled the contents of the vessel upon the tent and the persons therein. This ceremony was repeated several times in order to be thorough, and was done as a purification from sin.

The cleansing water sprinkling the unclean, symbolized the blood of Christ spilled to cleanse

us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God.

After the sprinkling with hyssop of the tent, over the door of those cleansed was written, I am not my own; Lord, I am thine. Thus should it be with those who profess to be cleansed by the blood of Christ. God is no less exacting now than he was in olden times. The psalmist, in his prayer, refers to this symbolic ceremony when he says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." The blood of Christ is efficacious, but needs continually to be applied. God wants his servants to make a consecration of *themselves* to his cause, and to use for his glory the means which he has intrusted to them. If any have become selfish, and are withholding from the Lord that which they should cheerfully give to his service, then they need the blood of sprinkling thoroughly applied, consecrating them and all their possessions to God.

Many who profess to be followers of Christ have not that earnest and unselfish devotion to his cause that he requires of them. They give their attention to temporal matters, and train their minds for business, in order to benefit themselves thereby. But God calls for them to come more closely into union with him, that he may mold and train them for his work. A solemn statement was made to ancient Israel that the man who should remain unclean, and refuse to purify himself, should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, exposed to the fierce temptations of Satan, to have the blood of Christ applied to their hearts daily. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Christ designed that his believing children should be the light of the world, the salt of the earth. The holy life and Christian example of one good man in a community, sheds a light that is reflected upon others. How great, then, should be the influence of a company of believers all walking in the commandments of God. The preaching of the word is ordained of God, to arouse and convict sinners. And when the living preacher exemplifies in his own life the self-denial and sacrifice of Christ, when his conversation and acts are in harmony with the Divine Pattern, then he will exert a powerful influence upon those who listen to his voice. But all cannot be teachers of the word in the pulpit. The individual duties of different persons vary, but there is work for all to do. All can aid the cause by giving unselfishly of their means to help the various branches of the work, to furnish means for the publication of tracts and periodicals to scatter among the people, and disseminate the truth. Those who give money to promote the cause, are bearing a part of the burden

of the work; they are co-laborers with Christ, for God has furnished men with means, in trust, that they may use it for wise and holy purposes. This is among the instrumentalities which Heaven has ordained for doing good, one of the talents which men are to put out to the exchangers.

We should ever bear in mind that we are the stewards of God, and that he holds us accountable for the temporal talents he has lent us to use wisely for his glory. Shall we not closely search our hearts, and investigate the motives which prompt us to action? The danger of many is in loving their possessions. Their ears are not quick to hear the Master's call in the person of his saints and in the wants of his cause. They do not gladly invest their treasure in the enterprise of Christianity. If we desire a treasure in Heaven, we should be securing it while we have the opportunity. Those who feel safer to apply their means toward the greater accumulation of earthly riches, and invest sparingly in the cause of God, should feel satisfied to receive heavenly treasure according to their investment in heavenly stock.

Many desire to see the cause of God progress, but make little personal effort toward that end. If these could see their true position, and realize their accountability to God, they would become more earnest co-laborers with Jesus. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." There can be no divided interest in this, for the whole heart and mind and strength is all that composes the man.

Says the apostle, "Ye are not your own, ye are bought with a price." When the poor, condemned sinner was lying under the curse of the Father's law, Jesus so loved him that he gave himself for the transgressor. He redeemed him by the virtue of his blood. We cannot estimate the precious ransom paid to redeem fallen man. The heart's best and holiest affections should be given in return for such wondrous love. The temporal gifts which we enjoy are merely lent us to aid in the advancement of the kingdom of God.

I speak of the tithing system, yet how meager it looks to my mind! How small the estimate! How vain the endeavor to measure, with mathematical rules, time, money, and love against a love and a sacrifice that is measureless and incomputable! Tithes for Christ! Oh, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unconditional surrender.

He promised the young ruler that if he sold all that he had and gave it to the poor, and lifted his cross and followed him, he should have treasure in Heaven. All we have should be consecrated to God. The Majesty of Heaven came to the world to die a sacrifice for the sins of man. How cold and selfish is the human heart that can turn away from that incomparable love, and set itself upon the vain things of this world!

My brother, my sister, when selfishness is striving for the victory over you, bear in mind One who left the glorious courts of Heaven, and laid aside the robes of royalty for your sakes, becoming poor that through his poverty you might be made rich. Will you, then, disregard this great love and boundless mercy, by refusing to be inconvenienced, and to deny yourselves for his dear sake? Will you cling to the treasures of this life, and neglect to aid in carrying forward the great work of truth? I adjure you to arouse from your lethargy, leave the vain idolatry of worldly things, and be in earnest to secure a title to the immortal inheritance. Work while it is day. Do not imperil your souls by forfeiting present opportunities. Do not make your eternal interests of secondary importance. Do not put the world before religion, and toil day after day to acquire its riches, while the peril of eternal bankruptcy threatens you. Every day is bringing you nearer to the final reckoning. Be ready to yield up the talents lent you, with the increase gained by their wise use.

You cannot afford to sacrifice Heaven, or jeopardize your safety. Do not let the deceitfulness of

riches lead you to neglect the immortal treasure. Satan is a wily foe, and he is ever on your track, striving to ensnare you, and compass your ruin. We are in the waiting time; let your loins be girded about, and your lights burning, waiting for the Lord when he returneth from the wedding, that when he cometh and knocketh you may open to him immediately.

Watch the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. He that endureth unto the end shall be saved. It is by the constant exercise of faith and love that believers are made to shine as lights in the world. You are making but poor preparation for the Master's coming, if, when he appears, you must present to him talents that you have buried in the earth,—talents neglected, abused, misused, a divided love, serving mammon while professedly serving God.

You profess to be servants of Christ. How necessary that you obey your Master's directions, and be faithful to your duties. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is without a parallel, giving to men the relationship of sons to God. Therefore the Father expects obedience from his children, therefore he requires a right disposition of the property he has placed in their hands. It is not their own to use for their personal gratification, but it is the capital of the Lord, for which they are responsible to him.

Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, still sheds his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption is purchased at so great a cost. Oh, matchless condescension! Time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to Heaven, and Aaron sprinkled the blood upon the mercy-seat of ancient Israel, and cleansed the people from guilt, so the merits of the slain Lamb are accepted by God to-day as a purifier from the defilement of sin.

"Watch and pray, that ye enter not into temptation." There are stern battles for you to fight. You should put on the whole armor of righteousness, and prove yourselves strong and true in your Redeemer's service. God wants no idlers in his field, but co-laborers with Christ, sentinels vigilant at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted.

It is not wealth or intellect that gives happiness; it is true moral worth, and a sense of duty performed. You may have the overcomer's reward, and stand before the throne of Christ to sing his praises in the day when he assembles his saints; but your robes must be cleansed in the blood of the Lamb, charity must cover you as a garment, and you be found spotless and without blemish.

Says John the Revelator: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

—One may do a very good action and not be a good man, but he cannot do a very bad action and not be a bad man.

#### TIRED AND TRIED.

BY ADA DE YARMOND.

[Read Psalm 37.]

It seems, sometimes, that the "narrow way"  
Is a rough and crooked road,  
And we almost doubt the truth of the words,  
"All things work together for good."

We wait for our ships to come from sea,  
But, instead, the wrecks drift past;  
And we bury our hopes with the dying years,  
And think life's sunshine all past.

But the reason why things are as they are,  
We shall know on "the other side;"  
And how God's plans for us were best,  
We shall see—and be satisfied.

#### PRACTICAL THOUGHTS.—No. 2.

BY A. SMITH.

##### PROFANE SWEARING.

"BUT above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath." Jas. 5:12.

Some people recoil with horror from the use of the name of God in ejaculations, who, nevertheless, will use the expression, "By jiminy!" "By George!" or less offensive terms, just as one would smoke a cigarette as less vulgar than smoking a pipe, or take wine, considering it less reproachful than whisky-drinking. But all such expressions contain, if I may be allowed the term, the alcohol of profanity, and should not be tolerated. Hear what our Saviour says, "But I say unto you, Swear not at all; neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black." Matt. 5:34-36. See, also, his solemn comment on the subject in Matt. 23:16-22.

"But," says one, "I don't use by-words as oaths, but I speak them thoughtlessly." Ask him who lightly uses the name of God and of Christ, if he does not do it in precisely the same way.

There are harmless interjections that may be used. (Consult any good grammar for a list.) Even the holy names of God may be properly uttered, or the most innocent word may be made sin to us, according to the circumstances and spirit in which they are used. A common by-word in the mouth of a professed Christian may do more harm than a terrible oath on the lips of the habitually profane.

Says the psalmist, "Thy commandment is exceeding broad." Ps. 119:96. And the third precept is not an exception to this rule.

##### DOMESTIC FELICITY.

Much of the unhappiness that exists in society is occasioned by the neglect to cultivate the little courtesies and perform the little acts of love that make up the sum total of domestic felicity. When a young man woos the girl of his choice, he does not regard the expense of a fine horse and carriage or sleigh for frequent drives, if he may thus minister to her happiness, and other attentions are lavished to win her love and respect; and she, in turn, takes pains to please the eye and captivate the heart of her lover by a faultless attire and winning sweetness of temper. But when they are married, how often all this is reversed! A rough board thrown across the box of a lumber wagon drawn by oxen makes a good enough seat for "the old woman;" and the unkempt hair, the slovenly person, the untidy house, and a snappish temper, greet "the old man" as he returns from his daily toil to his home, the place that should be next to Heaven. And their children take up the refrain of discord as they grow up, and go forth to curse the world.

When families in which the element of such discord exists to a greater or less degree become connected with the church, they are sure to bring this baleful influence with them, and wound the cause of God. This is the fountain from whence flow many church difficulties, the root that nourishes discord among brethren; and no permanent reform can be effected that does not

cleanse this fountain, or pluck up this root of bitterness.

Where are the husbands and wives, the parents and children, who give heed to the injunctions of Holy Writ contained in Eph. 5:22, 25; 6:4? And yet we are to be judged in the last day according to the Bible standard. Oh! who will be found perfect when measured by that unerring rule?

#### AT THE ALTAR.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

A gift is equivalent to a sacrifice, and may consist of a tangible substance, or of ordinary worship. See Heb. 13:15, 16. We may attend the public preaching of the gospel or take part in the social meeting, and even have our feelings wrought up to a considerable degree of religious fervor, and yet there can be no assurance that God accepts our worship if we disregard the conditions of acceptance. (See 1 Cor. 13.) Christ has laid down specific rules for the adjustment of church difficulties, and he requires such adjustment as a prelude to acceptable worship; and no individual or church can prosper that lightly disregards his instructions on this point. Poor erring man is too apt to fold his robes of self-righteousness about him, and indulge the thought that he in particular is not responsible for existing disaffections, forgetting the asseveration, "Thou art thy brother's keeper."

When a brother or sister goes astray, or appears to do so, some are too apt to accept appearances as conclusive proof, and let him go; whereas, the Good Shepherd leaves the ninety and nine, and goes into the wilderness to seek and save that which was lost. Are not the under shepherds and the individual members of the church under obligation to take a similar course? But the trouble is that some of those who seek the lost ones are themselves lost, and cannot be trusted as safe guides.

It is time enough to abandon the lost one to the wolf and the bear, when he refuses to return. Let us remember that we ourselves may, in turn, be speedily consigned to the same fate.

#### PROFITABLE READING.

BY J. S. OLIVE.

WE have been carefully re-reading the Testimonies ever since last October; and how much we find in them that comes home to our own hearts! How pointed, and plain, and numerous are the warnings against the "love of the world," showing how easy is self-deception, and that many who are satisfied with themselves, may be in the broad road, while flattering themselves that they are in the narrow path. On pages 126-129 are the following detached sentences: "The sensibilities of a large number of God's people seem to be benumbed in regard to spiritual things, while they are all awake to their worldly interests." "Many are cherishing idols in the heart, yet are paralyzed by Satan, and apprehend no especial danger." "They see no cause to raise an alarm. All seems to be going well, and they complain of any who try to show the people their awful state." They say, "Prophecy smooth things unto us." "Satan has planted his hellish banner among them, and they are so completely deceived that they know not that it is he." Alas, my brother! alas, my sister! is this our state? Again: "But few are aware of their state;" "but few among us answer to the description of Christ's followers; their works testify of them that they are not children of the light, but of darkness."

Is not this an alarming picture? yet who will dare say it is overdrawn? Dear friends, let us diligently search our own hearts, and see if we are serving idols while professing to serve God. Have we given up some worldly pleasures? Let us give up all. If we have put away some of our sins, let us put them all away; let us see to

it that no root of bitterness is left to spring up and trouble us. Let us put away all wrath, and malice, and evil-speaking, and be gentle, tender-hearted, forgiving one another, as God, for Christ's sake, has forgiven us. Let us speak the truth in love. Let us set a watch upon our lips. If we have given to the cause, let us give more and more, knowing and rejoicing that "the calls for help will never cease till Christ shall clothe himself with vengeance." Have we forgiven our brother "seven times?" Let us forgive "until seventy times seven." Have we labored for the good of others? Let us labor more abundantly. Have we endured privations? Let us endure still more. Let us not be weary in well-doing; for in due time we shall reap if we faint not.

It is said of true Christians that "they will be careful to depart from all iniquity, and to perfect holiness in the fear of the Lord." "But many have departed from the light; and pride, the love of pleasure, and sin, are cherished, and Christ has departed." "They are deceiving their own souls." "Earthly and selfish interests engage the minds of Christ's professed followers; they are, to all intents and purposes, servants of mammon," and yet they are benumbed by Satan, and know it not. Dear brethren and sisters, let us search our own hearts, and find out whose servants we are. May we not, "while professing to be servants of Christ, be found serving another master;" and not only that, but working daily "against the Master we profess to serve." If we are doing this, our only hope is in a "separation from the world, and a zealous maintaining of our separate, holy, and peculiar character." If we would "comply with the conditions, we should not fail to realize the excellent blessing so freely given of God to the humble and obedient." Why not do so?

Then how awful and solemn are the warnings in the last Testimony! How it grieves us to think of the Testimonies being slighted; and yet do we who profess to believe them, obey all their teachings? Do we heed them as we ought? If we did, we should be better prepared for the trials we daily meet.

In Testimony No. 31, we are told that in this time of general departure from God, "unconsecrated ministers assist Satan in planting his hellish banner in our very strongholds." Pride, envy, self-importance, and unsanctified independence, have marred their labors. Some of them are "neglecting the word of God and despising the testimonies of his Spirit." "They do not know what the Testimonies contain, and do not wish to know."

While our ministers may have been wrong in many things, have we, as private members, been right? When we have seen them out of the way, have we faithfully warned them, at the risk of losing their love and confidence, and being considered enemies and disturbers? What says Testimony No. 31 to the church in general? "Pride, love of amusement, love of display, and extravagance in dress, are robbing the treasury of God." "Many have left the waiting, watching position." "If the word of God dwelt in the heart, it would control the life." "The frown of God is on his people for their assimilation to the world." "Fathers and mothers have departed from their simplicity." "The Lord has admonished them not to corrupt themselves by adopting the customs and maxims of the world."

Who of us can say that we are blameless on these points, and others that are pointed out in the Testimonies? But even if we were, we must still expect trials. We need them. "None of us need expect that when the last great trials come upon us, a self-sacrificing, patriotic spirit will be developed in a moment, because needed. No, indeed. This spirit must be gained by daily experience. Courage, fortitude, faith, and implicit confidence in God, do not come in a moment. They are acquired by the experience of years." "By a life of holy endeavor and firm adherence to the right," must we gain this preparation. "Beset with temptations without and within, we must resist firmly, or be conquered." "Our own course of action will de-

termine whether we shall receive the seal of God," or fall under the seven last plagues. "The seal of God will never be placed upon the forehead of an impure man or woman, or an ambitious, worldly-minded man or woman. It will never be placed on the forehead of men and women of false tongues and deceitful hearts."

"No one will ever receive the seal of God while one spot or stain remains on the character." When the time of trouble comes, "there is no longer probation,—no longer mercy for the impenitent. May God help his people now; for what can they do in such a fearful conflict without his assistance?" But if we see our faults, we need not despair. If we have sinned, let us turn from all sin now,—turn, and with the Saviour's help, stand fast, waiting and watching for his appearing.

#### AN INTERESTING INCIDENT.

WHILE laboring in Jonesboro, Ind., a little boy, the only child of moral but not strictly religious parents, came out firmly in the truth. A young man working for the boy's father did the same thing. The two have been regular attendants at our meetings, coming over five miles and a half each Sabbath, notwithstanding the jeers and scoffs of their former companions.

The little boy was so impressed on the campground with our family devotions, that when he went home, he said, "Ma, we must have family prayers, like the Adventists." The parents consented. And now, each morning and evening, assisted by the young man, they gather around the altar. One reads, and one or the other leads in prayer, the parents bowing with them. They are good people, and under such influences the parents' hearts may be reached. Oh, for the faith and courage of this little boy in older heads and hearts! The little boy is going to school now, and says he is going to study hard to be a good and useful man in the world. We expect to hear from him again, and believe the Lord will be with him in his good resolutions.

J. P. H.

#### DAILY LIFE.

It is daily life that tests us—the manner of men we are. It is not our prayers, it is not our profession, but it is the tone of daily intercourse and conduct that decides how we stand. The little homely graces; the cheerful, every-day amenities; the Christ-spirit uttering itself not so much in conscious act as in unconscious influence; not so much in deeds as in that subtle aroma which without name exudes from the saintly soul, to equals and inferiors; to agreeable and disagreeable; to rich, poor, ignorant; to young, to old; bearing burdens, accepting crosses, seeking no great thing to do, content to put self by, and be a servant of the lowest—these are the fruits of only one root,—fruits that none may counterfeit.—Ware.

—When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness. Our Saviour, in the end of his beatitudes, speaks, Great is your reward in Heaven, but in the beginning of them he first saith, Blessed are the poor in spirit. God deals in the spiritual building as men do in their artificial buildings,—the higher they intend to build, the lower and deeper do they lay their foundation. If God intends to lift you up to Christ, and mercy, and grace, and glory, he will first bring you low in the sense of your sinful miseries, and spiritual wants and self-nothingness and unworthiness.—Flavel.

—A good man doubles the length of his existence; to have lived so as to look back with pleasure on our past existence is to live twice.—Martial.



## The Sermon.

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

### THE COMING KINGDOM.

(Concluded.)

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

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

THUS the testimony of history describes the final empire of this world. It stood, as the perfected image, with its feet upon Western Europe; but it included the whole limits of all previous dominion, from the Atlantic to the Indies, and from the Danube to the African desert. And the head of gold, the breast of silver, the trunk of brass, were all incorporated with the legs of iron on which they finally stood, the perfected type of man's apostasy. The historical characteristics of these four successive kingdoms are most peculiar, and are significantly described. The magnificence of Babylon as the head of gold, the scarcely inferior wealth and splendor of Persia as the breast and arms of silver, have been the perfected illustrations of the mere dominion of sensual indulgence from the time of their actual history to the present. But the mere forms of sensuality are not adapted to make a permanent impression upon human history, even in their power of reproduction of themselves. The empire of mere vice must perish in its own corruption. But when Alexander set up his vast Grecian empire, as the trunk of brass, the brilliancy of the illustration could not be confined to his own victorious career, or even to the power of the empire which he established. This third kingdom gave to man a universal and undying language. It perpetuated the earliest monuments of literature, philosophy, and the arts. The great Stagiritic, who was the tutor of Alexander, and of whom he said that if from his father he had derived his life, from him, as his second father, he had derived the art of living well, remains to this day the tutor of Europe in multitudes of its schools. Dr. Arnold commemorates him with perpetual delight as "the dear old Stagiritic," as if he were the very source of scholastic inspiration. Greece has made an ineffaceable impression on the history of man,—an impression as brilliant and abiding as the metal which was selected to represent it. To the lessons which it has taught in many departments of human learning, posterity has added nothing. The models of poetry and painting, of statuary and architecture, nay, even of the construction and utterance of the language of mind, are all still there; while the fundamental principles of philosophy, and the beautiful structure and regimen of language, still acknowledge their origin to be there also. Succeeding literature and beautiful art have done but little, save to study and to try to copy what this brilliant empire gave to man. The language which gave wings of beauty to the speculations of Plato, and towered in the majestic orations of Demosthenes, and glowed in the fire of the great tragedians, was also caught up to Heaven, to convey, through the teaching of the Holy Ghost, those wonderful themes of divine redemption, which, without him, it was impossible for man to utter. It can never become obsolete on earth, while man remains to read the living word. It can never be forgotten in Heaven, while saints survive to glorify the riches of atoning love. And Greece remains, and must remain still, a living empire in the world.

Severe, warlike, pitiless, enduring, Rome made up the iron legs on which this brilliant trunk was to stand. Its government inflexible; its discipline unyielding; its very weapons all of iron; its yoke of bondage iron; its heart of iron, knowing no pity; shedding blood like water; dragging captive kings in chains, then publicly

whipping and killing them as the pastime of a banquet; its women shouting in triumph over men murdering one another by hundreds, as the sport of the theater; its thousands of battles, and its millions of slaughtered victims; its very lusts and pleasures steeped in cruelty—how could all this be more truly described? It overthrew, it consolidated, it absorbed, all the nations whom it subdued; and made the one privilege of citizenship of Rome to be the single coveted distinction of the world. On all these characterizing facts I need not dwell. But Rome has also sent down the impression of her severity and her iron rule upon the nations whom she has propagated as the living parts of herself. As Greece gave brilliant art to civilized men, so Rome has given to them enduring iron law. Her statutes and pandects and commentaries remain the standard and foundation of human law to all the nations that either remain in her seats or have originated from her divisions. The laws of her twelve tables, the names of her great codifiers and expounders,—her Justinians, Ulpian, and Salvian,—are as familiar to the student of the great science of law, in this nineteenth century, and with almost as much authority, as a thousand years ago. And that immense empire, four thousand miles in length from east to west, and two thousand miles in width from north to south, over which Augustus ruled, and which Trajan finally consolidated, abides the fourth and last kingdom of the apostasy of this world. And the prophetic description of the discriminating characteristics of these kingdoms of this world, historic testimony has completely confirmed through all succeeding ages since. The two grand divisions of this last empire into Eastern and Western; the internal distinction of its elements of power into a civil and an ecclesiastical dominion, combined like iron and clay, but never united; mingled, but always separate, have been facts of history upon the details of which I need not dwell.

But when we descend to the modern history of this last empire, the prophetic description maintains an accuracy the demonstration of which never fails. "Whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; there shall be in it of the strength of the iron, and the kingdom shall be partly strong and partly broken; and they shall not cleave one to another, even as the iron is not mixed with the clay." Beyond the Danube and the Rhine were spread out the vast Asiatic tribes, whose incursions upon the Roman empire, and settlement within its territories have made the foundation of the history of modern Europe. Ten different nations from this northern region, speaking kindred dialects, crossed these bounding rivers, established themselves on the whole southern and western territory, and became the progenitors of the present nations of Europe. They were idolaters and savages. But, as an unprecedented fact in history, though so clearly delineated before in the divine prophetic records, they became absorbed in the characteristics of the people whom they conquered. Every previous subjugation had given new laws, religion, and customs to the vanquished. These conquering nations adopted the religion and the laws which marked the people whom they subdued. Within a single century they had become professedly Christian; and with the laws, the language, and religion of Rome, they made themselves parts of the Latin empire, and the Latin church, already existing.

The prescribed internal division of the elements of power they also perpetuated. The iron and the clay were still mingled, but always separate. The priestly power they established with a faith and cruelty which exceeded all the precedents they found. The temporal power they exalted with an unquestioned control. Partly strong and partly broken, they remained, and they still remain, the nations of Europe, the constituents of the Roman empire, and generally the members and the managers of the Roman Church. Some of their original kingdoms abide to this day. Some have been crushed and conquered, and their dominions transferred to other

hands. In some, the iron has resisted the clay more completely, as in France. In others, the clay has predominated over the iron, as in Spain. But thus these divided kingdoms have stood—tottering amidst revolutions; enslaved by superstitions; guarding themselves against assaults and overthrows; agitated sometimes in storms that have threatened complete destruction, and then subsiding to the bounds of their former settlements, like the ocean rocking itself to rest when the gale has passed—to prove the power and to confirm the faithfulness of God.

Their children and representatives have spread abroad almost to fill the globe. The varied posterity of these ten kingdoms have peopled continents unknown to history at the time of their establishment, acknowledging their parentage and their dependence in every court of law, in all the forms and systems of legislation and government, in every department of literature and science, and in the languages and habits which make the vehicles and arrangements of social intercourse. The vast extension of this homogeneous dominion, with all the amazing facts of modern discovery which have given it strength and energy, rapidity of communication, and intensity of influence and purpose; the union and mutual dependence which commercial relations, and separate, advancing national strength for mutual assault and defense have made so indispensable to these wide-spread nationalities; the unprecedented advance of general knowledge, popular elevation, and facility of communication with one another—can justly be considered by us only as preparing the way for the great incoming developments of the purposes of God, as he has himself described them. And while all human appearances on this vast field warn the discriminating mind of the earthly statesman of the approach of changes and convulsions in the affairs of men, more important and productive of vaster consequences than any political transformations which man has ever before seen, the word of God lays out before the Christian mind, as the object of certain hope, the greatest of all possible revolutions, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when, in the days of these kings, the God of Heaven shall set up a kingdom which shall never be destroyed, and he shall reign forever and ever.

Of the kingdoms of this world, one pervading principle, like the life of an individual being, has been unceasingly manifest. They have been the successions of an apostate government on the earth; ruling without God,—ruling in opposition to the word of God, in every age and in every land. The principle on which they have rested is the single one of absolute sovereignty in man over man. The varying forms of this sovereignty have been but incidents in their career. The ambition, the glory, and the wealth of man have been the guiding-power of their march to conquest, hesitating at no expedients because they were criminal, asking for no other reason for any conceivable violence or crime but human glory and national or individual exaltation. Establishing idolatry, glorying in infidelity, reverencing anything and everything but the divine word, the governments of men have reigned upon the earth till in our own day we find two of these nations,—the most enlightened of them all—the one compelling its own subjects and officers to sustain and reverence the most hateful and polluted idol-worship of India, and forcing, for its own wealth, the shocking cruelties of the opium-trade upon the timorous but remonstrating millions of China; the other reigning under a constitution which is declared at the same time to have no cognizance of the God of Heaven, and to render lawful and protected great cruelties and enormities; both of them living upon the gains of licensed drunkenness, and refusing to protect even their own subjects against its power. While these things are done in the green tree, it is not worth our while to inquire what is done in the dry. If apostasy from the word of God marks the governments of Britain and America, in these division of the last kingdom of man, the kingdoms of this world can

plead no immunity from the charge in any other portion of the field of human empire. And these are the kingdoms of this world, described by God himself to Daniel, before their history began; and to John, in the conclusion of that history, by the bringing in the assurance of a better hope, and restoring the dominion of the Most High among the children of men.

## The Family Circle.

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

### KISSED HIS MOTHER.

SHE sat on the porch in the sunshine,  
As I went down the street—  
A woman whose hair was silver,  
But whose face was blossom-sweet,  
Making me think of a garden,  
Where, in spite of the frost and snow  
Of bleak November weather,  
Late, fragrant lilies blow.

I heard a footstep behind me,  
And the sound of a merry laugh,  
And I knew the heart it came from  
Would be like a comforting staff  
In the time and hour of trouble—  
Hopeful and brave, and strong,—  
One of the hearts to lean on  
When we think that things go wrong.

I turned at the click of the gate-latch,  
And met his manly look;  
A face like his gives me pleasure,  
Like the page of a pleasant book.  
It told of a steadfast purpose,  
Of a brave and daring will—  
A face with a promise in it  
That God grant the years fulfill.

He went up the pathway singing;  
I saw the woman's eyes  
Grow bright with a wordless welcome,  
As sunshine warms the skies.  
"Back again, sweetheart mother!"  
He cried, and bent to kiss  
The loving face that was lifted  
For what some mothers miss.

That boy will do to depend on,  
I hold that this is true—  
From lads in love with their mothers  
Our bravest heroes grew.  
Earth's grandest hearts have been loving hearts,  
Since time and earth began!  
And the boy who kissed his mother  
Is every inch a man.

—Eben E. Rexford, in *Youth's Companion*.

### INCREASING IRREVERENCE.

DR. PRIME'S letter in the *New York Observer* of Nov. 16 is devoted to a discussion of the increasing irreverence of the age. After speaking of the disrespect manifested to parents and superiors by many young people in schools and in business circles, and the resulting moral contagion he says:—

I was led to this subject by noticing the increased irreverence of the age we live in, the marked decline in respect for the aged, the superior, the parent. There is no use in telling me that this is the outcry of old age and of dotage: that parents and teachers and officers command as much respect as they ever did and just as much as they deserve. I know better than that, and so do you. It is not quite as bad as would be inferred from the report of a traveler in New England. He was riding along the road when he overtook a boy whose father was calling him to come back. The boy paid no attention to the call, and the traveler said to him, "Isn't that your father calling you?"

"Yes, but I don't care for him, and Joe don't, and we've pretty much got the dog so that he don't." That's the way it goes in the country, and the city is no better, though here it may not take on a shape quite so rough.

It is this tendency that makes law and government less respected, and is the weakness and danger of society. God knows the heart, and in making obedience to parents one of the ten laws that include all law, he laid the foundation of

government, and the bulwark of the State. There is no other precept in the decalogue that inculcates submission to constituted authority; no system of government is established except that of the family, of which the father and the mother are at the head. And even in the law of Sinai, that ordains this government, the command is not simply to obey; that is much, but a servant, a pupil, may obey and not fulfill the fifth item in the ten, nor get a title to the promise. It is required of the child that he HONOR his parents. And that principle forbids him, makes it impossible for him, to speak lightly of those to whom he owes the highest respect. The promise of long life and prosperity to those who fulfill this law suggests the fact, which a thousand tragedies and prisons and gallows illustrate with baleful glare and gloom, that disobedience of parental authority is the way to some bad end. See the Book of Proverbs, 30:17, and read it now. Prodigals in this city, lost young women, these fast young men haunting the street corners on the Broadway, whose end is hell, are the children who have not obeyed their parents, and will not obey any law, human or divine, unless restrained by fear of punishment. The boys are away from home without permission, and perhaps in defiance of parental authority. The girls will have their own way, and mothers mourn in vain that their daughters are on the road to ruin.

And more than half of this sin and misery is to be charged to the fault of parents themselves. It was the guilt of Eli that he saw his sons going astray, and he restrained them not. It is in the beginning of moral action that the parent's guiding power is most successfully put forth. The fear of the Lord is to be taught to the child through the filial fear that parental firmness and faithfulness inspire. If this duty was too sternly enforced in other days, we have swung clear to the other side now. Sentimental preachers and writers have praised up a gospel of milk and water, with much sugar in it, until the weightier matters of the law, justice and right, duty and the fear of God, the penalty of sin and the judgment to come, are ignored utterly. There is no backbone and no salvation in such preaching and writing. Children love those parents who require them to obey, and who punish them if they do not. Love rules the heart of the father who commands his children after him. Folly and weakness substitute coaxing and bribery for the firm exercise of discipline. We see the results of these two systems in the lives and conduct of the men and women of our day.

I write unto you, young men and young women, that ye honor your father and mother, your teachers, and all who by reason of age or position are entitled to your respect and reverence. They are set to be your guides and examples, and if you will not respect them whom you have seen, how will you reverence God whom you have not seen? Take the counsel of one who has been all through it, and knows what he says when he beseeches you to have them in honor who watched by you in infancy, bore with you in your childish waywardness, and would now guard you in the path of success and happiness. In keeping of that fifth commandment there is very great reward.

### AT THE YEAR'S END.

WE stand at the end of another year. It matters not that there is to be no real pause in our life, that New Year's Day will come with no outward manifestation that we have passed another of time's way-marks. To every thoughtful mind there is something solemn in this slipping by of year after year. Our glance goes forward—how far?—and we say to ourselves, "Shortly will come the year that will end our earthly life."

It is well that this invisible boundary line calls us to halt and consider. What has been the history of the year that is past? Alas! its achievements have not equalled the purposes that we formed when we stood in its opening dawn. The memory of sad failures haunts us.

There are shattered hopes, perhaps blighted anticipations, shadows of sad defeat, all along that path that, as it now seems, we entered so recently. We do not sing the victor's song over conquered sin as triumphantly as we hoped we might when we put on our armor a year ago. Ah, let him that putteth on the armor not boast himself as he that taketh it off. These thoughts force themselves upon us; for we are at the end of a definite period of our lives. Whatever may come to pass in the future, this year is done. Its tasks are ended, its battles fought, whether for defeat or victory, its achievements completed, its tears wept, its laughter hushed, its accounts closed and carried over to the ledger of the future.

We need to take the reckoning that the end of the year forces upon us. It does not do for us to drift along year in and year out, without facing our record, without seeing whither we are tending, without passing judgment upon the working of our plans of life. We need to pause and consider our ways. So as we stand on the verge of the passing year, it is well that we should question within ourselves our plans, our methods, our motives, our aims. What is the light the year has shed upon the plans by which we act? Might they not be wiser? What has it to say concerning the methods we employ? Might they not be better adapted to securing the desired results? How do our motives look, examined from the viewpoint of this end of a twelvemonth? Ought they not to be higher and holier? What of the aims which have been the object of our endeavor? As seen in the light now thrown back upon them, are they shown to be earthly and transient, or do they reach forward into the everlasting future? It is well that we should face these questions. So God will teach us to number our days that we apply our hearts unto wisdom.

But we may look back, not only for heart-searchings and reproof, but also for encouragement. Very sweet are the words of the psalmist: "Because Thou hast been my help, therefore in the shadow of thy wings will I rejoice." How constantly, in many cases how signally, has our gracious God come to our relief, even in the brief span of the twelve months just gone! Temptations have assailed us, but greater has been He that has been with us than all the forces leagued with them. Burdens have pressed heavily, perhaps have threatened to crush us. Our heavenly Father has put under us the everlasting arms, and carried us and our burdens too. Sorrows have torn our quivering hearts, but the God of all consolation has poured upon the gaping wounds the oil of joy, and our hearts have been healed. The experience of the ended year has but increased our confidence in our God. We trust him more; we are more devoutly intimate with him; we aspire to greater likeness to him. So if these last few, fleeting moments of the year are darkened by many sad retrospects, they are also lighted up by gracious gleams of divine goodness, evidence, like the bright gold burning upon the edge of the low-hanging cloud, that the Sun of Righteousness holds his exalted course through the heavens.

We stand, then, on this end of the year in penitence, but in confidence. We ask forgiveness for the sins of the past, but we turn with stronger faith—yet not in ourselves—toward the future. Let the years come and let the years go. We are God's, and God is ours. The final end of our earthly years means for us, who by his grace are found in him, but the beginning of that rapture-filled future that ends—never!—  
*Christian Weekly.*

—A bright new year,  
Oh! hold it dear;  
For God who sendeth,  
He only lendeth.

—As we cannot gather a rose and scatter its petals to the winds of heaven without one of them resting on our own person, so we cannot do an act of loving kindness to another, without some portion of love's essence resting upon our own souls.

## Special Mention.

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

### THE PASSING YEARS.

DRIFTING away,  
Fore'er away,  
Bearing the spoils of the ruthless years,  
Bearing away  
The faded day,  
Carrying sorrows and dreams and fears,  
Terrors and hatings and cares and tears,—  
Rolling,  
Rolling,  
Into the gloom away.

See, we have here  
The sword and spear,  
The gleaming breasts of the battle dead;  
See, we have here  
Tumbrel and bier,  
And wide-gashed throats with their life-blood red,  
And dying curses left half unsaid,  
Gasping,  
Gasping,  
Faint on the sickened ear.

Wailing away,  
Reeling away,  
Sighings and sinnings of grief and crime,  
Stealing away,  
In dark array,  
All the past joys and sorrows of Time,  
Wishings and waitings from ev'ry clime,  
Waning,  
Waning,  
Into the gloom away.

### SOMETHING CONCERNING "CORNERS" AND "FUTURES."

As unlawful speculations are now prominently before the public, the *Christian Weekly* gives its readers a chapter on the subject, from which we extract the following:—

A "corner" in business operations is defined by Mr. Rufus Hatch, who knows what he is talking about, as "buying more than there is in existence of any commodity." A "future," according to the same authority, is "buying what you do not want from a man who has not got it." Yet a very large portion of the business of the various exchanges of the country is of this character. Mr. Hatch says that this system of speculation is not, in his opinion, beneficial to the country. "It is beneficial," he says, "to a very few individuals. The others—we call them 'lambs'—we fleece when they come down to Wall street."

There seems to be a general concurrence in the opinion, Mr. Jay Gould excepted, that speculation, at least in its extreme forms, is only harmful. Indeed, how could it be otherwise? Here is Mr. Hatch confessing: "I owned last June a year ago three times as much corn as there was in the city of Chicago. I bought other people's imaginations. If I had held it thirty days longer, I would have made \$600,000 more than I did. It was as illegitimate as could be. I bought what I did not want, and the other man sold what he did not have." But now somebody must pay the final price of these transactions. Mr. Vanderbilt puts it in a nutshell, when, saying that he never bought stock for speculation, while multitudes in Wall street never put up a cent on their transactions, he added, "I'm like the man who goes to the tailor—I expect to pay for my own clothes and for all those who don't pay." It is the legitimate industry of the country that must pay for the transactions of the speculators. As Mr. Hatch said, if the present methods continue, "the end will be that every few years we'll have a smash up as we did in 1873, a Black Friday." It is not with over-much consolation that he adds, "But the recuperative power of this country is extraordinary, and we'll be on our feet very quickly."

As to the remedy, we have no wisdom. It does not seem to us that legislation can accomplish much. Men that want to speculate will find some way of doing it in spite of any legislation that can be devised. Moral evils cannot be cured by legislative enactment. It is the testimony of long experience that laws are worth no more than the moral sentiment that is behind them. The main remedy that we see is, to discourage, by every available means, the spirit of speculation,

and especially to cultivate in young men the desire to be producers, adding to the real wealth of the world, rather than mere speculators, dealing in "other people's imaginations."

The Senate Committee have been discussing the morals of speculation with Messrs. Gould, Vanderbilt, and Keene. Mr. Vanderbilt thus expresses hearty disapproval of these practices: "I think all these transactions are wrong and immoral. They have a bad tendency. They have a bad tendency on young men, who are a great concern to all of us. They tend to idleness, to getting money easily."

The fact that "speculations, whether on the stock or produce exchanges, are a fruitful source of individual dishonesty," is forcibly illustrated in the following paragraph from the *New York Observer* of Dec. 28:—

Mr. C. E. Upton, who is President of the City Bank of Rochester, besides being a member of a prominent broker's firm in this city, has been for some time operating in oil; and it is just now discovered that in order to cover his losses he has misappropriated the funds of the bank—to the extent, it is said, of \$350,000. The bank has been obliged, in consequence, to suspend, and its failure has carried down, also, another concern at Victor, N. Y. A like case is reported from Jefferson, Ohio, where the cashier and assistant cashier of the Second National Bank are defaulters to the amount of from \$50,000 to \$75,000. Both men had been indulging in speculations which turned out badly. When the exposure came, the cashier absconded, while his assistant, and partner in crime, was stricken with paralysis.

### POVERTY OF THE MORMONS.

FROM time to time, we see in our contemporaries statements relative to the financial prosperity of the Mormons. We are told that the church is a business corporation, manipulated by shrewd managers. Through a system of rigid church government and exorbitant taxation, they control not only the wealth of the Territory, but the patient toilers who produce it. Not content with monopolizing Utah, they have extended their settlements into adjoining territories, absorbing large tracts of the most valuable Government lands. But while the church, in the person of its leaders, is becoming very wealthy, the people live in abject poverty. A colporter in the employ of the American Tract Society writes to the *Christian Weekly* that he is often compelled to make heavy grants of books, as the people have no money to pay for them, however much they may wish to purchase. He thus describes the average Mormon home:—

Entering the gate of a house and lot worth about \$300, I found in the front yard four children, aged from four to ten years, dirty and ragged, playing in the sand and digging in the ground with a cheese-knife. I told them that I had some nice picture books which I would show them if they would come in. In the house I found the mother, whose countenance told of sorrow and misery, sitting by the cradle, in which was lying another little one. The father was in a corner, smoking his pipe and whittling a stick. Everything around the room was dirty and disorderly. On the wall were a few fancy advertising cards of tobacco and liquor, and a few photographs of Joseph Smith, Brigham Young, and some of the Twelve. On the little shelf I saw a small library, consisting of a new Bible, which some Bible-agent had presented to the family, the book of Mormon Doctrine and Covenants, and a few Mormon pamphlets.

At once I had the family together, staring and looking at my books, and listening as I drew their attention to what they contained, and told them how much such books were needed in ev-

ery family, and especially the one I now was visiting. At last I succeeded in getting them interested. The father said, "I believe they are good books, although not published by the Mormon Church; it will do us good to read them, and consider the things they contain." The countenances of the little ones brightened, hoping to get one of those nice little books; only to be darkened again as he continued, "But we have no money. What few eggs and little butter we gather, we take to the store to get what things we need every day. We have all we can do to gather the fifty cents in cash per month which we shall pay to the building of the temple [temple tax], although if we had it now we should purchase some books, at least a primer, as we need that very much."

I had some talk with the father on personal religion. But the money question was settled; they did not have it; but I could not leave before I had brightened the faces of the children by giving them a primer and a few tracts.

This is only one case out of three hundred of the same kind that I have met with; many families have not even a Bible, and do not care for it, and after a want is created, they cannot purchase. The people are held down, poor, and in bondage, by the priesthood, and by them also are kept in ignorance. A Mormon bishop at Mount Pleasant said last Sunday in a public meeting, speaking of my work in his town, "We do not want any of his books; we have plenty of books in these," showing the congregation the book of the Mormon and the book of Doctrine and Covenants. The Mormons are truly "a heathen community in a Christian land," and they need Christian help.

—A temperance sermon from Brooklyn is what the *Herald* calls the stupid death of a drunkard in that city. The incident was not a new or strange one; just the old story. The man was rich and honored; he drank up his fortune, drove away his wife and children, slept in the snow and lost all his fingers by frost, but continued to lift the bowl to his lips with the stump of a hand, and fell into other vices and deeper poverty, and at last the drunken vagabond is found dead, and the coroner comes in to give the death certificate. Look at the sermon! Agony of wife, children, friends; shame of relatives; blushes of fellow-citizens. Do we expect this sermon, plain, practical, terrible as sharp steel, to reform other drinkers? No. Why, then, do we wonder that gospel sermons do not convert all the sinners? This temperance sermon is hot enough to scald the public feeling, but it will not save drunkards. Just so gospel sermons are strong, and fail. The key to failure in both cases will be found in the fallen human nature whose bad plight comes into ghastly prominence as often in newspapers as in sermons.—*Christian Advocate*.

—M. Louis Kossuth has written a letter to the Reform Club of England, in which he gives his opinions about the present state of Europe. The letter, which has excited wide comment, has this vigorous passage about the huge armaments of the Continent: "To see the social structures called states converted into as many gigantic barracks, the life-sweat of nations drained to keep up the armies counted by myriads, these myriads, in the best vigor of their youthful strength, abstracted from productive labor; all the soarings of human intellect made subservient to the profession of wholesale international slaughter and destruction—verily this is a condition so monstrous, at the same time so utterly intolerable, that unless some means are devised for bringing it to a stop, unless governments are checked in their headlong course toward exhausting the patience of their subjects by draining their life-sweat for nourishing the insatiable Moloch of exorbitant armaments, it is absolutely impossible that the tottering structure of social organization should long escape the catastrophe of an almighty smash."

—Opportunity is a greater word, and is itself more precious than rubies.—*James*.



## Our Tract Societies.

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

### THE MISSIONARY'S CALL.

[The following stirring and devotional poem was given by the late Dr. Dallas D. Lore to his friend, the Rev. James Neill, of Philadelphia, forty-four years ago. We print from the original slip presented to Bro. Neill by Dr. Lore.]

My soul is not at rest: there comes a strange  
And secret whisper to my spirit, like  
A dream at night, that tells me I am on  
Enchanted ground. Why live I here? The vows  
Of God are on me, and I may not stop  
To play with shadows, or pluck earthly flowers,  
Till I my work have done, and rendered up  
Account. The voice of my departed Lord,  
"Go teach all nations," from the eastern world  
Comes on the night air, and awakes my ear.

And I will go. I may no longer doubt  
To give up friends, and home, and idle hopes,  
And every tender tie that binds my heart  
To thee, my country. Why should I regard  
Earth's little store of sorrowed sweet? I sure  
Have had enough of bitter in my cup  
To show that never was it His design  
Whom placed me here, that I should live at ease,  
Or drink at pleasure's fountain. Henceforth, then,  
It matters not if storm or sunshine be  
My earthly lot, bitter or sweet my cup;  
I only pray, God fit me for the work;  
God make me holy, and my spirit nerve  
For the stern hour of strife. Let me but know  
There is an arm unseen that holds me up,  
An eye that kindly watches all my path  
Till I my weary pilgrimage have done—  
Let me but know I have a Friend that waits  
To welcome me to glory, and I joy  
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,  
In unattended agony, beneath  
The cocoa's shade, or lift my dying eyes  
From Africa's burning sand, it will be sweet  
That I have toiled for other worlds than this;  
I know I shall feel happier than to die  
On softer bed. And if I should reach Heaven—  
If one that has so deeply, darkly sinned;  
If one whom ruin and revolt hath held  
With such a fearful grasp; if one for whom  
Satan hath struggled as he hath for me,  
Should ever reach that blessed shore—oh, how  
This heart will flame with gratitude and love;  
And through the ages of eternal years,  
Thus saved, my spirit never shall repent  
That toil and suffering once were mine below.

—Nathan Brown, in the Christian Advocate.

### DAKOTA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1882.

No. of members,	178
" " reports returned,	109
" " members added,	2
" " dismissed,	1
" " Signs taken in clubs,	52
" " subscribers obtained for the REVIEW,	11
" " " " " " Signs,	5
" " " " " " Instructor,	10
" " " " " " foreign periodicals,	124
Pages of tracts distributed,	41,560
Periodicals " "	1,094
Received on membership and donations,	\$ 7 35
" " sales,	29 92
" " periodicals,	50 80

\$88 07

MARY HEILESON.

### CANVASSING IN MAINE.

We wish to call the attention of our brethren and sisters in this State to the important work of canvassing for "Thoughts on Daniel and the Revelation." It has proved a success in other States, why not in Maine? I believe it will. A young sister came to me last October, and said she would like to try canvassing for the above-named book, feeling that she would like to do something to get the light of present truth before the people. I ordered an outfit sent to her, and she went to work. Although feeble in health, and able to work only a few hours in a day, she has made a success of it, one day taking four subscriptions, in four hours.

There are those in this State who have made a success of canvassing for works outside of our own publications. We very much desire to see them helping to get the light of truth before the people, that some may be brought to a knowledge of it. May we be solemnly impressed with the importance of this work. Let us not fold our hands,

## ANNUAL SUMMARY OF MISSIONARY LABOR FOR YEAR ENDING OCTOBER 1, 1882.

Conferences.	No. Members.	No. Reports.	No. Members Added.	No. Missionary Visits.	No. Letters Written.	No. Signs taken in Clubs.	No. Subscribers obtained for Periodicals.	No. Publications Distributed.	No. Periodicals Distributed.	No. Annals Distributed.	Cash received on Tract and Periodical Funds.
Michigan	1487	1457	11	1687	2599	1280	454	488653	117310	740	\$ 2601 34
Iowa	767	1184	75	2124	1817	470	574	532344	31882	1850	4004 46
Wisconsin	600	359	39	699	364	108	254	181072	7456	109	725 69
California	637	942	...	4907	5012	1560	969	1088474	84100	379	5009 59
Minnesota	405	478	13	1112	1010	302	1461	94642	12395	...	1932 07
New York	494	633	21	2957	475	171	317	220748	14325	3470	1212 05
Illinois	386	673	16	2057	2894	129	750	177672	16908	464	1141 23
New England	371	792	...	1887	3485	986	474	295994	52373	1065	1848 70
Ohio	460	597	20	989	646	186	273	252479	8751	534	1219 52
Kansas	239	335	63	465	309	130	98	165235	5256	175	1026 47
Pennsylvania	305	612	27	1678	672	61	222	287859	15323	1909	1582 42
Nebraska	275	496	30	1851	865	263	194	175383	22586	1330	2153 66
Vermont	231	293	5	105	493	124	35	63775	5766	...	532 22
Maine	...	...	...	184	152	...	58	28128	841	...	71 86
Indiana	200	495	8	381	465	78	234	164251	9127	...	533 88
Missouri	235	248	19	263	395	68	30	93189	6635	55	555 97
Texas	199	332	41	254	815	...	217	146261	11132	490	782 55
North Pacific	113	190	53	466	1141	73	11	108682	5338	...	512 33
Upper Columbia	108	268	29	1273	1008	73	225	58273	6678	...	645 73
Dakota	174	221	9	391	252	52	282	66610	2269	20	147 47
Kentucky	43	59	...	8	62	80	7	28425	1418	27	141 50
Quebec	53	14	14	106	456	...	...	9156	655	...	34 85
Virginia	...	...	...	...	...	...	...	...	...	...	...
Nevada	31	50	23	...	...	...	2	14683	3737	...	95 38
Colorado	41	33	7	74	20	33	9	22199	572	...	...
Tennessee	40	4	...	1	4	...	28	1192	1349	30	...
Total in America	7994	10934	523	25859	25349	65227	6128	4735379	444176	12647	\$ 28601 34
England	21	...	3	18518	1567	473	147	456538	68008	...	...
Bale, Switzerland	...	...	...	80	416	...	110	13898	43158	...	...
Grand Total	8015	10934	526	44457	27332	65700	6385	5206815	555942	12647	\$ 28601 34

MARIA L. HUNTLEY, Sec. International T. and M. Society.

and do nothing to help forward the last and closing message to this world before Jesus comes.

Those wishing to engage in this work can correspond with me at Hartland, Maine. Let us hear from you at once.

J. B. GOODRICH.

### MISSOURI TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	32	16	...	25	5	10	14	2070	207	...	\$ 55 65
2	21	5	...	2	2	12	12	1003	179	...	18 17
3	50	9	...	23	23	25	...	3575	182	...	104 90
4	59	24	...	43	24	3	...	18318	827	...	3 15
5	27	...	...	...	...	...	...	...	...	...	...
6	12	1	...	9	19	...	...	2093	98	...	4 00
7	34	7	...	12	8	...	...	9044	193	...	4 45
Total	235	62	...	100	60	53	14	36103	1686	...	\$ 190 32

NOTE.—Received on membership and donations, \$17.80; on sales, \$17.80; on periodicals, \$24.45.

SARAH CLARKE, Sec.

### VERMONT TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	56	24	...	105	59	21	11	12669	1491	...	\$ 10 45
2	38	4	3	20	19	15	...	3519	566	...	21 40
3	30	...	...	...	...	...	...	...	...	...	...
4	24	...	...	...	...	...	...	...	...	...	...
5	30	16	...	9	23	...	...	3118	288	...	24 55
6	22	2	6	...	2	...	...	1614	123	...	2 65
Total	197	52	9	133	102	36	11	20920	2467	...	\$ 59 25

LIZZIE STONE, Sec.

### NEVADA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING OCT. 1, 1882.

No. of members,	31
" " reports returned,	7
" " missionary visits,	3
" " letters and cards written,	79
" " " " " " received,	12
" " subscribers obtained for the Signs,	2
Pages tracts and pamphlets distributed,	7,600
No. of periodicals distributed,	1,008
Received on donations,	\$33 44

CHARLES M. KINNY, Sec.

### TEXAS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 1, 1882.

Districts.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	64	23	11	18	24	10	1	7886	364	16	\$ 47 70
2	108	41	...	17	88	60	1	11565	1412	17	61 80
3	27	12	...	...	10	14	...	2104	158	...	16 10
Total	199	76	11	35	122	84	36	21555	1934	33	\$ 157 55

\*Receipts outside of districts.

KITTIE McKISICK, Sec.

—Patience! why, 'tis the soul of peace;  
Of all the virtues, 'tis the nearest Heaven:  
It makes men look like gods.

—Decker.

GROWTH OF POPULATION AND OF CHRISTIANITY COMPARED.—Boehm and Wagner's new edition of their Estimates of the World's Population, makes its increase in ten years, 38,000,000; an average growth of 3,800,000 each year. Our census of Protestant Christendom the past year (see Vol. 5, p. 434) makes the increase of communicants only 308,643; if we add to this the increase of communicants in the Protestant missions of heathendom (23,199), the total is only 331,842; and this the growth of Christianity, while the growth of the world's population, in the same year, was 3,800,000! Even if we call our census of the churches so imperfect that we decide to double the figures and make the increase 663,684, still what hope can we have of ever winning the world to Christ at this rate of progress? Surely this outlook is one to drive every Christian to God in earnest cries for help, while plying his own energies and efforts with tenfold effectiveness.

—Missionary Review.

—An excellent member of one of our churches said that he had taken care in his will that his death should not cripple the church. He had provided that the interest of a fund which he had set apart should continue, when he ceased to be a member, to yield his annual subscription. Many a church has been greatly embarrassed by the death of a generous supporter and the scattering of his fortune. Let the church be remembered in the distribution of the substance which her benedictions have probably largely secured.—Zion's Herald.

—The American Baptist Missionary Union has in its missions in Asia one college with 42 students; two theological seminaries with 231 students, and 521 schools with 12,322 students.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 9, 1883.

URIAH SMITH, Editor.

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

## THE TWO LAWS.

WE speak only of those laws mentioned in the Scriptures as connected with the government and redemption of man. Do the Scriptures recognize as occupying this field two laws distinct in their origin, distinct in their nature, distinct in their office, and distinct in their duration? Or do they recognize but one law existing at any one time in the world, an indivisible whole, equally affected in all its parts by any changes or limitations?

To these questions different answers are given by different classes. One class hold that in the beginning there was a law given to man, moral in its nature and immutable and eternal in its principles; that after the fall of man another law was introduced, owing its origin to this change in man's relation to God, and of such a nature as to meet, for the time being, the requirements of the system of redemption then introduced. This law they hold to be the ceremonial and typical law, beginning with the patriarchal sacrifices, enlarged in the Mosiac dispensation, and reaching only to Christ, as it was simply designed to foreshadow and point out the real work of Christ for the salvation of men, and was the medium through which the people of the Lord could show their faith in a Redeemer to come. And when Christ, the anti-type and substance, finished his work in this world in the days of his flesh, and opened the new dispensation, the types and shadows of necessity ceased to exist, and the law of ceremonies came to an end, being nailed to the cross. But this did not in anywise affect that other and higher law which antedated and outranked the ceremonial. That passed over into this dispensation unchanged; it still continues, and will endure, at least in its two great principles, which require us to love God supremely and our fellow-beings as ourselves, through all eternity.

The other class hold that previous to the first advent of Christ there was but one law connected with the economy of grace; that the Bible recognizes no such distinction as moral and ceremonial; that those laws which are usually called moral and those which are called ceremonial, belong to the same system, constituting an indivisible whole, all being, in the same sense, the law of the Lord; and that when Christ nailed a law to the cross, it included the whole, and swept from existence every law which God had given to man previous to that time,—all to which such distinctive appellations are given as moral and ceremonial, governmental and redemptive. Since the advent of Christ, we have, according to this scheme, another law, the law of Christ, enacted and of force this side the crucifixion.

The question, Which of these views is correct? is an important one. Momentous conclusions hang upon the answer. Mark them well. If the position first named is correct, the distinction between moral and ceremonial law is a legitimate distinction; and this distinction being allowed, it will not be disputed that the moral law is summarily contained in the decalogue, or ten commandments; and this law being immutable and perpetual, it follows that every commandment of the decalogue is still of binding obligation; and then the inevitable sequence is not far to reach; namely, that the very same day which the fourth commandment of the decalogue designates as the

Sabbath of the Lord, must still be observed as such.

But if the second view is correct, then the Sabbath commandment, with all other Bible laws then existing, was abolished at the cross; and we have now no Sabbath unless it can be shown that some law for such an institution has been enacted since the crucifixion of Christ. This conclusion all no-Sabbath men are anxious to reach; and some Sunday men are willing to take the same ground, as the most effectual way of disposing of the fourth commandment, hoping to be able to find other tenable ground upon which to rear the Sunday fabric.

Immense consequences, as the reader must now see, are thus suspended upon our views of this question. The subject of the two laws involves no less than the question of obedience or disobedience to one of the commandments of the great Jehovah.

Our opponents are not slow to see the strategic importance of this argument in its relation to the whole Sabbath question; hence they plant their heaviest batteries at this point, and expend the burden of their efforts in defense of the one-law view. If it can be maintained that the distinction mentioned in the foregoing paragraphs does not exist, Sabbath-keeping at once disappears from the list of Christian duties. If the distinction does exist, the perpetuity of the Sabbath is inevitably assured. No question, therefore, more vital to the interests of Sabbath-keepers, can be proposed, nor one in the solution of which they should feel a deeper interest.

(To be continued.)

## CONFESSIONS.

To put away sin by confession is one of the plainest of Christian duties. "Confess your faults one to another, that ye may be healed," is the language of James. We would not say a discouraging word to any whose consciences admonish them that they should frankly acknowledge their errors, and thus not only clear their own souls, but relieve the minds of others concerning them. We would rather exhort to faithfulness in this respect, as there are cases in which this is essential to a complete work which will secure forgiveness and acceptance.

At the same time, we would suggest that there is a manifest rule of propriety which should be observed in this matter; and that is, that the confession should be as broad as the offense, both as to the nature of the act, and its influence upon others, *but no broader*. The apostle speaks of rebuking before all, those that have sinned before all. So with confessions: If the wrong is a public one, affecting the public at large, the confession should be made to the public. If it was limited to the circle of a single church, let it be made to that church only. If it was a personal matter between two or more individuals, let acknowledgments be made to the individuals alone who are knowing to it, or are concerned in it. If it is a sin which only the eye of God beheld, let the confession be made to him alone in the secret place of prayer.

We speak of this subject now, as several have sent confessions to be inserted in the REVIEW, for which, according to the foregoing rule, such publicity does not seem to be demanded. The persons are strangers to all who read this paper, with comparatively few exceptions. The acts mentioned do not concern them, and have not affected them; and the confessions would neither relieve nor interest them. Accordingly they have not appeared; and the consistency of this, we think, will be apparent to all. Again we say, Let the acknowledgment be as broad as the offense, and be made to those who are concerned therein or affected thereby. Is there any occasion that it should go further?

## A GLIMPSE OF COLLEGE LIFE.

THE following item reveals the fearful extent to which injurious practices are carried in one of the great colleges of our country. The same condition exists in many other colleges, in proportion to their patronage. But when the students of one school pay to one firm alone, some twenty-nine thousand dollars for tobacco and drink, not to mention what is paid to other firms, and spent in even more questionable ways, the picture is sufficiently startling to cause serious reflection. The item we find in the N. Y. *Independent* of Dec. 28, 1882; and its comments thereon, which follow, need no addition:—

"One New Haven firm sells 120 000 cigarettes a month to Yale College students, or, for the ten months of the year that the 'men' are in town, 1,200,000, at an average of a little more than half a cent apiece, a total of about \$8,000 a year. The same firm receives \$15,000 yearly for soda and mineral waters sold to the students, and the monthly cigar account with the collegians reaches \$500."

"The above, from the New York *Sun*, copied from the Hartford *Courant* (under the heading, 'The Brain Food of Yale Boys'), shows conclusively that the students in Yale College have special educational advantages at New Haven not probably thought of by their parents when they left home. Beginning in the limited field of cigars, the education of these young men is not complete, of course, without a still broader basis of practical knowledge, such as can be found only in the use of intoxicating drinks, in 'taking their turn' in providing now and then a champagne supper, in spending one or more evenings a week in card-playing, in going as often as possible to the theater, in betting at all the great boat-races and football matches, and in never minding if it is the Sabbath if they want to study nature behind the heels of a fast horse. It is astonishing how much this new branch of culture is now required to fit our young men for usefulness. Parents, including the faculty of all colleges, should, we think, ponder over the real market value of such an education. In the meantime, let the *Courant* give us a few more facts and figures about the entire course of education we now specially refer to; and let the *Sun*, which shines for all, pass them along, to be gazed at by the twenty thousand parents specially interested."

## GENERAL MEETING OF THE MICHIGAN STATE T. AND M. SOCIETY.

A GENERAL meeting of the Michigan State Tract and Missionary Society was held in Greenville, commencing Dec. 29, at 10:30 A. M. It was well attended. Most of the ministers of the Conference, and seven of the eleven directors, were present. The president of the society read the appointment calling the meeting, and the report of the State meeting was read. By request, Eld. Haskell occupied the time of this morning meeting in general remarks which were calculated to awaken an interest in the tract and missionary work. He spoke of the rise and progress of the T. and M. society and its work, and of his recent visit to Europe. These remarks were of deep interest. He also spoke of plans for placing certain of our bound books in the public libraries, and for a more extensive circulation of the *Signs of the Times*.

The second meeting convened at 2:30 P. M. After some general remarks on the order and work of the society, Eld. Butler spoke at considerable length on the duties of the different officers of the T. and M. society; on the necessity of having men and women educated and trained to fill these offices; on the necessity of co-operation between the ministers and the officers of the society; and of the value and efficiency of our organization, and the advisability of retaining and working upon our present plan.

The addresses of the morning and afternoon meetings were timely, and all felt that this day was profitably spent. At the request of the president, an expression was taken of the sense,



of the meeting in regard to the remarks of Eld. Butler, when there was an almost unanimous consent to the views he had presented. As the Sabbath was approaching, the meeting adjourned to first-day morning.

The third meeting convened first-day morning at 8:30. Eld. Haskell spoke of the plan of using the *Signs* before tent-meetings. New England, New York, California, Iowa, Nebraska, and several other Conferences, did so last year, and it was attended with good results. The Conferences paid for the papers. The places of meeting were thus canvassed, and furnished with the *Signs*, for several weeks, by which means an interest to hear the truth was created, and the Supplements with the *Signs* did the advertising for the meetings. People who became interested frequently paid for the papers received. He also spoke on canvassing for *Good Health*. A committee on resolutions was appointed, consisting of Elds. Butler, Waggoner, and Littlejohn.

The fourth meeting was held at 2:30 p. m. Business was now introduced by resolutions, in the following order:—

"1. *Resolved*, That inasmuch as it has been found necessary to have a reserve fund to successfully carry on the operations of the Tract and Missionary Society, we recommend that the sum of \$5,000 be raised as a reserve fund in the State of Michigan."

This was spoken to by Elds. Haskell and Littlejohn, and Bro. Carpenter. Eld. Waggoner spoke of the recent campaign in California, and of the great benefit of the reserve fund, without which they would have been greatly hindered and crippled in their work. Adopted by unanimous vote.

"2. *Whereas*, We believe that in union there is strength, and that unity of faith and spirit and action is inculcated in the third angel's message, and in the gifts of the Spirit which have accompanied it (Eph. 4: 11-13); therefore—

"*Resolved*, That we disapprove of any important changes being made in the working of the society unless these changes are accepted and recommended by the International Tract Society."

This resolution was discussed at considerable length; some who have been in doubt on some points in the organization of the society expressed themselves satisfied, and the resolution was adopted.

"3. *Resolved*, That we recommend that the directors visit the several churches in their districts, and see that they are kept supplied with such publications as they need in their work; and that they also see that district depositories are kept, from which the church supplies may be drawn."

This was spoken to by Brn. Haskell, Root, Carpenter, Butler, Waggoner, Sanborn, Littlejohn, Sisley, Miller, and Daniels. At first, objections were offered, but after examination, it was adopted without dissent.

"4. *Whereas*, It will often be found necessary to fill orders in the absence of the directors, and it is necessary that accounts at all times be accurately kept; therefore—

"*Resolved*, That it is the sense of this meeting that district secretaries are necessary to the prompt and efficient working of the society."

This point having been quite thoroughly considered at a previous meeting, the resolution was adopted with a few remarks.

"5. *Resolved*, That whenever a tent is to be pitched in any locality, we recommend that tent-labor be preceded by a judicious canvass with the *Signs*, as this has been found to be the most efficient means of working up a healthy and intelligent interest to hear the preaching of the truth."

After a few remarks of approval, it was carried.

"6. *Resolved*, That we express our sense of the great importance of the work of canvassing, not only as a means of circulating valuable literature, but of developing talent for usefulness in other branches of our work; and that we urge upon our ministers and the officers of our societies the importance of searching out those who may be instructed in this work, and who may thereby become efficient laborers in the cause."

After remarks by Brn. Butler and King, this resolution was adopted.

The fifth meeting was held at 6 p. m. The consideration of resolutions was resumed.

"7. *Whereas*, A resolution was passed by the General Conference urging a revival of the interest on the subject of health reform among Seventh-day Adventists, and a series of Temperance Lessons will be commenced in the January number of *Good Health*; therefore—

"*Resolved*, That we recommend that renewed efforts be put forth to extend the circulation of *Good Health*, and that canvassers are hereby requested to engage in this work."

Spoken to by Elds. Haskell, Littlejohn, Miller, and Waggoner.—Carried.

"8. *Resolved*, That we express our grateful pleasure at the success of our canvassers in circulating 'Thoughts on Daniel and the Revelation,' and we recommend that this work be still carried on and increased, as this has proven to be an excellent work with which to canvass, as well as an important means of getting the truth before the world."—Adopted.

"9. *Whereas*, The cause of the third angel's message is one, and the different branches are but parts of the same work; therefore—

"*Resolved*, That it is the duty of the ministers and officers of the missionary society to labor in union, and that the ministers ought, by all possible means, to exert their influence in favor of the operations of the society."

Spoken to by Eld. Haskell. Eld. Butler read a portion of the Testimony on this subject which is found in the tract containing the Constitution of the T. and M. Society. Eld. Waggoner also spoke in its favor, when the meeting adjourned till after preaching.

The sixth meeting was held at 9 p. m. Resolution 9 was further spoken to by Brn. W. C. Sisley, Ostrander, Carpenter, Daniels, and Fargo, when it was adopted.

"10. *Whereas*, The Testimony of the Spirit has taught us that the *Signs of the Times* was established in the direct providence of God, and experience has proved that it is an efficient means of spreading the light of present truth to the world—of carrying the light where the minister cannot possibly go; therefore—

"*Resolved*, That we urge upon our canvassers and missionary workers the necessity of making vigorous efforts to increase the circulation of the *Signs* as a pioneer missionary paper."—Carried.

"11. *Resolved*, That the ministers and directors are hereby requested and directed to bring these resolutions before the next quarterly meetings, to impress their importance upon the minds of the brethren and sisters, that they may be carried into effect without unnecessary delay."—Adopted.

A vote of thanks was cheerfully given to the church of Greenville for their kind hospitality in entertaining the brethren and sisters who attended the meeting. This was well deserved.

Remarks were made by Eld. Haskell and others on the necessity of district secretaries receiving instruction. Remarks were made, especially by Elds. Haskell and Waggoner, on increasing the circulation of the *Review* and *Instructor*.

Eld. Waggoner having, by request, given a discourse on Justification by Faith, the same subject presented by request at Rome, a motion was unanimously carried requesting him to prepare the same for publication in pamphlet form.

On the ninth resolution Bro. Butler read at some length from the Testimony on "Importance of Missionary Work," found in the tract, "Constitution of the Tract and Missionary Society." Every minister and officer of the societies should procure this tract, and study this Testimony. On "The Duty of Ministers" we find therein as follows:—

"There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they should be instructed in regard to the claims of God upon tithes and offerings. They must learn that the tithing system is binding upon God's people in these last days, as truly as it was

upon ancient Israel. The tract and missionary work should be presented before them."

"I have been shown that many do not take hold of the missionary work, because the matter has not been presented before them by the ministers who have labored in their behalf. Those ministers have failed in their duty, and, as the result, hundreds are idle who might be at work had they been more perfectly instructed."

The matter of these extracts, and others which were read, called out many remarks from ministers present, and from directors and others, concerning this failure. It seemed to be the general feeling that therein lay one material cause of the declension of the cause of present truth in Michigan. A deep and lasting impression was evidently made, and we confidently look for good results from this investigation, and the resolutions made in regard to it.

As a whole, the meeting was an interesting and a successful one. It would have been still better had more time been afforded, as another half day was needed to do full justice to the business presented. But all felt encouraged, an excellent spirit prevailed throughout, and we believe it ushers in a better state of things for the cause in Michigan.

J. H. W.

### OUR FOREIGN MISSIONS.

THESE missions are assuming a prominent place in the work of S. D. Adventists. In our last General Conference their consideration occupied more time than any other one subject. Doubtless they will be more and more prominent in our councils as the work enlarges. Many important reasons can be assigned why this will be so. We have sent to Europe men who have a warm place in the affections of our people,—men we can hardly spare from the work in this country. We have never recovered from the feeling of loss occasioned by their absence. We are still sending others whose loss will be greatly felt. Nothing but the intense interest we feel for the progress of this precious truth in foreign lands would ever reconcile our people to spare these men who have nobly consecrated their lives to the missionary work in Europe.

We have the utmost faith that the cause of God will accomplish a great work in the Old World before time closes. A few years since, there were but a handful of Sabbath-keepers in that whole country. Those who have been there now report that there are probably one thousand observers of the seventh-day Sabbath in Europe. And they are scattered over all parts of it, serving as channels of light to others around them. The success of Bro. Andrews's paper, of which he now prints 4,500 copies monthly, is most cheering. God is working in those old countries. The Scandinavian work has greatly prospered, and we hope for still greater success. The seeds of truth which we as a people have been scattering are certainly bearing fruit, and good results will be more and more apparent.

We have thought, under these encouraging circumstances, that our people would like to understand as often as once a year something of the financial condition and prospects of these important missions, in which so much of their interest centers. It is right that they should. And it is the object of this article to furnish them information.

During the past six years, our people have paid into the European Mission fund for the support of our mission in Central Europe nearly \$16,000. There has been paid out of this fund for the support of the missionaries and the paper upwards of \$12,500, or on an average over \$2,000 per year. During the same period there has been paid into the Scandinavian or Danish Mission fund about \$7,000. There has been paid out a little over \$5,500, or over \$925 per year on an average. During the past five years there has been paid into the

English Mission fund about \$8,000. There has been paid for the support of the mission during this time and for sending the *Signs of the Times* in 1881, \$8,250, or over \$1,600 per year on an average.

Last winter, when we called the attention of our people to the wants of some of these funds, the European Mission fund was in debt to the Office about \$350. Since that time, our people have generously donated to that fund over \$4,000, besides nearly \$700 sent to this Office on Bro. Andrews's personal account. The European Mission fund is now ahead over \$3,000; the Scandinavian Mission fund, about \$1,200; and the English Mission fund is about \$300 behind. The calls on this latter fund the past year have been very heavy. The sending of one thousand copies of the *Signs of the Times* for 1882, voted by the General Conference a year ago, cost the Mission fund nearly \$1,800. We have also sent several helpers there to labor, which has added to the cost.

One object we have in giving these figures from the books of the Association is to show what is being done. We also wish to show some in this country, who are zealous to see the work move forward, and are in such a hurry that they feel they cannot wait to work through the ordinary channels of missionary effort by putting their money into funds in the Office, which are used to support our missionaries, because the process is so slow, that those giving to these funds are accomplishing a great and noble work. Already many hundreds have been brought into the truth, and the foundation has been laid for a vast work in the future. It is through these regular channels of effort that our missionaries are sustained, and the warning is going to the world, rather than by some side-track experiment, which comes up of a sudden.

Our people can rest assured that these funds are sacredly guarded by the General Conference Committee, who are intrusted with them by the General Conference, the highest authority recognized among us. The figures here given show that these funds are not lying idle, doing no good. They are in constant use for the noblest purpose in this world,—the salvation of our fellow-men. Upwards of \$31,000 has been nobly contributed by our people during the past six or seven years for the purposes of European missionary effort alone; and all but about \$4,000 of it has actually been expended, with most excellent results. We have been doing something, but we might have done vastly more.

We want our people to feel confidence that their money is faithfully used as they designed it should be, and is not lying useless. There is one fund which was raised years ago called the "European-press Fund," into which some of our brethren paid \$100 each, which has lain partially unused. Perhaps a word of explanation should be made concerning this fund. When Eld. Andrews went to Europe, it was hoped that we should soon have a well-equipped printing office in Central Europe. Had his health been good, most likely this hope would have been realized years ago. But we all know that during the past few years he has barely been able to furnish the matter for his French paper, and has not been strong enough to preach or attend to the establishment of a printing office. Our people raised this money for a certain purpose. It has been kept till that purpose could be accomplished. The General Conference has voted to send our dear brother, B. L. Whitney, to Europe to help Eld. A. in his feebleness. We wish to say to all the friends of the cause that the prospect of soon needing this fund, which has lain so long, is excellent. We trust it will be needed within a few months.

If we read the signs of the future correctly, we are to have a general advance all along the line of

our missionary operations, in this country and in the Old World. The General Conference Committee hope to be able to manage all the funds committed to their trust in such a way as to inspire in every true friend of the cause the utmost confidence that the money is used just as the donors designed, and that it is not lying idle. The General Conference placed upon the Committee the responsibility of managing these funds. Perhaps, on the whole, it was the wisest course that could have been taken, as it is their duty to look after the cause in all parts of the field. Our people may rest assured that the Committee feel the most intense interest in all our missionaries who have gone to foreign lands, or who may go in the future. Our field is the world, and as the openings appear for the light of truth to penetrate, we feel exceedingly anxious that the cause may advance in all these directions as rapidly as possible. We want our faithful missionaries to be fully sustained; and if our people put means in our hands with which to sustain them, we shall try the best in our power to do this. All money sent to the REVIEW Office for any of these foreign mission funds will be sacredly applied to the purpose for which it is given, and money will be drawn from them to pay all expenses, according to the best judgment of the Committee. If money is sent to any of our missionaries personally, in their own name, this money is set to their account on the books of the Office, and will be paid out to the order of those for whom it was given.

If our people wish to give money to any one individual, this is their privilege; but should those die to whom such money has been given, before they have used it, it will belong to their estate, and be disposed of the same as other means belonging to them. We have noticed in the recent receipts in the REVIEW that quite a large amount is thus given. We make these remarks simply that those who wish to give may understand just the facts, and act accordingly. All money sent to the foreign missions comes under the control of the General Conference Committee, and is disposed of according to their direction; but money given to any person, whether he may be a missionary or otherwise, is not under their control.

We shall still make earnest appeals to our brethren to see that these important missions are fully sustained. The English Mission, especially, is in need at this time, as the above figures clearly show. We hope there will be a greater degree of interest manifested in missionary operations in the near future than has ever been shown in the history of the cause. Those that take a proper interest in this important branch of our work will never have occasion to regret it. We expect to see important developments in the coming year. Let our brethren not divert their means to sudden calls outside of those made by our people. If they do, they are liable to have their money worse than wasted. Our General Conference has wisely arranged the plan of supporting foreign missions. If our brethren sustain these plans, the work will never be left to suffer. Let us all labor and pray for the success of these missions during the ensuing year. GEO. I. BUTLER.

#### How Is It?

ANY system which can be devised to do others good and promote the spirit that brought Christ to this earth, is in harmony with the divine mind, and will secure to itself Heaven's benediction. "Love worketh no ill to his neighbor;" it does him no harm. It is a principle that emanates from Heaven. It cannot live without action, and in our tract and missionary system a wide field is opened where this principle can manifest itself.

The object of our tract and missionary societies was not in any way to benefit ourselves, but to

enlighten those around us on the subject of present truth. This may be done by personal labor, and by placing within the reach of each member of the society the means of doing good to others. The society has never dealt largely in bound books and pamphlets to give away, but has designed to keep these books on hand so as to be able to furnish them to our brethren and others at the regular prices. But the tracts and periodicals should fall like the leaves of autumn in every village and neighborhood where the truth has not previously entered. And this will be done largely at the expense of the society. It can be readily seen that there is wisdom in this. At the wholesale rates, the tract societies can distribute sixteen hundred pages of tracts, or one hundred sixteen-page tracts, whereas with bound books they will ordinarily get only about one-fourth as many pages for the same money, and this all in one book. In this manner individuals may accomplish much labor with a small amount of money.

Then, again, an effort to use bound books for general circulation by placing them in libraries, reading-rooms, etc., should be a general move, and the expense should be met by the State societies or by the International Society, as in the move under contemplation.

An important question that has often arisen, is, Are not the members of our tract societies entitled to purchase our publications through the tract societies for their own personal use, at reduced rates? All can readily see that this would pervert the society from its original design. It would cultivate a spirit of selfishness by placing before our brethren a motive that is purely selfish,—one wholly unworthy of the missionary name. It would do much to bring down the price of our books, and thus prove an injury to the Publishing Association. This should never be done. When the society purchases books at wholesale rates, the object is to use them in a manner that will tend to promote the interests of present truth. All books and pamphlets should be sold to our brethren and sisters at the regular retail price. The tracts will be furnished to each local society, for use in the missionary work, at reduced rates. The profits on the retail trade would help to furnish more tracts, and to pay the expenses of the society.

To illustrate, we will refer to the early writings of Sister White, which are now being furnished to all our tract societies. Our State secretaries furnish them to the districts and churches within their limits. In this manner they are brought directly before nearly all our people in a brief space of time. This move will involve a considerable expense to the tract societies for postage, freight, etc.; but this is the only organized plan we have whereby personal effort can be made available in supplying this work to all the friends of the cause, and others who may be interested in it. Now, to the tract societies these works are furnished at a discount, and if all the friends of the cause pay for them at the regular retail price, it will give the society something to defray expenses; and it is a privilege to many to have these works furnished to them at their own churches.

In some of our tract societies the districts are charged the retail price for the books, and the society pays the expenses. Whatever surplus there may be goes into the society to keep good the reserve fund. In other Conference tract societies, a per cent is charged to the district sufficient to cover expenses, losses, etc. Michigan in its early days did this. Our work is a work of sacrifice and of labor for others; and every consistent opportunity should be seized in which to cultivate a spirit of disinterested benevolence; each act should be an act of love, and such as will promote and cherish the spirit of our Lord Jesus Christ. A life thus spent is not to benefit ourselves, but others. We are not to look every man on his own things, but every man on the things of others.

S. N. HASKELL.

## THE PUBLISHING ASSOCIATION.

THE annual meeting of the Publishing Association held in connection with the late General Conference, was in some respects an encouraging one. Some of the stockholders, at least, knew, during the past year, some of the embarrassments under which this important institution labored. At the General Conference one year ago, considerable anxiety was felt over its condition by the friends of the cause who were present. The report this year was a happy surprise to the stockholders, and even more so to some who had a part in the management of the institution during the year past. There were several encouraging features in this report. The debts of the institution were \$15,000 less than at the last report, and the increased financial capital about \$18,000 more than last year. The rate of interest which the institution is paying is considerably less than was paid during the year previous; and, if we apprehend the matter aright, there was an increase of confidence manifested on the part of the friends of the institution in its ability to meet any unexpected shock which might occur. The sale of publications has been encouraging. We trust the interest in the reading matter published is increasing. The friends of the cause have helped us with their means, and in this have been doing a good work. The universal feeling of the stockholders, so far as we were able to discern it, was one of confidence and hope. We certainly share in this opinion.

Bro. A. R. Henry, of Iowa, was invited to come and assist in the management of the institution; and he has accepted the invitation, and we trust will be a help to the workers already here. The Board of Trustees feel anxious to see improvement in all the different branches of the work carried on in connection with the institution. Some branches of the business heretofore carried on in connection with it, and not especially related to the objects for which it was created, are in process of being separated from it. We want to give our whole attention to the special work of disseminating the truth for which this institution was called into existence. The Board of Trustees will labor earnestly to better its financial condition, and pay off its indebtedness as rapidly as possible.

We have one special favor to ask of the friends of the cause; *i. e.*, that you will help us reach the point where this benevolent institution will not be obliged to pay out any part of its funds for interest. We are certain that there are funds deposited in banks or held by our people in other ways, which, if placed on deposit in the Publishing Association without interest, would enable it to pay off its interest-bearing notes. Much of this money draws no interest in the banks where it is at present deposited. It would be equally safe in this institution, if not more so; and it would be doing good in the cause of God,—a cause which our brethren ought to love with all their hearts. It would annually save to the cause thousands of dollars now paid out for interest. It seems to us little short of a disgrace to our people that this benevolent institution should have to pay out this money for interest, while those who profess to love the cause so much are placing their money in worldly banks when they might better place it here.

We make this appeal to our brethren, hoping they will consider this matter, and take this means of helping the cause and work of God. The rate of interest has been brought down from seven and even eight per cent to five per cent the past year. The present year we ought to be enabled to get all the money on deposit we need, without paying interest. This could be done without distress to any, if our brethren generally would interest themselves in this matter, and do this thing, which

is so reasonable. We should be glad at the present time to receive loans from many of our brethren without interest. Shall we not very soon hear from many upon this important point?

GEO. I. BUTLER.

## SEVENTH-DAY ADVENTIST YEAR-BOOK.

THE General Conference at Rome passed a resolution requesting the Publishing Association to issue a year-book containing statistics and other matters of interest for the year 1883. Those upon whom this responsibility was placed, after giving the matter considerable consideration, have decided to issue such a book immediately. It will contain directories of all the officers of the General Conference, International Tract Society, Sabbath-school Association, National Health and Temperance Society, S. D. A. Publishing Association, Pacific Publishing Association, Health Reform Institute, Educational Society, and all the officers of each of the twenty-five State Conferences, T. and M. Societies, Sabbath-school Associations, and Health and Temperance Societies. It will also contain the proceedings of the General Conference at its last session, with those of the Publishing Associations, Health Institute, and Educational Society; also the Constitution of the General Conference, and the statistics of all our Conferences, tract and missionary statistics, and the Constitution of our State Conferences; the latest book catalogue, number of pages of books, etc., printed the past year, list of our publications, native and foreign, postal rates, and home mission statistics, and a general and monthly calendar for the convenience of all who may purchase it, and perhaps other interesting matter.

All will see that this work will be one containing many important items. This will be a new feature in our experience as a people. We have long felt the need of some such work containing these facts; and many have felt the want of this in the past. How much should we prize such a work had it been kept during every year of our past history! What a marked growth would appear, and how interesting it would be to look over the list of officers and the proceedings of different societies, covering all our past history! We think every member of our Conferences and tract societies, all the officers of our churches and other organizations throughout the field, will desire this work, as will every one who has any interest in the prosperity of the work, and desires to be well informed concerning what our people are doing.

We have been somewhat perplexed to know how many copies to print. We would be glad if all the presidents of our Conferences, tract societies, etc., would immediately report the number they will probably want. The price in paper covers will probably not exceed 20 cents, and in flexible covers 25 cents. We shall try to have the book present an attractive appearance, and to make it one that our people will want to keep constantly by them for future reference. This whole matter is something of an experiment. If our people do not feel an interest in obtaining such a book, we may not venture again to print it; but we trust there will be a general desire on the part of all our brethren to obtain it. Let us hear at once from all parts of the field concerning the number desired in each locality, so that we may be able to tell how many to print.

GEO. I. BUTLER.

## THE MISSIONARY MEETING AT GREENVILLE, MICH.

THE late T. and M. meeting at Greenville was an interesting occasion. It was my privilege, in company with Elds. Waggoner and Haskell, to be present. We met many of the prominent brethren of the State, and spent three days with them in considering the steps to be taken in the missionary work. The canvassing work was also considered, and Bro. Geo. A. King remained after the close of the meeting to give instruction to

parties intending to labor in circulating "Thoughts on Daniel and the Revelation."

The preaching services evenings and on the Sabbath were interesting. The discourses of Elds. Waggoner and Haskell were encouraging to the brethren, and were stirring and earnest in their character. But the especial point of interest in the meeting was the progress of the missionary work, and the steps necessary to increase the interest in the same. It is well known that during the past year or two many questions have arisen concerning the best organization for the tract society, and whether changes might not be made in it which would make it more efficient; and it is evident that in different parts of the country, quite a number have thought they discovered faults in the present form of the organization, of such importance that it has seemed to justify their doing nothing in the missionary work. We judge from what we heard at this meeting that such feelings had been somewhat prevalent in the State of Michigan.

At the time of holding the late General Conference, many of these questions were carefully considered, and the report of the International Tract and Missionary Society will show the results reached, and what will be the future policy of the society. These same questions very naturally came up at Greenville, and were thoroughly and carefully canvassed. The vote here, as at the meetings in Rome, proved conclusively what were the convictions of the leading workers in this branch of the cause. They have concluded to stand by the tract and missionary organization as originally established. In doing so, of course they do not say that no improvements can be made, or that it is perfect as at present constituted; but they feel that the main principles in the organization of the tract society are correct, that experience has proved them to be such, that they are the best with which we are at present acquainted; and they do not believe it is wise to throw aside those principles which have been tried, and proved, and found successful, for untried schemes or new inventions. They firmly believe that if our brethren generally will rally around and support these well-tried principles, we may see a great work accomplished and much good done in the near future through this important society.

We were exceedingly glad to see our brethren in Michigan take this stand, and manifest such a desire to enter heartily upon the work. We all felt it was no time for delays and haltings, but that the proper course was to move forward all along the line. We shall be greatly surprised if the tract society in Michigan does not make an advance from this point which will be plainly discernible to every observer. What a great and important work might be done by the members of the society in the State of Michigan! All our people, throughout the different Conferences, look to Michigan as the great central State in our system of organization.

We were greatly cheered by this meeting, and if we read the minds of the brethren correctly, they went home feeling new courage and hope to go forward in the missionary work. This feeling is kindling up in all parts of the field. For this our souls are grateful. May God bless and carry forward his work in Michigan, and throughout the length and breadth of the land.

GEO. I. BUTLER.

## TO CHURCH CLERKS AND TREASURERS IN THE PENNSYLVANIA CONFERENCE.

I HAVE mailed blanks to all clerks and treasurers in the Conference, as far as I know their address. Any one failing to receive blanks will please notify me at once, and I will supply them. We hope to have a full report from every church and company of Sabbath-keepers in the Conference.

J. E. ROBINSON, *Conf. Sec.*

West Valley, Cattaraugus Co., N. Y.



## WAITING.

I AM waiting to see what the Father will do  
With the wants that before him I've laid;  
I know that his promises ever are true,  
And his love over all is displayed.  
What though my petitions do daily ascend,  
And my wants are so many and great,  
His ear with compassion he ever doth lend,  
And his hand full of blessings doth wait.

I told him, this morn, all the needs of my heart,  
I whispered my griefs and my care;  
And asked that he courage and faith would impart,  
And strength for each burden I bear.  
So, hopeful, I rose from my low-bended knees,  
Remembering past mercies to me;  
Though he leave me awhile in the dark, roaring seas,  
Yet soon on the green shores I'll be.

If these favors, perchance, he may choose to withhold,  
Far richer will come in their place;  
The black sky's oft covered at sunset with gold,  
Though we asked but a smile on its face—  
And love, in its beauty and tenderness given,  
When hope we had asked but to stay.  
Oh! he who asks gifts of the Father in Heaven  
Must never go empty away.

So I'm waiting to see what he chooseth to do  
With the wants that before him I've laid;  
And I've prayed that my heart might be patient  
and true,  
And doubts and distrust ne'er invade.  
And this I do know, whate'er he may send,  
Though not what I crave they may be,—  
He knoweth, my Father, my Comforter, Friend,  
Just what is the best gift for me.

—Selected.

## 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.

## NORTHERN EUROPE.

AFTER our last quarterly meeting in Christiana, three brethren united with us. We received the notice of the season of fasting and prayer held before the meeting of the General Conference in time to participate in it; but it was too late to inform our brethren in Denmark and Sweden. The brethren in Denmark sent notice to our paper that they would keep the last Sabbath in the year as a day of fasting and prayer. At our meetings in Christiana, many testimonies were borne expressing gratitude to God and to our dear brethren in America for the light of the truth.

In the southern part of Norway, the snow is very deep, and traveling is difficult. Bro. Berg has labored there, but is now on his way farther west, where the climate is milder. He continues to sell tracts, and holds meetings now and then. Bro. Ström is doing a similar work in the southeastern part.

There has been no small stir in the temperance work in Christiana. A new teetotal-abstinence society, lately started, has in a few months gained about one thousand members. About a week ago, I spoke in a temperance meeting among the Good Templars, and next Sunday evening I have promised to lecture again in another Good Templar meeting. We have temperance meetings twice a month in our own hall.

In the printing office, we are working hard to bring out the precious truth of God through our papers and books in such a form as to do the most good and yet create the least prejudice. I trust that our Danish *Signs* has gained, and will gain, much by the information received from our dear Bro. Andrews in regard to the manner of conducting a pioneer paper in European countries. I can now partly read the French paper, and thus get some good from it.

We are made sad in the family by the sickness of our daughter. She is now confined to her bed all the time, and there is no apparent hope for her in this life. We miss her much in the office, where she seemed to render indispensable help. Yet we pray that the will of God may be done.

Bro. Brorson is laboring faithfully in Denmark, and the cause is onward. Bro. O. Johnson has labored with some success in the central part of Sweden. In Gåsborn, six converts have been gained, and others are favorable to the truth, and are examining. The brethren in Grythytted and vicinity have been encouraged by the labors of this brother, and are grateful for the help thus afforded them.

J. G. MATTESON.

Dec. 13, 1882.

## ILLINOIS.

*Du Quoin, Dec. 28.*—I have just finished my second tour among the churches in this section since our good camp-meeting. I trust some good has been accomplished. I never enjoyed better freedom than I have during these meetings. Two backsliders have been reclaimed, and one man, after studying the subject for two years, has promised to keep the Sabbath with his good wife. Thirty-five signed the teetotal temperance pledge, quite a number of whom were using tea and coffee.

C. H. FOSTER.

## KANSAS.

*Noble, Salina, and Coopersburg.*—Since my last report, I have visited these churches, and have enjoyed some good meetings with them. Four were disfellowshipped at Noble, and one started for the kingdom of God. At our closing meeting an elder was ordained. At Salina one more decided to obey the Lord fully. At Coopersburg ten new converts were added to the church by baptism.

Am now at home in Fort Scott, Kan., which is my permanent address.

R. F. BARTON.

*Among the Churches.*—I held a meeting with the Cherokee church Dec. 13. Found one young brother that was baptized Oct. 30, very sick, yet strong in the Lord.

Dec. 14, was with the Amity church. They were all of good courage. There was a commendable promptness on the part of the young converts in bearing their testimonies.

I was with the churches at Hallowell and Sherman City, Dec. 15–17. As nearly as I could learn, every family in these churches that had not already done so, bought a copy of Testimony No. 31; and, with one exception, all that had not previously signed the teetotal pledge, signed it on this occasion. This is right. Brethren, let us "go forward."

Pray for us.

GEO. H. SMITH.

## NORTH PACIFIC CONFERENCE.

*Lynden, W. T., Dec. 18.*—A Sabbath-school and a T. and M. society have been organized in this extreme corner of the United States.

On the 19th of November, the first church of Seventh-day Adventists in that part of Washington Territory lying west of the Cascade Mountains was organized at Renton, also a tract and missionary society.

I hope to return to Lynden in a few months, and to find the way open for organizing a church here. May the companies at Lynden and Renton be like beacon lights, whose clear shining shall guide many souls tossed on the sea of error, to the glorious harbor of God's eternal truth.

CHAS. L. BOYD.

## MISSOURI.

*Neosho, Jan. 1.*—Since the close of our meetings near Pineville, McDonald Co., I have been visiting some of the isolated brethren in this vicinity, and have preached twelve times. Three families that had nearly given up the truth, acknowledged their wrong course, and expressed a great desire to be saved. One of these families was received into the church, and I think the others will unite with us soon. A mother and daughter, the one a Baptist, the other a Disciple, took a stand for the truth. They are meeting great opposition; may God help them to be victorious.

The Lord willing, I shall return to McDonald county the 12th of this month, to follow up the interest awakened by the meetings held there by Bro. Jones and myself a few weeks ago. Pray for the cause in Southwestern Missouri.

E. G. BLACKMAN.

## IOWA.

*Humboldt, Jan. 2.*—For a little more than two weeks, I have been holding meetings in the country eight miles west of Humboldt. The interest is uncommonly good. This is comparatively a new field. The truth has never been preached in this part of the State, except in the tent-meetings at Humboldt and Dakota City last summer. The influence of these meetings has reached far out into the country, and urgent invitations for labor come in from different places, which I shall be unable to fill this winter. I feel very anxious to see the truth firmly planted in this part of the

State. I hope to be remembered by God's people in their prayers, that I may have wisdom to labor aright in the vineyard of the Lord.

My address, during the winter, will be Humboldt, Iowa.

R. C. PORTER.

*State Center, Dec. 31.*—I spent the appointed fast, Dec. 1–3, with the church at State Center. The meetings were well attended, and all seemed to feel the importance of engaging anew in the service of their Master. We were all made to rejoice by seeing several of the young for the first time stand up as witnesses for Jesus.

By request of Eld. Farnsworth, I went to Radcliff Dec. 7, and remained two weeks. The meetings were well attended, considering the weather. Several are keeping the Sabbath, and attend the Sabbath-school. Sold \$8 worth of books, and obtained two subscriptions for the REVIEW and three for the *Instructor*.

Dec. 30, 31, I was with the church at State Center. Their courage seems to be good. At the close of our meeting Sunday, nearly all present came forward and made a free-will offering to the Lord. This was a move in the right direction. My prayer is that we may all feel more deeply the importance of dedicating ourselves and all we have to the service of God.

J. S. HART.

## PENNSYLVANIA CONFERENCE.

*Corydon.*—Tuesday, Dec. 26, accompanied by my wife, I started for Pittsburgh, Pa., which place and vicinity will be our field of labor, if the Lord will.

The first evening we met with the friends at Great Valley Center, N. Y. From there we went to Corydon, Pa., and the friends decided to hold the quarterly meeting a week early. The Sabbath service was marked by the presence of the Holy Spirit in an encouraging degree. Evening after the Sabbath, the Good Templar's Hall was opened for a lecture on temperance. Although we plainly condemned tobacco, an excessive user of the weed said he wished every man, woman, and child might have heard what we said on the subject. On first-day two young persons, daughters of Brn. Williams and Knapp, were received into the church on condition that they be baptized. A meeting of the H. and T. club was held, and made interesting and profitable by a class exercise. Temperance lesson sheets were used, and the recitation demonstrated the value of these lessons in connection with club meetings. This society sets a good example in subscribing for and reading all our English periodicals, including *Good Health*.

Last evening we arrived at the home of Bro. Armour, and expect to meet the Sabbath-keepers in this vicinity in quarterly meeting next Sabbath.

Pittsburgh, Jan. 2.

D. T. FERO.

## MASSACHUSETTS.

*Zoar, Dec. 28.*—I commenced meetings here the 10th of November, continuing them nearly every evening for three weeks, with good interest. Since that time I have had three and four meetings a week at Zoar, and some of the time in private houses in three other places.

When I came, I found several keeping the Sabbath, some of whom had kept it for years, but did not profess to be Christians; and five or six had just commenced its observance as the result of a visit from Bro. Hicks of Illinois among his relatives here. Others have commenced since I came. A Sabbath-school of twenty members has been organized, with a prospect of quite an increase. Eleven copies of the *Instructor* and eight of the "Song Anchor" have been taken. We are about starting a weekly prayer-meeting, which we hope will promote the spiritual interest.

Eld. Davis, Baptist, has preached one sermon against our view that the generation now living upon the earth is to witness the wrath of God and the second coming of Christ. He has since preached every Sunday against the commandments of God; but as yet he has not said one word in favor of Sunday. Of course such opposition only helps to create a greater interest in honest hearts to hear the truth, so we labor on, hoping to see quite a number more embrace the whole truth as the word of God teaches it.

Fearing that the interest here might die, and some souls be lost in consequence, I denied myself the precious privilege of attending the General Conference, although I had not attended one for about seven years.

Being acquainted in some parts of the South, I earn with interest and pleasure that Bro. Corliss is to spend some time there. I hope all will make special efforts to hear him. I. SANBORN.

## OHIO.

*Among the Churches.*—According to appointment, we met with the Wakeman church Dec. 5, but on account of the storm, very few were out. Harmony prevails here. This church expect to build a small house of worship next spring.

We trust that our meetings with the Camden church, Dec. 7-14, were profitable. This company has had many obstacles to encounter, and as a result the membership has been reduced. One more was disfellowshipped for using tobacco. Those that remain are striving to overcome.

Dec. 14-19, we were at Fitchville, where meetings were held last fall, but for lack of interest we did not remain. One family purchased a supply of reading matter, and we have hopes that they will obey the truth.

Dec. 22-28, we visited the Litchfield church for the first time. There are some tried servants of the Master here, who have been in his service for many years.

The 24th we started to visit an interested family residing twenty-three miles distant, near West Salem. We spent three days there, preaching to them alone each evening; and as a result four grown persons decided to keep the Sabbath.

Dec. 29, 30, met with the church at Spencer. These friends are dwelling in love, and desire to be more of a light to those around them.

We have now returned to West Salem. Next Sabbath and Sunday we expect to meet with the Troy church, and the week following with the friends in Norwalk.

We think we can truly say that the churches of Dist. No. 4 are striving to overcome, and are making advancement in the divine life.

Our courage is good. G. G. RUPERT.  
D. E. LINDSEY.

## INDIANA.

*Star City and Idaville.*—Visited the church at Star City Oct. 28, 29. Three persons were baptized, and one united with the church. A tract society was organized. They are making preparations to erect a church building. The ground has been secured, and about \$700 subscribed. Prosperity seems to be attending them both spiritually and financially, and if they continue humble, such will ever be the case.

Nov. 4, 5, I visited the little company at Idaville, organized by Brn. Rees and Thompson last summer. A tract society was organized, and I found them ready to take hold of the work. Some of them seem to have a deep love for the truth.

Nov. 18 to Dec. 4, I was at Jonesboro. Bro. Lane was there Nov. 25, 26, and assisted in organizing a church of sixteen members. Others will unite with them. We have reason to believe that a good and permanent work has been accomplished here.

The brethren have purchased a lot with a temporary building on it, at a cost of \$150. The house affords us a very convenient place for meetings now, and is to be repaired and made over into a permanent church building. Some of the brethren and sisters have worked energetically, all have done something, and much assistance has been received from persons outside of the church.

Our last meetings here were full of spiritual life. A spirit of harmony and love prevails, and we pray that Satan's entering wedge may never get in among these friends.

Spent Dec. 8-18 at Kokomo. Some were very anxious to have a church organization effected, and after much prayer and consultation, this course was decided on. Those who were members of the Oak Ridge and New London churches decided to call for letters, and unite in forming the organization. A company of thirteen was thus collected, six of whom had embraced the truth during our tent-meeting last spring. Three were candidates for baptism, but owing to the severity of the weather it was postponed.

An elder was chosen. Harmony and love seemed to pervade every heart. Already a move is on foot to erect a church building in Kokomo.

To the Lord be all the glory and honor of this work. J. P. HENDERSON.

## THE HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute met for their sixteenth annual session, at Battle Creek, Dec. 20, 1882, at 3 p. m. Eld. G. I. Butler led the congregation in prayer.

The meeting was organized by calling the roll to ascertain the number of stockholders present. It was found that nine hundred and twenty shares, two hundred more than the required majority of stock, were represented.

The report of the Treasurer being the first regular business, it was given as follows:—

## RESOURCES AND LIABILITIES, OCT. 2, 1882.

RESOURCES.		
Real estate,	\$125,907 19	
Furnishings,	23,064 40	
Farm stock, tools, etc.,	1,095 00	
Supplies,	3,378 20	
Fuel,	1,680 00	
Gasoline,	117 00	
Medical supplies,	412 89	
Expense,	332 00	
Instruments and apparatus,	4,000 00	
Evaporator,	1,000 00	
Good Health plates, sheets, etc.,	92 30	
Bills receivable,	8,379 32	
Good accounts—bank,	\$ 2,509 23	
Miscellaneous,	16,065 64	
	18,574 87	
Cash,	1,208 57	
Sanitary supplies,	681 65	
LIABILITIES.		
Notes and bonds,	\$80,719 49	
Personal accounts,	10,613 73	
Net worth Oct. 2, 1881,	\$87,258 72	
Added net gain for 1882,	11,331 45	
Net worth Oct. 2, 1882,	98,590 17	
	\$189,923 39	
	\$189,923 39	
LOSS AND GAIN STATEMENT FOR 1882.		
	Losses.	Gains.
Shares,	\$287 99	
Loss and gain acc't.,		\$51 57
Good Health,	226 39	
Charity—board & treatment gratis,	\$6,557 84	
Donations,	2,471 28	
	4,086 56	
Expense—outlay,	13,712 98	
Inventory,	332 00	
	13,380 98	
Supplies—cost,	21,999 41	
Sales,	\$4,192 28	
Inventory,	3,378 20	
	7,570 48	
Fuel—cost,	5,559 79	
Sales,	228 10	
Inventory,	1,680 00	
	1,908 10	
	3,651 69	
Gas—cost,	959 58	
Inventory,	117 00	
	842 58	
Medical supplies—cost,	3,076 89	
Inventory,	412 89	
	2,664 00	
Instruments & apparatus—cost,	4,712 21	
Inventory,	4,000 00	
	712 21	
Evaporator—rent,	63 00	
Inventory,	1,000 00	
	1,063 00	
Inventory Oct. 1, 1881,	1,000 00	
	63 00	
Circulars, postage, advertising, etc.,	2,514 48	
Board and treatment,		79,812 90
Sanitary supplies—sales,	1,233 76	
Inventory,	681 65	
	1,915 41	
Cost,	1,262 39	
	653 02	
Laundry receipts,		4,217 07
Interest,	6,626 14	
Labor,	23,332 56	
Farm stock, tools, etc.—		
Inventory Oct. 1, 1881,	1,476 54	
Additions to Oct. 1, 1882,	330 06	
	1,806 60	
Inventory Oct. 1, 1882,	1,095 00	
	711 60	
Net gain,	11,331 45	
	\$84,797 56	
	\$84,797 56	

I hereby certify that I have carefully examined the accounts of the Sanitarium, and find them to have been correctly kept; and the above is a correct statement of the business of the last year. C. W. STONE, Auditor.

Battle Creek, Mich., Dec. 11, 1882.

The report was accepted.

A motion empowering the Chair to appoint the standing committees, prevailed, whereupon he named, as a Committee on Nominations, B. L. Whitney, A. R. Henry, and R. M. Kilgore; as Committee on Resolutions, John Fulton, U. Smith, and J. H. Waggoner.

After consultation, the Committee on Nominations reported, recommending that the following persons be elected directors for the coming year: S. N. Haskell, J. H. Kellogg, A. R. Henry, W. H. Hall, G. H. Murphy, J. Fargo, L. M. Hall.

Ballots being circulated, these persons were duly nominated, and then elected by a strong vote.

The Committee on Resolutions reported as follows:—

1. *Whereas*, During the past year financial success and prosperity have attended our Sanitarium at Battle Creek; and—

*Whereas*, A marked improvement in the moral and spiritual influence has been seen; therefore—

*Resolved*, That we express our sincere gratification at the progress manifest in these directions, and that we recognize in these things the providence of God and his tender care over this important branch of the work.

2. *Resolved*, That we express our unqualified confidence in the present medical and financial management of this institution.

3. *Whereas*, Frequent embarrassment is experienced at the Sanitarium on account of irresponsible poor coming to that place unannounced, with no provision to meet the most ordinary expenses; therefore—

*Resolved*, That we recommend that the poor among S. D. Adventists who wish to go to the Sanitarium for treatment, do not go without a recommendation from the officers of the Conference to which they belong.

4. *Whereas*, We see in the establishment of the Sanitarium the providence of God; and—

*Whereas*, His blessing has attended the efforts put forth to relieve the afflicted; therefore—

*Resolved*, That we express anew our confidence in this branch of the work, and urge our people everywhere to give it their moral and financial support, and to call the attention of suffering humanity to this important institution, and as far as consistent induce them to visit the same.

All these resolutions were adopted with no dissenting vote; and the meeting adjourned to meet again at the call of the Board.

U. SMITH, Sec. S. N. HASKELL, Pres.

## NEW ENGLAND H. AND T. SOCIETY.

THE third annual session of the New England Health and Temperance Society convened at South Lancaster, Mass., Nov. 28, 1882, at 4:15 p. m. Prayer by Eld. S. N. Haskell. The minutes of the last session were read and approved.

Remarks were made by Eld. Haskell concerning the utility of our temperance organization. It places our people in a favorable light before other temperance societies and before the world, as advance reformers in the cause. Like ancient Israel, we should be a separate people, and the true principles of temperance help to make us such a people. When we come into harmony with natural law, God can work for us in healing physical infirmities, and preparing us to pass through the time of trouble in the near future.

On motion, the following committees were appointed by the Chair: On Nominations, J. R. Israel, W. B. Mason, J. C. Tucker; on Resolutions, W. J. Boynton, E. T. Bedee, O. O. Farnsworth.

Adjourned to call of Chair.

SECOND MEETING, Nov. 30, 11 A. M.—Prayer was offered by Eld. S. N. Haskell.

The Committee on Resolutions presented the following:—

*Whereas*, We have reached an important point in the history of our work, when not only temperance, but questions of a religious nature, are agitating the politics of our nation, and it seems necessary for our people to hold a well-defined position before the world on the subject of temperance; therefore—

*Resolved*, That we recognize the providence of God in the health and temperance work among S. D. Adventists, and pledge ourselves to greater diligence in this work.

*Resolved*, That we regard the signing of the pledge as a solemn promise to God, which is binding upon us as long as life lasts, regardless of any lack of interest that may exist in the particular club to which we belong.

After some discussion, these resolutions were adopted.

The Nominating Committee reported, presenting the name of Eld. S. N. Haskell for President, and

that of Mrs. E. T. Palmer for Secretary. After some discussion of the question, it was moved to amend the report by substituting the name of Eld. D. A. Robinson for President, and that of E. T. Bedee for Secretary. Bro. Bedee declining to serve, a second amendment was offered, substituting the name of Mrs. E. D. Robinson for Secretary in place of E. T. Bedee, which amendment prevailed, and the candidates were duly elected.

The meeting then adjourned.

E. T. BEDEE, Sec. D. A. ROBINSON, Pres.

## News of the Week.

SUNDAY, DEC. 31.—A decision from the Court of Queen's Bench at Toronto, Province of Ontario, establishes the legality of carrying passengers, on land or water, on Sunday.

—The Sultan of Turkey suspects the existence of a conspiracy against his life, and that Fud Pasha is at its head.

—At Mayence, Germany, typhoid fever has made its appearance in consequence of the recent floods.

—Dispatches state that Gambetta, the great French statesman, is dying.

—Count Von Wimpffen, the Austro-Hungarian Ambassador at Paris, committed suicide yesterday. It is believed that the fatal act was the result of financial embarrassment.

MONDAY, JAN. 1.—Senator Bruce presides at a banquet in Washington to-night in honor of Frederick Douglass and the anniversary of the emancipation proclamation. The anniversary is quite generally celebrated by the colored people throughout the South.

—At Baltimore, Md., there were 76 deaths from small-pox last week. The development of a case in the jail resulted in the release of 300 prisoners charged with petty offenses.

—Gambetta, who was at the head of the Republican party in France, and who was influential in founding the Republic and establishing it on a firm basis, died this morning. His death produces a profound sensation throughout Europe. All agree that a great statesman has fallen; but while the friends of free government deplore his loss, its enemies breathe more freely.

TUESDAY, JAN. 2.—The President's New Year's reception was cut short last night by the sudden death from heart disease of the Hawaiian Minister. Mr. Allen was an American by birth, and commenced his political career in this country. He went to Hawaii in 1849 as American Consul; in 1853 he accepted the position of Hawaiian Minister of Finance, and has since served that government in various capacities.

—A new suspension bridge is to be constructed below Niagara Falls by the Canada Southern and Michigan Central railroads.

—In Jackson Co., N. C., 19 persons were drowned by the sinking of a river flat. There were 32 persons on board, 30 of whom were convicts.

WEDNESDAY, JAN. 3.—The white and black veils have been assumed at St. Louis by 12 young ladies, who join the Sisterhood of the Good Shepherd, a society having for its object the reclamation of fallen women.

—The wife of Lieutenant Governor Tabor filed complaint for divorce at Denver yesterday afternoon, and within four hours she was freed from her marriage bonds. Tabor has given her city property valued at \$300,000.

—Since the organization of the Irish National League 300 branches have been formed, and the receipts have been £1,200.

—The reign of law and order has not become fully established in Ireland. Yesterday a party of bailiffs at Upper Cross, County Tipperary, fired on a party of peasants who attacked them, killing one man. Five arrests were made. To-day two murders are reported.

—The Commission having in charge the adjustment of the boundary between Turkey and Greece have concluded their labors. Their decisions are favorable to Greece.

—It is reported that a plot against the life of Crown Prince Rudolph of Austria has been discovered.

THURSDAY, JAN. 4.—The floods in Southern Germany are creating great havoc. The populous valleys of the Upper Rhine, Neckar, and Main, are literally one great sea of surging water. The inundated region includes some of the most fertile districts of Baden, Wurtemberg, and Hesse. Many lives have been lost, and the greatest misery prevails.

—The bark Star of the West, from New York for Bremen, has been lost at sea, 15 persons perishing.

—The House of Representatives has passed the Pendleton Civil-service Bill, which passed the Senate last week. One clause of the bill provides that no one who is addicted to the excessive use of intoxicating drinks shall be employed in any of the various departments of Government service.

FRIDAY, JAN. 5.—The municipal bank at Sapozjak, Russia, has failed for some millions of rubles. The assets are but 29 rubles.

—At Cohoes, N. Y., several mills have been destroyed by fire, the loss amounting to about \$750,000.

—In Philadelphia and vicinity 10,000 looms, 200,000 spindles, and thousands of employes are idle.

—There is great destitution in parts of Ireland. It is reported that at Ballinasloe, two persons, a husband and wife, have died of starvation.

—The Peruvians are greatly displeased over Minister Logan's attempt to promote peace between their country and Chili. They consider his letter addressed to the Peruvian Government on the subject an unwarrantable assumption, as he is Minister to Chili and not to Peru.

### MISCELLANEOUS.

—An English ministry of agriculture will shortly be created.

—The British Parliament has been summoned to assemble on Feb. 15.

—It is said the public-debt reduction for the month of December will be \$13,000,000.

—The *Christian Weekly* states that during 1881, the average loss of vessels at sea was one every four hours.

—The French government has received information from its Swiss Minister that large quantities of dynamite have been shipped from Switzerland to France. Many dynamite conspirators have been arrested in the Department of the Rhone.

—That portion of Dakota which asks admission as a State has a population larger than Delaware, Florida, Nevada, or Colorado, and nearly if not quite equal to any one of half a dozen New England States. The coming year will witness an immense immigration of actual and permanent settlers.

—Horace Fairbanks, Esq., President of the St. Johnsbury and Lake Champlain Railroad, Vermont, says, "I believe the business interests of the country, as well as the best interests of the railroad corporations, would be subserved by suspending the running of railroad trains on the Lord's day."

—Dr. Henry H. Jessup, who has charge of the American mission at Beirut, Syria, has been nominated by President Arthur to the office of ambassador to the Court of Persia. During his 27 years' service in the Syrian mission, Dr. Jessup has become an accomplished Arabic scholar, and his familiarity with Oriental men and manners would be valuable to him in Persia. The nomination gives very general satisfaction, and will tend to increase President Arthur's popularity.

—Montana will closely follow Dakota into the Union. The Territory cast 14,000 votes in 1880, when the census showed a population of 40,000; this year there were 23,312 votes, and from this data a newspaper out there figures up a present population of "undoubtedly more than 75,000." The vote certainly shows a pretty rapid increase, and people there naturally expect the Northern Pacific Railroad will in a very short time bring the population up to 150,000.

—America has the smallest standing army of any of the great powers of the earth. The 19,000 or 20,000 available soldiers scattered over the immense territory of the United States show how little peace and order depend upon the bayonet. The immense standing armies of the countries of Europe are a menace rather than a protection. One power feels compelled to keep a great force in the field because its neighbor has one. The United States has no such fears.

—The department estimates for appropriation bills in course of preparation by the House of Representatives are in amount as follows: For pensions, \$101,575,000; fortifications, \$1,000,000; navy, \$23,481,078; legislative, executive, and judicial expenses, \$21,840,170; sundry civil expenditure, \$34,181,376; District of Columbia, \$775,149. The pensions, fortifications, and navy bills will be ready for report to the House immediately. There remains for preparation the general deficiency bill, and a possible river and harbor bill.

—It is not out of place to notice as a fact of some significance that some of the Independent preachers take a great deal of pains with their music. One would think that Prof. Swing, of Chicago, could dispense with such aid; but it is said that a choir of 250 voices, trained for oratorio singing, is to take the place of his regular choir, and, if we correctly read the report, the congregation are to have both an oratorio and a discourse by Prof. Swing. There is an explanatory element in this fact—of course, large congregations can be secured by such novel attractions.

—There are hopeful signs among some of the Indian tribes. "The bloody Sioux," for example, promise to become the red plowmen and cattle ranchers of Dakota. It seems too good to be true; but a Government Commission has recently held councils with the Indians of the Santee, Pine Ridge, and Rosebud Agencies, at which there were present nearly 17,000 Indians. These red men agreed to separate, take smaller reservations, raise cattle, and send their children to schools. The Commission proposes to the government that 26,000 cows be furnished to these Indians, and a school established for every 30 children, with compulsory attendance. The white farmers, who are increasing so fast in that agricultural empire, will be glad to learn that several millions of acres of Indian lands will be gained for the white man's plow if this new departure shall succeed. The philanthropist will be cheered by the peaceful outlook. The practical man begins to remark that the age of Indian wars is being closed out by the railroads and their living freight of immigrants. When Western immigration was only a fore-flying spray, the Indians fought; now that the big ocean tide rolls out on the plains, the leaders of the red race call for cattle and schools.

## Obituary Notices.

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

KINNEY.—Died near Smithland, Iowa, Dec. 12, 1882, Sister Lois Kinney, aged thirty-four years. Sister Kinney, with her husband, had lately embraced the truth. A husband and three children mourn her loss. Remarks by the writer from 1 Thess. 4:13.

J. M. WILLOUGHBY.

WOODBURY.—Died at Rochester, N. Y., Oct. 23, 1882, after suffering many years, Sister Mary Woodbury, aged fifty-seven years. By her life and conversation she left an evidence that she was a Christian; and now she sweetly sleeps, awaiting the glorious call to come forth and receive her reward. One daughter and many friends deeply feel their loss.

WM. B. DAVIS.

(*World's Crisis*, please copy.)

HARPER.—Died of a complication of diseases, at Lily Pond, Wright Co., Minn., Nov. 22, 1882, H. L. Allora, daughter of D. S. and Ella M. Harper, aged twelve years, eight months, and seven days. Allora was a good girl, and loved the Sabbath of the Lord. She died with the full assurance of a part in the first resurrection, when Jesus comes to make up his jewels. Services by M. Welcome, from Matt. 19:14.

D. S. AND ELLA M. HARPER.

VAN SITTERT.—Died of congestion of the lungs, at Oskaloosa, Iowa, Dec. 19, 1882, Bertha Clare, only daughter of Bro. and Sister Van Sittert, aged four years, one month, and eleven days. When the Lifegiver comes, we believe our loved one will come forth clothed in immortal bloom. Oh, how we miss those little hands, so ready to do our bidding! May this dispensation of God's providence be sanctified to the good of our stricken hearts.

ABIGAIL P. JAMES.

THOMAS.—Died near Decatur, Mich., Dec. 9, 1882, of heart-disease, Sister Julia Thomas, aged thirty-five years, nine months, and eighteen days. Sister Thomas was converted and joined the Baptist church about thirteen years ago. With her husband, she commenced the observance of the Sabbath a little more than a year ago. Three children, the youngest but six months old, together with other relatives, have thus lost the care and love of a meek, amiable and Christian wife, mother, and friend. Funeral attended by the writer. Text, Isa. 3:10.

F. D. STARR.

STILLMAN.—Died near Wellsville, N. Y., Nov. 19, 1882, Prudence Stillman, aged sixty-five years. Sister S. accepted the truth about twenty-five years ago, under the labors of Bro. R. F. Cottrell and others, and has since maintained a connection with S. D. Adventists, and was a worthy member of the Wellsville church at the time of her death. She leaves a son and two daughters to mourn their loss. This bereavement is very heavy upon the church, she being the sixth worthy member who has fallen by death within the last fourteen months. Words of comfort were spoken to a large number of friends and relatives, from Isa. 25:8.

D. B. OVIATT.

MITCHELL.—Died of quick consumption, at her home near Olin, Jones Co., Iowa, Dec. 10, Sister Elizabeth Mitchell, wife of Nelson Mitchell, aged forty-three years, seven months, and seventeen days. She leaves a husband and four children. Sister Mitchell embraced the truth under the labors of Bro. Pegg and Morrison four years ago. Although not having the privilege of meeting regularly with the church here, she loved the Sabbath and its service, and was ever ready to testify of her love for the Master and his cause when she had opportunity. She rests from the cares and sorrows of earth, and, we trust, sleeps in Jesus. Funeral discourse by Eld. Chaffee, Methodist.

MARY L. FIELD.

LANGDON.—Died of scarlet fever, in Mendon, Mich., Dec. 23, 1882, little Hattie, only daughter of Charles G. and Cynthia Langdon, aged three years and one month. They miss their pet, but they mourn not as those who have no hope.

"Is a loved one taken from thee,  
Murmur not beneath the rod;  
Know'st thou not that those most chastened  
Are the best beloved of God?  
Though thy heart be sore and bleeding,  
From thy treasure called to part,  
Comes there not to thee this message:  
'I am nigh the broken heart'?"

MRS. MARGARET LANGDON.

LEWELLEN.—Died of consumption, at West Liberty, Howard Co., Ind., Dec. 23, 1882, Wm. Luellen, aged forty-three years, nine months, and twenty-eight days. He leaves a father, a wife, and five children to mourn their loss. Bro. Lewellen began the observance of the commandments of God in the summer of 1876; but his habit of tobacco-using kept him from uniting with the church. I visited him frequently in his last sickness, and read to him and prayed with him. He expressed hope in Christ and a willingness to die. A large concourse of sympathizing neighbors attended the funeral services. A discourse was given from Rev. 21:4, after which the grave concealed his form. Jesus only can allay the sorrow of the bereaved wife and children.

WM. COVERT.



D. P. CURTIS.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.03 P. M., Battle Creek 8.40, arrive Kalamazoo 9.36 P. M. All trains run by Chicago time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

O. W. RUGGLES, Gen. Pass. Agent.

# The Review and Herald.

Battle Creek, Mich., January 9, 1883.

The *Christian at Work*, Jan. 4, 1883, says: "According to the latest statistics, there are just 1,190 D. P.'s in the Presbyterian church, that is 1,190 ministers who Do n't Preach." This is certainly quite a supply. Is it possible that Paul had any allusion to this state of things when he said that in the last days the people would heap to themselves teachers who would please their ears with the proclamation of fables?

It is not the policy of the REVIEW to gauge the views and opinions of its correspondents altogether by those of its editors. Within certain limits, not inconsistent with the design and scope of this paper, we consider our contributors entitled to a full expression of their views. And if these should be such as hardly to meet our assent, that would not seem to us a sufficient reason why they should not have a hearing. But in this case they alone would be responsible for the views presented.

A correspondent inquires if the False Prophet of the Soudan, of whom so much has been said in the papers of late, is the false prophet mentioned in Rev. 16:13; 19:20; 20:10. No; the False Prophet of the Soudan claimed to be the Mohammedan Messiah, whose advent, according to a Mohammedan prediction, was expected last year. He was to revolutionize and unify Mohammedanism and restore it to its original purity and glory. Although the movement that he headed promised, for a time, to be a formidable one, it has been effectually crushed, and the prophet himself has been taken prisoner. The false prophet of Revelation is synonymous with the two-horned beast, and is a symbol of the United States.

A friend wants to know if it is right to read the Special Mention and News departments of the REVIEW on the Sabbath. We will reply by asking another question, Is it right to listen to a sermon on the signs of the times on the Sabbath? But what is the difference between reading the news of the day in the REVIEW and reading it in the secular papers? Just the difference that there is between sewer water and that that has passed through a filter. We do not propose to serve up for the readers of the REVIEW the details of the latest hanging, of the shocking murders that are committed daily, or of the many scandals that disfigure, if they do not disgrace, the pages of the daily papers; but we do propose to give you, in a clean shape, so much of the news of the day as will make you intelligent concerning the great and stirring events that are transpiring. You study history to mark the correspondence between the events it records and the prophecies uttered perhaps centuries before. We live at a time when all the various lines of prophecy are culminating, and the grandest and most thrillingly important events foretold in the inspired word are occurring. In the news of the day we find the record of their advancing fulfillment, and indications of the approach of that great day that is to be the climax of the ages. Is it not of interest? Shall it not lead us to seek earnestly to build on the Rock that shall stand firm when the terrible tempest of God's unmingled wrath is sweeping over the earth, swallowing up in everlasting oblivion every sandy foundation?

## TO THE T. AND M. WORKERS IN NEBRASKA.

ANY churches, companies, or individuals not supplied with a sufficient number of *Signs* for missionary purposes, should order at once.

By addressing the secretary, you can obtain names of interested readers, as our ministers, colporters, agents, and others are requested to obtain and send names to her. Also send in your orders for books, tracts, etc. We have the largest and best assorted stock we have ever had in this State. Now is the time to work.

Don't let these long winter evenings pass without giving the people a chance to investigate these all-important truths in which all Heaven is interested. Let us work, *Work, Work*.

A. J. CUDNEY, Pres., *Schuyler, Neb.*  
S. E. WHITEIS, Sec., *Fremont, Neb.*

## SEVENTH-DAY ADVENTIST STATISTICS, 1882.

Names of Conferences.	Ministers.	Licentiates.	Churches.	Members.	Funds raised during the year.
California	8	5	30	1039	\$ 10887 15
Canada	1	1	4	155	182 00
Colorado	1	1	4	164	1169 05
Dakota	3	2	12	270	900 26
Denmark	2	2	8	150	75 00
Illinois	9	8	30	600	5870 80
Indiana	5	10	27	623	2734 45
Iowa	10	10	44	1450	6734 01
Kansas	5	8	30	1000	2566 12
Kentucky	2	2	5	84	230 95
Maine	3	2	23	374	1341 00
Michigan	29	20	123	3400	11078 37
Minnesota	13	11	61	1306	5068 36
Missouri	2	9	18	400	1101 00
Nebraska	6	2	26	553	3699 62
New England	3	5	23	507	4823 53
New York	11	8	31	783	5496 98
North Pacific	4	1	5	123	1030 06
Ohio	7	7	33	746	4104 92
Pennsylvania	6	2	17	445	3265 95
Sweden	1	1	3	88	420 46
Tennessee	1	3	5	54	1152 80
Texas	1	2	7	262	1130 70
Upper Columbia	2	2	5	181	1800 00
Vermont	5	4	13	375	1800 00
Wisconsin	13	4	47	1500	5800 00
MISSIONS—					
Central European	2	1	16	223	442 70
English	2	1	2	60	379 13
General Southern	3	2	4	71	152 00
Nevada	1	1	2	38	329 85
Norway	1	1	1	100	*459 44
Virginia	1	2	2	55	235 00
Totals	167	134	660	17169	\$ 84261 36
As given last year	148	126	640	16916	\$ 74185 55
Gain	19	8	20	253	\$ 10075 81

\*These are the figures as given last year for Norway and Sweden together.

NOR.—We have succeeded this year in obtaining reports from all the Conferences and Missions, with a few exceptions. Yet the reports are in many instances very incomplete, so that the totals hardly represent our standing correctly. The figures are, however, in most cases, too small rather than too large, with an exception, perhaps, in the number of ministers, where some may have been counted twice.

A. B. OYEN, Sec.

## THE WORK IN OHIO.

WE wish to say to our people in Ohio that we are still desirous of running six tents in the State next summer,—one in each ministerial district. In order to do this, we must needs have four new tents, at a cost, for the tents alone, of about \$475. We have already ordered two new ones, to be ready for the summer campaign. Whether we order two more or not, will depend upon pledges to the tent fund to be hereafter received.

The new tents we are now having made are to be 26x36, with fly. This shaped tent will be a new experience with us in Ohio, but in other Conferences, where used, they give entire satisfaction. We are arranging to run one of these tents in Dist. No. 1. Hope still to hear favorable responses from many. Address our State secretary, L. T. Dysert, Clyde, Ohio. H. A. ST. JOHN.

## Appointments.

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

No preventing providence, the State quarterly meeting of the Nebraska T. and M. Society will be held at Fremont, Feb. 8-12. The time is made later than usual to secure the presence of some who otherwise could not attend. It is expected that matters of importance will be considered. A general attendance, so far as practicable, is desired, especially from adjoining churches and scattered brethren in reach of this place. Let the district reports be sent in at the usual time, that no delays may occasion a partial report. The meeting will commence Thursday evening, Feb. 8, and continue over Sunday. Let us all pray for a good meeting.

A. J. CUDNEY, Pres.

THE next general quarterly T. and M. meeting in Maine will be held with the church in South Norridgewock, Jan. 27,

28, 1883. As the sickness of her mother prevents the secretary chosen last fall from filling the position at present, another should be chosen at this meeting to take her place. We hope to see a general gathering of our people at this meeting.

J. B. GOODRICH, Pres.

If the Lord will, I will meet with churches in Dist. No. 9, Mich., as follows:—

Rochester,	Jan. 13
Birmingham,	" 20
Pontiac,	evening of " 24
Holly,	" 27
White Lake,	Feb. 3.

The T. and M. work will be considered, as well as the wants of the cause generally. We shall seek, and expect to receive, the blessing of God.

ALBERT WEEKS.

THE Indiana State quarterly meeting will be held, no preventing providence, at Bunker Hill, Miami Co., Ind., Jan. 26-28, 1883. We hope to have a full report from each T. and M. district. Let all T. and M. funds be collected. On first-day, Jan. 28, the new meeting-house just completed, will be dedicated. We hope there will be a general rally from surrounding churches. It is expected that quite a number of our ministers will be present. All T. and M. workers are especially invited, as we wish to arrange several important matters in regard to T. and M. work.

S. H. LANE.

THE Lord willing, I will be at Leesburg, Ohio, Jan. 26-29. Expect to dedicate the new church building at that time.

H. A. ST. JOHN.

EDMORE, Mich. Jan. 15, 7 P. M.  
Six Lakes, " " 16, "  
" " Jan. 17, 10 A. M., 7 P. M.

Lakeview, " Jan. 18, 7 P. M., and continue over Sunday.

The meetings of Sabbath and Sunday will be the quarterly meetings for this part of the district. We request the attendance of all that can come, especially the librarians. Sabbath-school at 9:30 A. M.

M. B. MILLER.

F. HOWE, Director.

DIST. No. 7, Mich., at Greenbush, Clinton Co., where Bro. L. A. Kellogg is laboring, Jan. 20, 21. We desire all officers of the T. and M. society to be present.

F. SQUIRE, Director.

## DISTRICT QUARTERLY MEETINGS.

To be held Jan. 13, 14.

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

DIST. No. 5, Mich., at Wright. A general attendance of our brethren is desired, that plans may be considered for future work.

E. H. ROOT, Director.

DIST. No. 3, Mich., at Newton. It is hoped that this will be a meeting of unusual interest as Elds. Butler and Waggoner and Bro. W. C. White will be present. Let there be a general gathering of churches and scattered ones throughout the district. Teams will meet the trains at Ceresco.

WM. C. SISLEY, Director.

## Publishers' Department.

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

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

NOTICE.—The change of figures on the address labels will be in all cases, a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

THE address of Eld. D. T. Fero and wife will be 31 Frankstown Ave., East End, Pittsburg, Pa., until further notice.

Books Sent by Freight.—C L Kellogg \$9.60.

Books Sent by Express.—Tillie E Thorp \$51.00, M E Hamilton 14.00.

Cash on Account.—J H Bahler \$40.00, N E Conf, J I Abbott, tithe 3.00, W D Stillman 8.50, Wm Ostrander per Nellie Sisley 100.00, F Howe per N S 2.00, O A Olsen per N Peterson 10.00, Wm Ostrander per Nellie Sisley 70c, B C V M Society per W C Sisley 69.56, E Van Deusen per Nellie Sisley 2.13, O A Johnson 6.00, G G Rupert 25.00, N E T & M Society per S N Haskell 1500.00, Mo Conf Fund, J F Hoppie tithes 27.80, S H Field 5.00, D W Reed 5.00, O A Olsen per P L Hoen 20.00.

Shares in S. D. A. P. Association.—C & M M Turnipseed \$20.00, J D Bromley 10.00, Chas A Smith 10.00, Jens Holm 20.00, M C Cyphers 10.00, R H Green 10.00, Mrs R H Green 10.00, John Heligass 100.00, W S Dailey and wife 10.00, Chas A Evans 10.00.

Donations to S. D. A. P. Association.—Royal Phelps \$1.00, Mrs W H Passmore 2.00.

Mich. Conf. Fund.—Imlay City per Mrs V Foster \$11.00, Parkville per Mrs M Langdon 36.00, Pottsville, R Sawyer 5.00, Orleans per L B Kneeland 25.00, Gaines per W J Hardy 5.00, Birch Run, J D Hough 10.85, Big Rapids per Leonard Hyatt 20.50, White Lake per Jane Thayer 27.57, Maple Grove per Wm Harding 21.68, Newton per James Stiles 12.22, Pottsville, Fanny Jones 4.72, A Aledon, W H Kynett 2.00, Jackson per E P Giles 24.30, Hazelton per L W Lawton 106.00, J A Demill 2.00, G K Owen 18.00.

Mich. T. & M. Society.—Dist 4 per J S Day \$60.05, Dist 6 per F Howe 20.93, Dist 6 per C A Preston 8.50, Mrs E B Lane 20.00, Dist 3 per Melva White 4.10, Dist 2 per Mary Lewis 4.60.

Gen. Conf. Fund.—Frank & L J Gravelle, tithe \$6.00, E J & D W Bartholomew, tithe 3.00.

Gen. T. & M. Society.—Mary Banks, thank-offering \$1.00, Mrs A C Penfield 3.00, W S Dailey & wife 3.50.

For J. N. Andrews.—Silas Strite \$3.65, D W C McNitt, thank-offering 3.50, A M Morrill & wife 2.00, Howell church, Mich. 15.50, V A Merriam 7.50, R G Merriam 1.50, "M M" 1.00.

European Mission.—I M Johnson \$3.00, Susan Shively 10.00, Nellie Lenox 2.00, Jens Holm 10.00, S W Harris 21.00, Wm Wheeler 1.00, R A Wheeler 1.00, Herbert A Wheeler 1.00.

English Mission.—I N Johnson \$3.00, Susan Shively 10.00, "R F S" thank-offering 1.00, Wm L Black 1.20, Bettie Tindall 14.00, Amanda Worcester 1.00, R Child & A M Johnson 20.00, Dorcas Stiles 10.00, R M Castle 1.00, A sister in Massachusetts 5.00, J N McMillan & family 10.00.

For Mrs. Dr. Ribton.—Emma L Johnson \$1.00, A M Morrill & wife 3.00, C E Brown 1.00.

Advent Tidende.—Lizzie Edwardson, donation \$2.00.

Swedish Mission.—Buffalo, N Y, Sabbath-school per T E Lewis \$2.25.