

# Advent Review

## AND SABBATH HERALD.

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

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#### THE GREAT ASSIZE.

I know not where,  
Whether in realms of upper air,  
Above this swift-revolving sphere,  
The Lord shall on his throne appear;  
On land begirt by ocean zone,  
Some mountain cliff his judgment throne;  
Or 'mid the constellations far,  
His judgment-seat the central star;  
Or in the outer realms of space,  
Which suns light not, nor thought can trace.  
I only know that all shall rise  
At summons to the great assize.

I know not when  
The worlds of dead and living men  
Shall hear the summons to appear.  
It may be ere the closing year;  
But some where, some when, all shall rise,  
At summons, to the great assize.

I know not how  
All beings to the I Am shall bow;  
All creatures to the Uncreate  
To list the record stern of fate.  
Whether on dazzling throne of light,  
Or ebon judgment-seat of night,  
The Judge, with majesty severe,  
Or gracious mien, each cause shall hear;  
Whether the living and the dead,  
An untold multitude outspread  
Around the throne, a quickened sea,  
All visible to each shall be;  
Or if in zoneless solitude,  
Amid the gathered multitude,  
Unconscious each, of all alone,  
Shall hear the sentence from the throne.

I only know that year by year  
The time, the scene, the Judge draw near,  
When all the generations past,  
With living men in concourse vast,  
The high, the low, unlearned, and wise,  
Shall gather to the great assize.

—Rev. David H. Ela, in *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 DESIGN OF THE PROPHECIES.

BY ELD. R. F. COTTRELL.

It is evident that the design of the prophetic writings is to inspire faith and confidence in God, and to prepare his people for the events foretold. We read: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Said Jesus, "These things have I told you, that when the time shall come, ye may remember that I told you of them." Each fulfillment of prophecy inspires faith, and thus prepares the believer for the things that are about to be done.

In the books of Daniel and Revelation we have the long lines of consecutive events reaching from ancient Babylon to the close of this world's history; and though these things have been a long time in the course of fulfillment, yet it is evident that they were intended especially for the benefit of those living in the last days, when the closing events of the series are about to take place. They were sealed to the ancients; and could be but partially understood till successive fulfillments opened them clearly to those living in "the time of the end." Dan. 12:4, 9, 10. But when the tremendous events which close the series, and constitute the sequel of the long line of events foretold in these prophecies, are about to take place,—when the final message of probation is come, and the Judgment, the great day of wrath, and the glorious coming and kingdom of Jesus Christ are at hand,—it is then that these prophecies are of the utmost importance; and to the people then living they are of the most thrilling interest. And it is reasonable, as well as Scriptural that in these last days "the wise shall understand" them.

These prophecies are of peculiar importance to us in these last days, and are especially designed for our benefit, because apostasy and infidelity are characteristics of the last days. "Iniquity shall abound;" "the love of many shall wax cold;" "some shall depart from the faith;" "evil men and seducers shall wax worse and worse;" "when the Son of man cometh, shall he find faith on the earth?" All these are the expressions of Scripture. The present is an age of increasing infidelity. We need a sure foundation for our faith. We have this in these consecutive prophecies. We take the history of the great kingdoms of the earth, as foretold in these prophecies, and trace the fulfillment, step by step, in the recorded history of the world, and we have the most indisputable proof that they were indited by One who knows the end from the beginning, and could describe the events of the successions of kingdoms many hundreds of years before they transpired. Thus our faith may be strong, even unwavering, amid the prevailing infidelity of the last days.

Again, these lines of prophecy are of special importance to the last generation, because they lead directly to, and give necessary light upon, the closing message of the gospel. Rev. 14:9-12. Without the light derived from them, no one can understand this all-important warning, the duties it requires, and the severe trial of faith to which believers will be exposed. Rev. 13:15-17. By comparing this text with the message of the third angel (Rev. 14:9-12), which is evidently the last message of the gospel, it will be seen that a severe test is to be passed just before the close of probation and the day of unmingled wrath. To be prepared for this test, a knowledge of the great events of this chain of prophecy will be necessary. None can heed the warning against the beast and his image without learning what these symbols mean, and understanding their work and in what their worship consists.

The vital point in the prophecies of Dan. 7 and Rev. 13, is the great apostasy in the church which results in the corruption of the Christian religion and the persecution of the saints. The horn that arose among the ten horns of Dan. 7, and the first beast of Rev. 13, represent the

power and blasphemous work of the Papacy, its bloody reign of 1260 years, and its destruction by the brightness of Christ's coming in his kingdom. After this power receives a deadly wound, and while it exists in a state of consumption, waiting the time of its destruction, another beast, of lamblike appearance, arises, which makes an image to the first beast; and when the image has power, it enforces the worship of the beast and itself on pain of deprivation of civil rights, and even death.

The third angel's message has direct reference to this work of the image to the beast. This long line of prophecy would be incomplete without this final warning, this last persecution, the deliverance of the sealed saints which stand on Mount Zion with the Lamb (Rev. 14:1-5), and the wrath of God—the seven last plagues—poured upon those who did not heed the warning, but were upon the side of the persecutors. Rev. 15 and 16. These are the final acts in earth's great drama,—the sequel of this long line of symbolic prophecy. These constitute the climax,—the vital and all-important points, for which all the former parts of a long series were given. The whole line was given more especially for the last generation than for any other. And yet there are those who hold the truth concerning the four great kingdoms of this prophecy, and the Papacy rising and ruling among the ten kingdoms of the divided fourth empire; who are Adventists, as all must be who have any just view of these prophecies and their fulfillment, and say they are looking for the coming of the Lord at any moment, and still ignore the image to the beast and his work of persecution, the final warning which is to close probation, and the tremendous day of wrath which is to follow. This is truly marvelous. It would seem that they expect to ride triumphantly into the immortal kingdom, skipping over the hard spots,—the final test and the last fierce persecution. These are sure to come before the deliverance; and until it can be shown that these things have taken place, it is vain to look for the personal advent of Christ.

But the last warning is going forth. It is spreading over the earth. And steps are rapidly taking for the formation of the image and the enforcement of the worship and mark of the beast. The enforcement by civil law of the Pagan-Papal Sunday as the "Christian Sabbath" is loudly called for, and party politicians are taking sides upon the question. The prophecy assures us that life will be given to the image. The persecution and deliverance will follow. Let all prepare for these events by heeding the warning message, seeking meekness and righteousness, that we may be hid in the day of the Lord's anger.

—The *Methodist* tells a sober truth in the following: "The past is God's country. We have no scrap of title to it, and might as well stop clutching after it. To be sure, no one of us feels just satisfied with his personal conduct or that of his neighbors; but we cannot go back and mend either the one or the other. It is God's country, and not yours any more—that past which we are trying to straighten out of its crookedness, and make comely by smoothing away its ugliness. You may as well leave it to God at once; for he has safe, certain, plenary, and exclusive possession of it."

## BETTER.

BY MARY MARTIN.

'TWERE better to stand like the worthies in the furnace's fiercest heat,  
With the Son of God, than to lead a life like the many that we meet;  
Better with face toward Jerusalem, with windows open wide,  
Than to drift with thronging millions thoughtlessly out with the tide;  
Better to own Christ's kinship in the gloomy judgment hall,  
Than to share with an earthly monarch the pleasures that quickly pall;  
For the smile that rests the fairest, and the head that wears the crown,  
May be near the heart that's breaking a little lower down.  
Better the shepherd's vigil in the wilderness alone,  
Than accept from godless Pharaoh the title to a throne;  
Better to sleep on Nebo in a God-appointed grave,  
Than the grandest mausoleum without Christ's power to save;  
Better with mission unrecognized take the wormwood mixed with gall,  
Than be he whom the tribute-payers Augustus Caesar call;  
Better the blindness of Milton, if his lofty numbers flow,  
Than the genius of Voltaire, his work and his end to know;  
Better to trust in Israel's God though heart and strength should fail,  
Than resort to Goliath's armor, of sword, and spear, and mail;  
Better to fall on the Rock, and broken and contrite lie,  
Than the Rock should fall on us when God's judgments are passing by.  
We may never be a Judson, much less an apostle Paul;  
But 'twere better to glean after reapers than gather no grain at all.  
Better to search for the lost one 'mid the mountain's sobbing pine,  
Than to sit in the coziest parlor, content with the ninety and nine;  
Better to drink at Marah with His presence by our side,  
Than to walk 'neath the palms of Elim alone at eventide;  
Better to wait, though weary, for the Father's wise behest—  
The fruit that is longest ripening is ever fairest and best;  
For He who knoweth and careth if the tiniest sparrow fall,  
Doth regard thee with love more tender, for *He knoweth thee all in all*,  
And the anguish thou hast not uttered, with thy tears are in his book,  
And help shall come from the hilltops, if *thou wilt but upward look*.  
Thou'lt forget the gloom of the valley that thy toilworn feet have trod,  
Past the gates of pearl, in the street of gold, in the city of thy God.  
And so sweet will be the resting from the "forty stripes save one,"  
Thou wilt lose the thought of the chastening in the sound of the words, "Well done."  
Then let thy faith not waver, but prove as true as tried;  
So shalt thou reign with the Highest, and like him "be satisfied."

## THE TESTIMONIES.

BY ELD. ALBERT STONE.

It is a question that demands consideration whether the Spirit of God is not more grievously offended at the present time by those who do not accept the Testimonies, than it was in the early history of this cause by the same class of persons. The light which they have reflected, the tests to which they have been subjected for many years, the opposition which they have endured without being destroyed, and the apostasy of those who have risen up in opposition to them,—these things, I say, should place the Testimonies above reproach, suspicion, or doubt, in the minds of Seventh-day Adventists.

Just how to regard the Testimonies may be a question not fully settled by some honest minds, even at this late period in the history of the third angel's message. It is with that message that they are associated by the unmistakable language of Holy Writ. The remnant that keep the commandments of God and the faith of Jesus have yet one other specification, and that is they have the testimony of Jesus Christ, and the testimony of Jesus is the Spirit of prophecy. Rev. 14:9-12; 12:17; 19:10. This is made so plain by the testimony of the Bible, that those who read ought to *run* in the way of God's commandments with all their might, and not stop to criticise, doubt, stumble, and fall over a plain "Thus saith the Lord." It were better to attribute the trouble to a defect in your experience, as it most certainly is, and make haste to get right in that direction, than to charge the trouble to an innovation; for the Testimonies are not an *innovation*, but they are a promised *restoration* of God's long down-trodden truth.

The period of the great apostasy was well improved by the combined powers of earth and hell to eradicate from the earth the last vestige of God's revealed truth. The very citadel of

revelation, the armory of Heaven, the stronghold of the church, was besieged, God's two witnesses (the Bible, including the Old Testament and the New) were slain, and the blood of martyrs flowed like streams of water upon the ground. It was in this period of moral darkness that God's precious truth was mutilated, perverted, torn in pieces, and trampled under the feet of men.

The subjects and mode of baptism, the Sabbath of the Lord, the nature of man, and the special gifts of the Holy Spirit, were made the prey of the man of sin. Strenuous and determined efforts were made to bury these divine institutions in a grave so deep that they could never have a resurrection except in a perverted form. Now, why should it be thought a thing incredible that God should wrest from the power of Satan these gems of truth, and restore them to his remnant people, according to his promise? He will do it. He is doing it. The stone is already rolled from the door of the sepulcher. The grave-clothes are laid aside. The restoring angel is at his post. The life-giving word is going forth. The political and religious earthquake has gathered its forces, and the storm has begun, from which will come forth a people prepared for the Lord, bearing upon their standard, "Truth restored," and upon their foreheads the seal of the living God.

## PRACTICAL THOUGHTS.—No. 3.

BY A. SMITH.

## "COUNT IT ALL JOY."

DR. CLARKE has the following comment on James 1:2, from which I take my heading: "The word *πειρασμος*, which we translate *temptation*, signifies affliction, persecution, or trial of any kind; and in this sense it is used here, not intending diabolic suggestion, or what is generally understood by the word *temptation*."

Christ exhorted his disciples to rejoice when persecuted, and falsely accused (see Matt. 5:11, 12); and in Acts 5:41 we have a recorded instance of their compliance with this command. I do not think that these tests are intended to forbid grief at the sight of suffering or for the loss of friends; for even Jesus wept at the grave of Lazarus. And yet even these afflictions may be turned to blessings; and the victory we gain over self in the struggle, knowing that our afflictions may work out for us greater glory in the world to come, may cause us to rejoice, not with hilarity, as the world rejoices, but with a subdued, holy joy. But perhaps the most difficult trials to endure are those trivial vexations that appear to us disrobed of the dignity of tests of faith; and we sink in discouragement under their weight, or rebel against the seeming fate that inflicts them, and all because we do not see the hand of Satan that is thus covertly harassing us, or because we have neglected to ask God for the wisdom he has promised to give under these very circumstances.

If Christians were to live more in the light of God's favor, and talk of the mercies they receive and the blessings they enjoy, instead of contemplating gloomy and forbidding aspects, many of their so-called trials would vanish as the frost before the fervor of the sun.

## ENCOURAGE THE LABORERS.

It is a very easy matter for some people, should anything go amiss, or appear to do so, in the business transactions of the church, to find fault and criticise; but no matter how wisely and well business is managed, or at what cost of brain and muscle, these same people seldom, if ever, have a word of commendation or encouragement to offer. As a people, we have committed to us a gospel work of more than ordinary magnitude, and, of necessity, places of greater or less responsibility must be filled by those in whom we have confidence; and although individual officers or committees may err, or appear to do so, in some of the details of their complex duties, it is a great mistake for any one who is not familiar with the circumstances, to judge rashly and condemn them.

Those who fill places of trust become the special objects of Satan's rage, and when exhausted with their arduous cares and labors, expressions of approbation and encouragement, not of flattery or injudicious praise, may revive their flagging energies, and put new life into their efforts, when to find fault would be to discourage them, please Satan, and involve the fault-finder in condemnation.

No man or set of men is infallible, but, evidently, God will not allow those to whom has been intrusted the care of the church to go far out of the way without interposing a check to deter them. The private may see defects in the plans of his general, but it would not do to disobey orders. Let him rather wait until his own superior wisdom raises him to a commanding position, when he may possibly have authority to correct the error.

It is an aphorism as true in the church as in any other association, that "in union there is strength." Let us therefore hold up the hands of our General and State Conference Committees, the officers of our institutions, and all in responsible positions, by prayer in their behalf, and cheerful acquiescence in their well-matured plans.

## ORIGIN AND GROWTH OF FAITH.

BY ELD. GEO. B. STARR.

"FAITH cometh by hearing, and hearing by the word of God." Rom. 10:17. Here we are told how faith *comes*, not by some peculiar feeling, some new, heretofore-unknown emotion of the mind, but simply by receiving evidences of facts, seen or unseen, with reference to the things of God, as we do with reference to other things. Faith in God is a belief that he exists,—a personal, intelligent being, a mighty Creator,—our Creator. Faith in Christ believes him to be just what he professed to be,—the Son of God; that he came to redeem fallen man, and is abundantly able to do it. Faith that will benefit you, dear reader, is that which will appropriate all this to yourself in spite of every conceivable objection as to your exceeding great unworthiness, your guilt, or your lack of faith. It is to believe that Jesus came to save men—and more, that he came to save *me*, not unconditionally, however. The conditions are that we heartily confess our sins, and forsake them (Prov. 28:13), and put forth every effort, assisted by God's grace, to overcome our failings. Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:7; Heb. 3:14.

But you say, "There are so few, comparatively, who have faith, and so many doubters. How do you account for this, if faith is so simple?" Easily, indeed. The text says, "Faith cometh by hearing, and hearing by the word of God," and as so few hear or read that word, it is a most natural result that there should be many doubters. Ministers are unfaithful to their charge to preach the word (2 Tim. 4:1), and content themselves with reading a single text, and theorizing without reference to how wide they may be getting from the authority. This may give many faith in the preacher, in his wisdom, oratory, or delivery (for this is what is exhibited); but faith in God can only come as a result of faithful exhibitions of the evidences from his word, so abundantly furnished the faithful workman.

Faith needs cultivation, as it is something which does not grow wild in the heart. Unbelief does, however, just as weeds grow in the garden. All that is necessary is simply to do nothing, and you will soon have an abundant crop. So if we stop cultivating faith, the weeds of unbelief, the natural product of the heart, will soon choke the valuable stalk of faith. We should often take God's promises, the evidences upon which faith grows, and plow and cultivate the heart, repeating and repeating the process, until faith has grown strong. Some, I fear many, think it an evidence of superior wisdom to talk of their doubts and unbelief; but it is in truth only an advertisement of the fact that they have just let their hearts and minds grow to weeds.

A precious text on this subject, but one often misinterpreted, is Eph. 2:8. It reads: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Here we are sometimes told that faith is not of ourselves, but is the special gift of God; and so some lament that God has not given them more faith, and shoulder the responsibility of possessing and exercising so little on to God, who they claim has given so little. But the text does not so read. Let me quote the text, paraphrasing it as I understand it: "For by grace [unmerited favor, or pardon] are ye saved through [the exercise of] faith; and that [grace] not of yourselves; it [grace] is the gift of God." Thus we learn that salvation is the gift of God; that we become partakers of it through faith, which it is every one's privilege to exercise. Those now weak in faith may become strong; for as truly as the muscles and nerves are strengthened by proper nourishment and exercise, so will faith become strengthened, if fed on God's word and kept in exercise.

Doubtless Noah's faith in the coming flood, during the long years he was warning the world and building the ark, needed often to be strengthened by a rehearsal of the promises of God to him, and of the evidences of the divine presence in the circumstances attending the giving of them. So it is with all. Our faith in the soon-coming of the Lord will be brightened and strengthened by a frequent rehearsal of evidences from the prophecies; and our faith in the new-earth home, by the promises that it *will be created*, and by the beautiful descriptions of it.

Were these things kept constantly before the mind, our faith would be constant and strong. Doubts would be little talked of, as they were given so little room in our hearts.

#### A CRITIC, OR A FAULT-FINDER—WHICH?

REMEMBERING a solemn injunction of Scripture, I ever seek to be careful to entertain strangers, hoping that I shall exchange greetings with an angel unawares. But notwithstanding this zeal of mine, which I trust will in the future find reward, I am sometimes harrassed with the fear that I may, on some occasion, entertain a *devil* unawares. It therefore happens that occasionally, after the stranger has gone forth from my gates, I am greatly "tumbled about" in my mind, while I vainly wonder what kind of a spirit I have been entertaining.

Possibly the foregoing remarks have no connection with what is to follow. At any rate I shall not trouble myself to suggest any connection.

Some evenings ago a reverend-looking young man graced my sanctum with his presence. We entered into conversation, and from discussing *things*, we drifted into a discussion of various personages, small and great. I soon found the stranger ready to give his impressions, and that he possessed ideas which were plainly not borrowed. We spoke presently of ministers of the gospel. One was named, whose popularity is wide-spread, and upon whose ministrations many delight to wait. My visitor regarded him as a "puffing fellow, whose preaching had more of sound than of sense in it," and thought that people were finding it out. It was true that a large congregation loved him, but that was their *fault*. If they were the right kind of people, they would not appreciate such an empty fellow so highly.

I named another preacher, and inquired for my visitor's opinion of him. "Oh! he was a pretty good fellow; but he stole some of his sermons from the published works of other men. His congregation, too, was small." Several others were named, but this man, who was their brother in the Lord, had disparaging remarks to make of every one of whom he spoke half a dozen sentences.

I next named a work published by a great and famous man. The book was one that had won encomiums from thousands; but this grave man, with an air of superiority, instantly pronounced it a poor thing. I looked up at the

smile of contempt on his thin features, and then I had many thoughts.

By and by the stranger went away, giving me a cordial grasp of the hand at parting; and I wondered what he would say about me if any one ever happened to mention my name in his presence. Since that visit I have had some thoughts about him. I hope I am not uncharitable, but I cannot but wonder whence he obtained the right to set himself in judgment upon so high a seat. He has not the wisdom of years, for he is a young man; nor of the schools, for he is not learned; nor of genius, for he is only an ordinary, common-place person. How is it, then, that he rushes in where angels might fear to tread? Is it because he is one of that class of persons who are "nothing if not critical?" What a pity they would not learn that often, by being critical, they become *worse* than nothing!

More than half a century ago Byron sang:—

"A man must serve his time to every trade  
Save censure—critics all are ready-made."

But ought these croaking fellows to receive so dignified a name as that of critic? Criticism, true and honest, involves some intelligence, some sound sense, some impartiality; but what often passes for criticism lacks all these qualities. Would-be critics are frequently mere birds of ill-omen,—vultures that are ever looking for that from which more cleanly birds fly. No person should delude himself with the idea that he is a critic when he is a mere fault-finder, a grumbler, a croaker, a crabbed old raven which, by some unaccountable metamorphosis, has a habitation in a human body.

When a minister, and especially a young minister, has fault to find with almost all his brethren, what treatment can he expect from his flock? What thoughts does he suppose they will entertain as he solemnly reads from the pulpit the words of our Saviour, "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—*Graeme Grey*.

#### AN ENDLESS STORY.

THE story of Jesus Christ, from the manger to the cross, from the Jordan to the Mount of Ascension, is a story without an end. It can be dwelt upon perpetually and not be exhausted. It is, as the apostle says of our Lord, "the same yesterday, to-day, and forever." It is a spring that never ceases to flow; an ocean always full. If we select any one event in the Saviour's history, any vital doctrine of the gospel, and begin to dwell upon its substance, its connections, and its lessons, how the lines of thought and duty and interest stretch away; reaching from the depths of a sinful heart to the final inheritance of the saints; sweeping perhaps from one eternity to another; now ranging in the footsteps of Jesus, in the places where he taught, or dwelt, or suffered; and now hearing his parables and witnessing his miracles; and then lingering at the sacraments of the church; and then contemplating the world to come, the Judgment, and the final awards. Sometimes we are alone and sometimes in a crowd; sometimes with demons, and sometimes with angels; sometimes on earth, and sometimes in Heaven; but always with Christ.—*Christian Secretary*.

#### GUARD YOUR CONVERSATION.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress our knowledge of evil of another unless a higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread evil report of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We act in this

matter as though we felt that by pushing our fellows down or back we were putting ourselves up or forward. We are jealous of commendation unless we get the larger share.

#### THEIR MEANING.

To live in shade, yet trust the sun;  
To bravely creep while others run;  
To suffer pain, and still believe  
That just enough one will receive;  
To feel no envy that the best  
Of precious gifts are given the rest—  
Persuaded that each lot must be  
The best for each eternally,  
Is truest faith.

To bear with wrong, and wait for right,  
Believing that the darkest night  
Means only growth for timorous seeds;  
To see some good in rankest weeds;  
To feel the love that watches o'er  
Those left behind, those gone before;  
To be bereft, yet know no loss,  
And thus the highest faith indorse,  
Is true content.

—*Eleanor Kirk, in Christian Union.*

#### ELEMENTS OF SUCCESS.

BY ELD. M. C. WILCOX.

THERE are certain elements that must enter into the successful carrying forward of every laudable enterprise. I say laudable; for many enterprises which are not laudable, are carried forward to a successful issue, so far as man sees, with scarcely an effort. Evil flourishes naturally in the human heart, weeds grow naturally in earthly soil, and so evil influences and enterprises flourish naturally in the earth. Not so with true reforms. The ground has been stubbornly contested, inch by inch, by the enemy of all righteousness and his adherents, in every reform that has taken place in the earth.

Reform is not a tidal wave, that sweeps everything before it; it is the noble vessel that breasts the wind, storm, and tide,—one that rides safely through the tempest, over the breakers, and true to her chart and compass, lands her faithful crew in the harbor of eternal happiness. In our work of temperance reform we have dangers to brave, difficulties to encounter, obstacles to surmount, foes to contend with, storms to meet, billows to outride, rocks to shun, a harbor to gain, and souls to save. In other words, dear brethren and sisters, temperance reform means hard, earnest work rightly directed.

I mention the elements of success under seven heads; and it seems to me that each is positively necessary, in a degree at least, in order to a successful carrying forward of the work in which we are engaged. And these principles will hold just as good in all reforms as in that of temperance.

1. *Faith*.—We must believe that it is a good work, that it is of God, and that it will ultimately triumph; consequently, that it demands our earnest co-operation. And certainly we have no reason to doubt the work in which we are engaged in any of these three particulars.

*It is a good work*.—It denies us nothing that is good and pure; it takes from us habits that disease, debase, and corrupt, physically, mentally, and morally. It lifts the fallen, breaks the shackles that bind the slave of appetite, brings health, happiness, peace, and sunshine to the inebriate's home, and leads the victims of intemperance to a higher, nobler life.

*It is of God*.—He is the author of all good works. Temperance, or self-control, is taught all through God's word. It is connected with "righteousness and a judgment to come" (Acts 24:25); is named as one of the "fruits of the Spirit" (Gal. 5:23); as one of the steps in the stairway of sanctification that all must mount if they would obtain an "abundant entrance" into the kingdom of glory. (2 Peter 1:5-11.) As a people, it comes to us through the Testimonies of the Spirit of God. Yes; it is of God; and it *will ultimately triumph*. It may not be a success in point of numbers. Man may call it a failure; but work for God and of God is never a failure in the great result. God, and good, and



truth will triumph; and all connected with him will triumph also, and be crowned kings and conquerors in the grand coronation just before us. John 16:33; Rom. 8:17. Certainly we should not lack faith in such a work.

2. *Knowledge*.—We deem knowledge important and necessary in our temporal affairs, and is it not of vastly more importance in regard to our physical and moral welfare? That which is needed most—a knowledge of the laws of life and health, and their relation to our moral faculties, is the most ignored, and is that upon which the people are most ignorant. A successful farmer must understand his vocation; a successful merchant, his business; a successful mechanic, his trade. We would not employ a man to build a house who knew nothing of the trade of joiner and builder. And so in all things. Successful men, in all vocations and professions of life, are men who keep themselves informed as to the ways and means and wants of their business. You go into the store of a prosperous merchant, and there you find a mercantile journal; in a successful lawyer's office, a law journal and cords of tomes on law and government; and so on to the end. Yet when we ask members of our Association to subscribe for *Good Health*, they will tell you that they do not need it, or have read it one year and—graduated. The true worker never gets so far as that, but is ever gathering pearls where others find nothing but stones.

I have said thus much because of the great lack of real knowledge in the world at the present time. It is our bounden duty, as far as lies in our power, to acquire a correct knowledge of the laws of life, health, and temperance, that we may live in accordance therewith ourselves, and point out the way to others. See Isa. 5:13; Hos. 4:6; 2 Peter 1:5, 6. "Knowledge is power."

3. *Courage*.—With true faith in the work, and a knowledge of its laws and principles, we can have courage to carry it forward. Not a courage that is constitutional, and oftentimes partakes of fool-hardiness, but a courage that arises from a conviction of duty, from principle; courage to speak at all times when prudent; courage to let the world know you are a reformer,—in the true sense of the word, moral courage. Many Seventh-day Adventists would sign the teetotal pledge to-day, were it not for a cowardly fear of being laughed at for refusing a cup of tea or coffee at the table of a friend. Oh, for the courage to do right, because we love right, and it is right to do right. Isa. 50:7.

4. *Energy*.—And energy, persevering energy, means doing,—not as though we could not help it, not allowing ourselves to be pushed along by the mass, not drifting idly down the stream; but pushing things ourselves, lifting at the wheel, rowing up the stream, stemming the tide, laboring for the good of others. Faith is dead, unless it has works. Theory is of no avail, unless it is carried into practice. One pound of rightly directed labor will outweigh ten tons of pure dead theory. It is not a stop-watch energy that is needed, but persevering energy; not an "odd-job" worker, but one who "makes a business of it." "Giving all diligence," says the apostle, and the welcome plaudit from the Master will be, "Well done."

5. *Union*.—Union of interests leads to union of purpose. If we have an unselfish interest in the work, we shall be united in carrying it forward. All selfish interests will be swallowed up in our greater interest to see the cause prosper. A small band united has defeated many a disorganized host. While, on the other hand, one who is not in harmony with the work is like an injured reed in an organ,—the painful jar and discord spoils the otherwise beautiful harmony of the music. "One sinner destroyeth much good." When the work moves slow, and the burden is heavy, there should be a pressing together of the faithful ones. Stand like the light brigade at Balaklava, or, better, like the Daniel and Rechabites of old. It requires no bravery nor talent to oppose reform; all the world will go with you there; but it needs strong, brave hearts to carry it through. Brave

hearts united, when each one feels that upon him as an individual may depend defeat or victory, will be successful. "United we stand."

6. *Wisdom*.—We may have faith, knowledge, boldness, energy, and union, yet use these very elements in a way that will bring disastrous defeat. Something else is needed, and that is wisdom. A man who has knowledge is not a wise man; but one who knows how to use the best means to accomplish the best ends, is wise. Knowledge must be acquired, wisdom is both natural and acquired. If we have true wisdom, we shall use these other elements I have named aright. In talking with people upon the subject of health reform and temperance, great wisdom is needed. How many are prejudiced and turned away from the cause we love because of a lack of wisdom in our intercourse with them. The use of tobacco is a foolish habit; but all who use it are not fools by any means, and they will not believe it if you tell them so. A man should be approached as a man, his better nature appealed to, and he be encouraged to overcome. He cannot be driven to do so. Use wisdom in all things. Have faith, but not fanaticism; have knowledge that is not puffed up; be energetic, but not rash; be courageous, but not foolhardy; be not so much united as to think some one else can do your work for you; and with these, seek the wisdom of the wise. "Wisdom is better than rubies; therefore get wisdom."

7. *The help of God* is the most needful of all. We must have his help if we would be successful. The accompanying influence of the Spirit of God softens reproof, tempers harshness, cheers the despondent, lifts the fallen, and brings to the heart peace that floweth like a river. Our most earnest efforts, united with the Spirit of Christ, will give a beauty and power to our lives which will be seen and felt by all with whom we come in contact. Let us put in practice the theory, carry it out in the world, in society, in the family circle, and in our inner life, and we shall reap the reward of the faithful when the Master comes.

—Think not too highly of thyself, O man!  
'Tis but one little thing thou hast to do;  
Then if He find thee diligent and true,  
New tasks await thee, and a wider span,—  
Perhaps a better knowledge of the plan  
Of that great web on which thy hands have wrought.  
And be not thou too lowly in thy thought;  
No man before thee, since the world began,  
Could do the work that lies upon thy loom;  
If thou neglect or slight it, it is loss  
To all the world, in all the time to come.  
What is thy kinship to the Saviour worth  
If thou gemean thee as the sons of earth?  
And what if Jesus had despised his cross?

#### THE SABBATH A BLESSING.

BY MRS. M. E. STEWARD.

I HAVE heard some say that they do not receive the benefit from keeping the Sabbath which they would be glad to. There must be some reason for this. God blessed, sanctified, and hallowed the day, showing us by his example how to keep it, resting from labor and in contemplation of his works. This holy meditation on the wisdom and love of the Creator as seen in his works, he designed, not only as a service from us, but as an encouragement in our spiritual conflicts to trust in Him who is able to give us victory. Besides, we cannot study the character of God in this way without becoming in some degree assimilated to it. Thus it is that we partake of the blessings placed upon the Sabbath.

In order that we may secure the greatest good from our observance of the Sabbath, the Lord gave us a preparation day; but if we simply prepare for physical rest, while we pay no attention to our spiritual needs, can we wonder if we fail of receiving spiritual blessings? How often we unnecessarily allow extra labor to come upon the sixth day, while we know that we cannot with tired bodies engage in the worship of God with that earnestness, that clear perception, and ardent affection, which we feel when fresh and vigorous in body. If we would so arrange

our work that the heaviest part of it would come early in the week, doing all we can in especial preparation for the Sabbath on Thursday, thus giving ample time to the heart on Friday, we could then enter into the true spirit of the Sabbath in its earliest moments, and we should find it a very precious day.

The Sabbath is a blessed legacy from Paradise, worthy a holy God to sinless man; worthy the world made new! If we receive it as such, with reverence and love, making full preparation for it as we would for a dear and highly respected friend, we shall find in it a great blessing, and a most valuable help in our preparation for immortality and eternal life.

#### KEEP IT BEFORE THE PEOPLE.

BY ELD. A. A. JOHN.

DEAR BRETHREN: It is evident that God has a special work to be performed in this generation. The Scriptures plainly show that Satan's time is short; that the pilgrimage of God's people is nearly ended; that the dark night of sorrow will soon vanish before the dawn of that glorious day of redemption, whose sun will never go down; and that this generation is to witness the finishing of the mystery of God, by the personal, visible second appearing of our Lord Jesus Christ, and the events immediately connected with it.

The gospel of the kingdom is to be preached to the world as a witness, and to develop a class of people who "keep the commandments of God and the faith of Jesus."

Now, if the Judgment, with all its solemn and eternal issues,—the resurrection of the dead, the coming of Christ, and the close of probation,—are just before us, and if a special message of warning is due to the world, what should we preach, as meat in due season, that our garments may be clean from the blood of souls? Answer: The special message that God has given to accomplish this work. It should be the A and Z of our life-work. We should be sanctified by it ourselves, and then proclaim it to others from the housetops. It is just the testimony for saint and sinner. Satan will make a determined effort to weaken our testimony. But the message, and it only, will prepare a people for the searching tests of the day of the Lord, and for the victor's song of triumph. *Keep it before the people.*

#### WHAT SCHOOLS SHOULD DO.

THE one point to which our public-school teaching should be directed is the preparation of the pupils for the work of life. And as the public school, at best, can merely lay the foundation of an education, it is above all important that it should awaken in its pupils a spirit of inquiry and a thirst for knowledge which will prompt them to read, study, and think for themselves after they quit school. It is here that most of our schools fail. The teachers in too many cases are not themselves students and learners; they lack the faculty of enkindling the intelligence of their pupils; they are so overworked by the exigencies of an iron system that they break down at the most important point. The real work of the public school, after all, is to train children to educate themselves, and inspire them with an impulse to do so. This is the point at which our present schools most deplorably fail. How to meet this deficiency is a question much harder to answer than what studies to teach and what not to teach. And the Board of Education would do well to invite suggestions, not only as to what should be taught in the schools, but how the pupils shall be taught, so that they will do for themselves what no public school can do for them in these days.—*N. Y. Star.*

—Aristotle said: "These things we learn to do, by doing them,—prayer by praying; love, by loving; forgiveness, by forgiving; God, by godliness, which St. Paul calls knowledge according to [or in proportion to] godliness."

## 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.

### A NEW YEAR'S PRAYER.

THERE are mists about us. The merry bells,  
Sounding over the hills and dells,  
Bring to our greeting another year;  
But we cannot guess till its months appear  
If 't will be happy, or full of woe;  
But this, our Father, we surely know:  
Whatever its changing scenes may be,  
Our lives will ever have need of thee.

But we are not frightened, for thou art strong.  
O God, if the battle be fierce and long,  
We will earnestly hasten thy face to seek,  
Who can give the triumph to us, the weak.  
Thy help is mighty. We have no power;  
But be thou near in each trying hour,  
And every day, as it dawns, shall be  
As a glad thanksgiving brought to thee.

We have heard the story of all the years  
That were bright with gladness and dim with tears,  
The wondrous tale of thy faithfulness,  
Ready to pardon, and swift to bless;  
And how can we fear the months to be,  
Since we know that our lives are safe with thee?  
Nay, we are happy; the year shall bring  
The gifts that are best from thy hands, O King.

But help us still, for we rest in thee,  
And our hearts grow calm as a summer sea;  
Thou makest the corn and wine increase,  
Thou givest thy children thine own deep peace.  
Shall we not trust in thee evermore,  
Though we see not the path that lies before?  
Thy love will give us what'er is best,  
And help us still, for in thee we rest.

And in thy name do we onward go,  
Facing our future of joy or woe.  
There are hosts that gather, and foes that fight,  
But we will not shrink from the darkest night.  
O God, our Helper, what'er betide,  
Still in thy mercy with us abide;  
And our songs shall rise, for the dim new year  
Shall prove a Friend as the months appear.

We do not know what the year shall be,  
But, Lord, the darkness is light to thee.  
Our way is open, thou knowest all,  
Nor can any evil our hearts enthrall,  
Since thou art ruling! Oh, give to us  
The faith that shall ever trust thee thus;  
And then, come sorrow, or want, or shame,  
Forward we go as in thy great name.

—Marianne Farningham.

### THE HIDDEN CLOCK.

ONE lovely summer evening I was walking with a friend down a quiet street, when our attention was arrested by what we thought a curious sight. The day had been very hot, and most of the houses that we passed had the windows wide open to admit the air, which was now beginning to be pleasantly cool. In one house the lower sash was thrown up, and as we walked by, we could see the pendulum of a clock that was on the wall, but the blind drawn over the upper part of the window hid the face from our sight.

"How singular that pendulum looks! It is swinging away as if it were all alone, and were just going backward and forward to amuse itself."

"Yes," said my friend; "it is strange to watch that moving thing without seeing the other part of the clock. Do you know what it makes me think of?"

"Of what?" I asked.

"Well," said my companion, "that pendulum, which we see while the clock is hidden, seems very much like our life on earth, slowly, regularly passing from us a day at a time. Each day seems like one tick of the clock, and each new year like the striking of another hour. Now, as I look at that pendulum, there are some things that I know about the clock, and others that I cannot tell. I know there is a clock on the wall, and that, at some time, it has been set going, and that at another definite period it will stop. I know, too, that the clock did not set itself going, and that without its permission every hour brings it nearer to the point when the weights will run down, and it cannot help stopping. But I can-

not say how many times it has yet to tick. It may be that for several hours longer the pendulum may swing backward and forward, or perhaps the weights are nearly run down, and it has only a few more minutes to remain in motion.

"And I know just about as much and as little as to the duration of my own life. I was 'set going,' so to speak, without any consent or control of my own; I shall not be asked when I have had enough of life. We talk about time passing more swiftly as we grow older, and so it seems to do; though, in many cases, the longer people live the harder it is to realize that they are coming nearer to the point when with them time shall be no longer. Yet we cannot really lessen the speed or arrest the flight of our days. Sometimes we wish very much that they would pass quickly. Look at the sailor boy, who is coming home from his first voyage. He hopes in a few days to be in port, and soon to meet his friends. How he wishes that the vessel would sail more swiftly, and the days fly more quickly, till he reaches his home! But 'time and tide' do not hasten, more than they wait, for any one. Look at him again a few weeks later, when his holiday on shore is nearly spent. In a few days he must join his ship. He would give a great deal now to keep back the days from rushing on at such a rate; but he is just as unable to stop them now as he was to quicken their speed when he longed for the day to come that he should be free.

"Is there not something very solemn in the thought of the days that come and go so swiftly and silently without asking our leave, and all the more so because such tremendous consequences depend upon the manner in which we employ them?"

The pendulum has ticked away many hours and days since that summer evening; but the lesson of that hidden clock has not been forgotten by either of us. The great clock of Time is *nearer run down* than it was then.

It has recently struck the hour for the beginning of another year; and I should like to ask you, my friend, just to stop and think what you are doing with your days,—those little portions of time that are given us so regularly, and seem to slip from us almost before we can call them our own. Have you ever considered what is the best investment for them?

There are times when one is almost forced to think; and we have come to such a time just now. You don't notice the clock as it ticks quietly on, but when it strikes you can't help looking up, and noticing what hour it has reached. And so the days of the year have passed quickly away. Perhaps one has been so much like another that you have not noticed their rapid flight; but now, at the commencement of a new year, the most careless of us feel serious. I don't know where the last night of the old year finds you; perhaps sitting at home by the fire; or it may be drinking the old year out and the new one in; or it is possible that just for a change you may have sauntered into the house of God, as many do on the last night of the year, as if to compound with God for all the other nights on sin bestowed; just as some people think that, even if they spend all their lives in sin, it will be right at last if they can only get a minister or some other good person to come and pray by their death-bed. But wherever you are, I know you have been thinking—not very seriously perhaps, but you have sent some stray thoughts back over the past, and forward to meet the future; and we want you, just now, to ask yourself, "Why was this life given me, and how am I using it?"

One bright New Year's morning a young lady paused in her country walk, and entered a cottage where a good old woman lived. "A Happy New Year to you, Mrs.—!" was her cheery greeting. "The same to you," was the hearty response; "and I would like to say, Spend it to the Lord." This was quite a new idea to the young lady; the words kept coming up in her mind, till she began to wish to share the life that her poor old friend enjoyed; a life that could not be useless, because it was given to One who employs the least and the weakest; and better still, she sought till she found the way to

live that life. What is the way? Do you really wish to know? Then wake up, and be in earnest, and come very humbly to God, asking him to help you. Ask him, too, to forgive you for all the years you have squandered in idleness, or spent in open rebellion against him, and for Christ's sake to receive you, and "create in" you a "clean heart." Then, if you thus put God in the center of your life, so that his glory is the mainspring of your actions, you will not feel uneasy about the flight of time.—*Selected.*

### A THANKSGIVING NEW YEAR.

"DEAR me, Mabel Thorne, you are the happiest looking girl I ever saw! Why, your face shines sometimes as if your soul were lit up and shining like a lamp behind and through it."

"I am happy," said Mabel simply, stooping to kiss her friend.

"Well, how do you manage it?" queried Sue. "I'm sure life must be pokey enough to you—living all alone, without any relatives in the world, and poor into the bargain, with hard work to make ends meet sometimes, I know."

"Oh, I don't live alone. I have a Friend with me all the time—"

"Oh, I know that," interrupted Sue. "I have a Friend, too, but for all that I don't find that it's such a very happy thing to be a Christian. Of course, I wouldn't give up having God as my friend for anything; but that doesn't make it that life is n't a pretty criss-crossy thing sometimes. And we can't help feeling that it's criss-crossy too. I don't understand how you've come to this constant happiness."

"Shall I tell you what has helped me most of anything?"

"Yes, do."

"You remember how I used to mope and be blue because life seemed so very hard to me? Yes? Well, Thanksgiving before last I attended a Thanksgiving service, and as I was listening to the sermon, suddenly it struck me how ridiculous it was to have just one Thanksgiving day in a year. And I thought I would try how it would work to have Thanksgiving every day of the year.

"Then," Mabel continued, "you know we have a habit of going beg, beg, begging of the Lord in our prayers and forgetting all about our thanks. At least that was the way with me. So all at once I saw that I'd been making a mistake. And I thought it was only the Lord's due that he should have my thanks. So I determined to count up my blessings every day, and never to forget the thanks.

"Then I had heard often enough that the way to be happy was to forget self and live for others, and I resolved to strike as many gleams of sunshine into others' lives as possible. Well, I started out on my new year with these resolutions, and the keeping of them has made me happy."

But what did you find to be thankful for?" queried Sue, half impatiently. "You're lame, and poor, and half sick."

"When I awoke in the morning after a good night's rest, I thanked the Lord for sleep and energy to begin the day with. Then if the sun shone, skies were blue, and clouds white and fleecy, I thanked him for all the beauty and—to me—sheer comfort of it. If the day was cold and stormy, I thanked him for my pretty room to stay in. If the snow was on the ground, I thanked him for its purity and whiteness. If the flowers of spring were peeping forth, or the tinted leaves of autumn falling, I thanked him for the beauty and the joy of both. If I had only a crust of bread and a glass of milk, I thanked him for that. If any one lent me a book or a magazine, I thanked him for that, and for the noble writers who give us grand and helpful thoughts.

"I thanked him for smiles and kind words and warm handshakes, and everything sweet and comforting and beautiful which came into my life. I tell you, Sue, we don't know what blessings and treasures we have until we look for them, and are in a frame of mind to recognize

them. There never was a truer saying than that we find what we look for.

"And then the trying to smile on others and speak pleasantly and cheerfully, when really I was feeling, as you say, 'criss-crossy' and blue, has brought me so many returns in kindness that my year has been running over with thanksgiving, while God is giving me more and more to be thankful for every day.

"I believe it is just because I have cultivated a cheerful, happy contentedness and thankfulness that I am in so much better health this year. For, you know, the mind has a great influence on the health. As for my lameness, one limb shorter than another isn't half as bad as some other things. People don't turn instinctively away from the sight of me, and so I'm thankful for that."

"Well," said Sue, "I think I'll have to try your plan. Here I have been grumbling to myself because I couldn't get a new muff this winter, but I think I'd better be thankful that I have one at all; for this one keeps my hands just as warm as a new one, and a great many people have neither gloves nor muff. So I'll start my New Year with the resolution to make it a Thanksgiving New Year. And you and I, Mabel, will form a Thanksgiving and Help-your-Fellow-Man (or Woman) Society."

"All right," returned Mabel, "we'll constitute ourselves a society, and get others to join us if we can."—*Christian Weekly*.

#### STOP AND WEIGH.

ONE morning an enraged countryman came into Mr. M.'s store with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M.," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You lie, you young villain!" said the countryman, still more enraged at his assurance.

"Now, look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"Oh, you gave them to me, did you?"

"Yes; I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if you ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter.

Much hard talk and bad blood would be saved, if people would stop to weigh things before they blame others.

"Think twice before you speak once," is an excellent motto.

#### EXERCISE.

EXERCISE is a necessity; it prolongs life, and greatly improves living; it fits us better for our duties; without it, we do not more than half live. He only who exercises sufficiently can know the joy of good health, good appetite, good digestion, refreshing sleep. It causes the blood to circulate quickly, freely, and equally, and will drive away the blues. It increases respiration, thus bringing a larger quantity of the elixir of life, oxygen, to purify and vitalize the blood. It rounds and hardens the muscles, and educates them into ever-ready, faithful, and efficient servants of the will. It limbers the joints, and strengthens every part of the body. It invigorates the mind, and renders it active and efficient in all its operations.

—He that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

## Special Mention.

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

#### NEW YEAR'S PRESENTS.

GIFTS for the good New Year, —

Unto your enemy  
Give pardon full and free,  
Whate'er his faults may be.

Unto your faithful friend  
Give trust both kind and clear;  
In all his hope or fear,  
A sympathy sincere.

To your opponent give  
The tolerance that is right,  
The fair and honest fight  
That fears not all men's sight.

Unto your parents give  
The deference their due;  
The joy of seeing you  
To every duty true.

To your own heart and life  
Give self-respecting care;  
And let it breathe the air  
Of love and truth and prayer.

To all your fellow-men,  
Whate'er their creed may be,  
On land or on the sea,  
Give perfect charity.

Unto your Maker give  
A sweet, submissive will,  
That through both good and ill  
Loves on, and trusts him still.

—*Lillie E. Barr, in Christian Union.*

#### REVIEW OF 1882.

DURING the year just closed, every appliance of growth has been brought into play; and mankind have been busy in the solution of their social, political, and economic problems. Noteworthy progress has been made in science and the liberal arts, and discovery has pushed its way into new quarters. The heavens have been measured anew, and the Dark Continent thrown open to the light. It has been a year of vast immigration, and of many and disastrous casualties.

#### ENGLAND.

At the opening of the year, England was still involved in the difficult Irish problem. The arrest and imprisonment of leading Land Leaguers led to increased hostility on the part of the Irish people. The land bill, in itself a beneficent act, was rendered practically inoperative by popular opposition, and the obstructive policy of its enemies in Parliament. The coercion and arrears bills, from which so much was hoped, failed to repress the rebellious spirit. To meet this condition of affairs, the time-honored policy of Britain in Ireland was reversed. Coercion gave place to concession and conciliation. The League leaders were released from imprisonment, and the bar removed from public speech. The assassination of Messrs. Cavendish and Burke, following hard upon the inauguration of the new policy, failed to turn the Government from its course. English indignation was appeased by the repression of crimes bill, while the arrears of rent was passed as a supplement to the land act. Under the wise application of the latter measures, order and confidence were greatly restored, though an outbreak of crime in November, laid at the door of the secret societies, showed that the old spirit was not wholly laid. The year closes with a renewal of the agitation by the Irish leaders, and on a famine in the western counties that promises to repeat on a somewhat lessened scale the distress of 1880. The attempted assassination of the Queen in May, the passage of the cloture giving Parliament control of debate, the fiftieth anniversary of Mr. Gladstone's public service, and a reorganization of the ministry, bringing Lord Derby again into the cabinet, are among the events of the year.

The Anglo-French collective note of January fairly committed both England and France to the suppression of the revolutionary movement in Egypt. In February the European ascendancy in Egypt was practically overthrown by the

forced resignation of Cherif Pasha. Arabi Pasha succeeded him in the Premiership; and the Alexandria massacre in early June was the reply to the demand of France and England for his dismissal. France refusing to take part in the struggle, England opened the war in July with the bombardment of Alexandria. The march of events was rapid, and in September the great victory at Tel-el-Kebir gave Egypt to England. The latter months of the year have been occupied in the reorganization of the conquered territory, the results of which are to be laid before a congress of the powers at an early day. In Zululand the tribal troubles have been so far adjusted as to permit the return of Cetawayo to the throne, nominally as an independent sovereign, but really as the representative of British power. The administration of Basutoland has been surrendered to the Cape Government.

#### FRANCE.

In France, the defeat of the bill for the revision of the Constitution led to the dissolution of the Gambetta ministry early in the year, and the formation of a new cabinet with De Freycinet at its head. The educational reforms introduced in the previous year have been carried forward, and the creation of a committee to inquire into the provisions of the Concordat, hitherto considered inviolable, indicate a further separation of church and State. Despite the failure of the famed Union Generale and disastrous floods, the State has grown rapidly in wealth. Commerce and manufactures have increased, and crops have been abundant. Wise legislation in many directions has served more closely to enlist the sympathies and allegiance of the people. Socialistic outbreaks on a large scale have been suppressed so easily as to demonstrate anew the stability of the government. Paris has been surrounded with a new and formidable line of forts, and the army reorganized on a broader basis. French territory has been extended by the annexation of Tunis, and the occupation of Tonquin has completed French possession of the Indo-Chinese peninsula. The year closes with a formal demand for a large slice of territory in Madagascar, and the dispatch of an expedition to occupy the African territory granted De Brazza on the Congo.

#### GERMANY.

The year in Germany has witnessed a renewal of the efforts to upbuild monarchy at the expense of free institutions. In the early months the Emperor's rescript, striking at the very foundation of constitutional government and making a mere puppet of every German official, created a profound sensation. Popular hostility was shown by the persistent opposition offered to Government legislation, notably the economical measures introduced by Bismarck, having for their ultimate object a further increase of the army. The attempts of Government to overcome the liberal opposition by an alliance with the Clerical party, and the partial abrogation of the Falk laws, failed of the desired result. The demands of the Papacy were increased without legislative help being rendered in return. The autumn elections leave political parties much in the same shape as last year, with the Government unable to carry any programme without coalition. Growing cares and advancing age have led Bismarck to lessen his burdens by the appointment of Von Hatzfeldt as chief of the foreign office. Oppressive taxation has led to an enormous emigration from many parts of the empire. The menacing attitude of Russia has been met by the erection of new fortifications on the eastern frontier, and a renewal of the defensive alliance with Austria. A failure to comply with Bismarck's demands respecting the better protection of the fishing interests and Rhine navigation has resulted in a move upon Holland, in furtherance of the old plan to increase the German water-front.

#### AUSTRIA.

In Austria the struggle for race supremacy between the seven million Germans and thirty million Slavs of that country, has continued without abatement. In Prague, Bohemia, the Czechs have crowded the Germans out of the



university and the municipal government, and a bitter contest has been waged in other provinces. But the Germans, possessing the intelligence, culture, and enterprise of the kingdom, have made a strong fight, and presenting a united front, and a liberal, progressive programme, have gained important triumphs. Austria has formally annexed Bosnia and Herzegovina, and has made advances in the direction of annexing Salonica. Destructive floods in the Tyrol and large loss of life in mines have been among the casualties of the year, which ends amid the general rejoicing incident to the celebration of the six hundredth anniversary of the founding of the house of Hapsburg.

## SPAIN.

In Spain a Catholic pilgrimage to Rome, contemplated early in the year, professedly as a proof of Spanish allegiance to the pontiff, would have been made the occasion of an exhibition of strength by the Carlists, a party opposed to King Alfonso, and threatened to antagonize Italy by protesting against her hostility to the pope's temporal claims. The scheme was abandoned at the pope's request, and in consequence of Government interference. Negotiations for the establishment of closer commercial relations with France in the summer months led to extensive riots in Barcelona and other manufacturing cities, and the placing of Catalonia under martial law. The ministry of Sagasta has continued throughout the year, its liberal and progressive spirit being in marked contrast to the narrow and bigoted policy of its predecessor.

## ITALY.

The record of Italy for the year is largely that of the advance of free institutions. The application of the suffrage laws passed the previous year, swelling the number of voters to four millions, has resulted in fully sustaining the wisdom of the measure. The advantage taken by the Papacy of the new laws to measure strength with the Government, brought further proof of the popular awakening. Priestcraft was buried under heavy majorities, and the status of the pope under Italian law defined by the entrance of the tax-gatherer into the Vatican. The execution of the leader in the popular outbreak at Trieste, —an outbreak incited by hatred of the Austrian alliance,—has raised a storm of indignation which it will require the utmost efforts of the Government to suppress. Extensive floods in the northern portion of the kingdom have caused great loss of life and serious distress.

## RUSSIA.

In Russia a revival of Nihilistic intrigue was followed by wholesale arrests, and culminated in the great State trials of February. Apart from a hasty journey to Moscow in September, presumably undertaken with a view to coronation, the Emperor has passed his time in the seclusion of palace fortresses, whose thick walls and triple guards have scarce sufficed for his protection. The resignation of Gortschakoff in April deprived the State of its ablest statesman, and in the death of Skobelev, whose pan-Slavic utterances aroused Europe and brought a sharp reproof from Germany, the empire lost its most brilliant soldier. The persecution of Jews continued. Extensive riots in Southern Russia, with corresponding loss of life and property and a terrible accompaniment of atrocities, were followed by a general hegira of Israelites and their distribution in other lands. Germany and Austria have been antagonized by overt act and secret intrigue, until a tension has been reached which makes the inevitable war an hourly possibility; continued hostility to England has been shown by opposition to her Egyptian and Indian policies, and relations with China are anything but friendly. Heavy armaments, and encroachments in Armenia and Persia, indicate that foreign war may be sought as a relief from domestic turmoil.

## TURKEY.

During the year, Turkey has steadily lost prestige and power. Tunis has been lost by French annexation, Turkish hold upon Tripoli weakened, and Egypt has practically come under Eng-

lish control; while the agitation for the restoration of the Arabian caliphate among the Arab tribes, and a vast Moslem insurrection in the Soudan, threaten an early loss of spiritual authority. A refusal to give up territory awarded to Greece by the Berlin Congress has led to further territorial loss in Europe; while the uprisings of the Koords, and a failure to execute promised reforms in Armenia, have furnished a pretext for a Russian encroachment which promises to swallow up the larger part of Turkey in Asia. The year closes on a bankrupt treasury and a wretched people, and on a conspiracy, in political circles, of such formidable proportions as to indicate an early change of rulers.

## THE EAST.

Greece has enjoyed a year of quiet prosperity, broken only by a miniature war with Turkey, which added to her territorial domain. The love of the Greeks for their king has, however, not kept pace with increasing welfare. Montenegro has entered the Russian alliance through a defensive treaty, and Muscovite influence has been extended over Roumania and Bulgaria, and is contending for mastery in Eastern Roumelia. A famine in the mountainous district of Angora, Asia Minor, and an extensive conflagration in Smyrna, caused a large loss of life and property. Persia has found employment in resisting the encroachments of Russia on the one hand, and the wild raids of the Koords on the other. In Afghanistan, the Ameer, after quelling a formidable revolt in Cabul, has hedged against further trouble by a general decapitation of his rivals. The Philippine Islands have been ravaged by cholera, and the work of destruction completed by a terrific cyclone which wrecked their most important cities. Progress in Japan has been marked by an opening of new ports, the projection and partial construction of railroads and telegraph lines, the application of a new postal system, the increase of the navy, and the issuance of a proclamation providing for a popular assembly after 1890. In Burmah the freaks of a drunken monarch have done much to decimate the population, while in South Africa the continuation of the old Boer policy of espousing the quarrels of one native tribe in order to acquire the territory of another, has led to a bloody war with the Kaffres.

## SOUTH AMERICA.

The year has continued the seemingly interminable struggle between Chili and Peru. Repeated efforts to effect a peaceable solution of the difficulty, notably on the part of our own government, have resulted in failure. No hope remains for the conquered people, save in submission to the arbitrary terms of the victor, or in the armed interference of foreign powers. In Ecuador a formidable rebellion against popish control, as represented by the government of Veintemilla, gives promise of success. Venezuela has experienced its annual revolution, and Colombia has suffered from distressing droughts. A long-standing dispute between Brazil and the Argentine Confederation over their boundaries, threatens to culminate in open war. Destructive raids by the native tribes of Buenos Ayres have led to retaliatory measures by Government. Cholera and earthquake have played sad havoc on the Isthmus, and the De Lessep's canal has steadily languished, despite all efforts to puff it into healthy existence. In Mexico the extension of telegraph and railway systems, the furtherance of the Tehauntepec ship railway scheme, and the trend toward the suppression of the revolutionary spirit by constitutional provision for presidential succession, have marked the year.

## UNITED STATES.

In our own land the year has been one of peace and plenty, and of steady movement along chosen lines of progress. With growing commercial prosperity has come increased development of natural resources, and enormous growth in population through the medium of immigration. Bountiful harvests have crowned the labors of the husbandman, and bins are full to overflowing. Manufacturing has been active, and despite the great strike in the iron interest,

has generally prospered. The political waters have been much disturbed, and increasing corruption has been met by emphatic popular protest at the polls. The legislation of the year includes the passage of the anti-Chinese and polygamy bills, the creation of the tariff commission, and the adoption of the Pendleton civil service act. Physically, the land has suffered from disastrous floods and devastating storms, from a recurrence of yellow fever, and from unusual loss of life consequent upon railroad, mining, and other disasters. The year has been marked by increased agitation over the restriction of the liquor traffic, and by the inauguration of many moral and economic reforms.—*Condensed from Interior.*

## SEVERITY OF RUSSIAN STATE LAWS.

A FOREIGN paper states that, according to the existing Russian law, apostasy from the State religion entails severer penalties than theft or murder. A Russian subject who abandons the Orthodox faith for any other whatever, is deprived of his children, his estate is handed over to guardians appointed by the State, and he himself is liable to prosecution by the Holy Synod until he abjures. The *Golos* now remarks that this severity defeats its own object, and it advises that this antiquated legislation should be abolished in favor of full religious tolerance and liberty of conscience, after the example of the States of Western Europe.

Such outspokenness cannot be tolerated in Russia; and now the sale of the *Golos* is forbidden on the streets of St. Petersburg.

—The year 1882 was memorable for fearful and destructive calamities. When the record is made up, we fear that it will have a sad and tragic chronicle exceeding that of any recent year. The opening strains of the minor refrain that gives utterance to the "sorrow on the sea" comes from the New England coast. The loss of the Gloucester fisheries has, in lives and property, been greater than in the two previous years. Six of the thirteen schooners were lost in the gale early in February, and of the whole fleet 115 lives were sacrificed to the violence of the storms they encountered, by which 40 wives were left widows and 113 children made orphans.—*Christian Weekly.*

"Distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

—Herr Johann Most delivered an outspoken Socialistic speech in Chicago not long ago. He said that when the people got the upper hand, they stopped killing; now, the only thing to be done was to keep on killing. People here must kill, must open banks and stores and help themselves to whatever they wanted, and bankers and capitalists must be set to work on the streets. And the worst of it is that his remarks were received with uproarious applause. Such sentiments, advising wholesale murder and robbery, deserve the severest condemnation, and it is not strange that the governments of Europe unite to imprison men who utter them. This Most appears to be a low-bred incendiary of the worst species, and ought to be caged like a wild beast.—*Christian at Work.*

—The sea is no longer to enjoy a monopoly of torpedoes. Lieutenant du Zubowitz, of the Hungarian Cavalry, has invented a land torpedo, which has been adopted by the Austrian War Office. In a quarter of an hour sixty men can render the front of any position absolutely unassailable, by placing a few of these mines on the ground.

—The sun, quietly shining through one day exerts more power, and works out vaster results than all the earthquakes and hurricanes that have visited the earth since Adam left paradise.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 16, 1883.

URIAH SMITH, Editor.

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

## THE TWO LAWS.

(Continued.)

WITH the foregoing presentation of the question, we are prepared to state the proposition which it is our purpose to maintain. It is, that the Bible recognizes two laws as distinct from each other as black and white, daylight and darkness; that these two laws existed contemporaneously from the time of the introduction of the plan of salvation to the death of Christ, when one of them was nailed to the cross; while the other still continues.

This view will be defended as alone consistent with reason and revelation; as one which alone harmonizes the Scriptures, and puts into agreement with itself their testimony concerning the work of Christ and the plan of salvation. While the other view, that there was only one law previous to the death of Christ, which was at that time all abolished, making necessary a new enactment for whatever law we have since that time, is contrary to the plainest principles of God's government, arrays Bible against Bible, and is utterly execrable in the conclusions to which it leads.

1. Two facts appear at the very threshold of this subject, which will be readily acknowledged by all. First, some laws which were binding in the old dispensation are binding in this dispensation. The laws, for instance, against murder, adultery, theft, blasphemy, and idolatry, are still in force. There are, therefore, some obligations common to both dispensations from which the world could not, consistently with God's government, for a single moment be released. Secondly, that which was abolished at the cross was an entire system. God did not single out and abolish portions and pieces of some arrangement or system, and leave other parts remaining. If there was but one law, it all expired at the cross. Now a question arises; namely, Was there ever even a human government guilty of such folly as to abolish a law which the State could not for a moment spare, and then re-enact it at the same instant, knowing before their action that when they had abolished it, they must instantaneously re-enact it? What kind of a farce would this be? And shall we charge God with folly as much greater than this as his laws are more sacred than human laws, and all the world is greater than a single State? This is what he did do, if he abolished all law at the cross; and he did there abolish all law, if there was but one law. But if there were some principles not abolished then, there was some law which did not belong to the system which then came to an end. But further, if there were laws in the old dispensation which could not be spared in this, and all must admit that there were, *why* should God abolish them? Can any one answer? If you say that they chanced to be in an imperfect system, which had to be taken out of the way, and which, of course, carried everything with it, then another question arises, Did not God know this? Could he not foresee the dilemma in which he would at length find the eternal principles of his government involved? Ought we not to be careful how we charge God with folly? And this is the first count in the indictment of the one-law theory: it charges an infinite God with infinite folly.

2. The laws against murder, adultery, theft, blasphemy, and idolatry, have been referred to, as necessary in, and common to, both dispensations. Let us inquire into the origin of these principles. God, as our Creator, has a right to rule us. We, as his creatures, are under obligation to obey. There must be some law regulating this relation, and defining our duties. But man was not to be alone in the world. The earth was to be filled with inhabitants. All men would be under obligation to their fellow-men; and there must be some law regulating this relation also, and the duties growing out of it. Thus in two directions man was placed under obligation in the beginning; and these duties to God and to his fellow-men existed in the very nature of things; they began with man's being,—a necessary concomitant of creation itself. And these laws must endure as long as these relations continue; and until the relations change, the laws governing them can never change.

All this, remember, before ever man had sinned. And if he had never sinned, these laws would have existed just the same. They would have gone with him, not only till he was confirmed in holiness and happiness, but through all eternity. And they would have been the *only* laws to which he was subject. Now, when man fell into sin, how did it affect his amenability to these laws? It did not affect it in the least, as it did not release him from any obligation to God or to his fellow-men.

Here, then, we have well-defined laws, occupying a specific field of their own, and regulating a distinct class of duties; laws which existed prior to the fall, independently of the fall, and which were not affected by the fall. These may justly be termed *original* or *primary laws*, which were in the very nature of the case immutable and eternal.

But just as soon as man had sinned, making redemption necessary to his salvation, and a plan had been devised for the accomplishment of a work of atonement in the hands of a Mediator, another law sprung into existence as the immediate result of this work. For after this, if man would have the favor of God, it became necessary for him not only to obey the primary laws, which were in no wise relaxed, but also to conform to certain other requirements by which he was to express faith in a coming Redeemer. This was the law of types and shadows, and was to be obeyed in the performance of certain typical ceremonies, rites, and offerings. Here was a law that owed its origin to the fall of man, and which could not have existed before; for a type pointing out a coming Redeemer would have been an impossibility before such a Redeemer was necessary to man's future welfare. The object of this law was not to change or interfere with any of man's primary duties to God or to his fellow-men, but only to show him the way back to God's forfeited favor.

We now have before us two laws, distinct in their origin, distinct in their nature, and distinct in their design. The next inquiry will be whether they are equally distinct in the matter of their duration.

(To be continued.)

## WHAT TO CALL IT.

It is astonishing how much there is in a name, notwithstanding the old query on this point. For instance, the whole country is agitated over the Sunday question. All who believe in Sunday sanctity wish to see the day universally observed. They would be glad to see every one compelled to keep it. But how to accomplish this without seeming to countenance religious oppression and a union of Church and State, has been the vexing problem. Believers in the divine appointment of the seventh day, and who religiously observe it, cannot be compelled by the civil law to keep an-

other day because somebody else regards that as the Sabbath, without making it very apparent that religious discrimination is exercised; that the consciences of some are oppressed; and that the State is interfering with the spiritual freedom of its subjects. This would be religious intolerance, persecution for conscience' sake, and a union of Church and State.

This would never do; it would be oppressive and unjust; and yet the result must in some way be secured. A happy thought strikes them. Make the law, but do not call it a religious law. Enforce the day, but divorce the religious idea. Call it merely a civil law, a police regulation. Then it is no oppression, and nobody can complain. The seventh-day man is made to pay homage to a religious custom which he knows to be false. He is deprived of one-sixth of his time and means of support, if he lives by the labor of his hands, because a stronger religion demands it, and the State confirms that demand. But it is not done in the name of religion, therefore the Sabbath-keeper can take no exception, and no exemption should be made. And this view many papers, which heretofore have professed great indignation at the idea of religious intolerance and persecution, are now arguing.

A case in illustration has just occurred in New York city. Certain Jews made application for an injunction restraining the police from arresting them for pursuing their ordinary business on the first day of the week, on the ground that they were observers of the seventh day. The injunction was temporarily granted, but was finally dissolved, on the plea that the business of the applicants would not come under the head of "works of necessity or mercy."

In case of the observers of the seventh day, the exemption of the New York penal code makes only this provision: "It is a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day; and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time."

It is now argued that this is no ground for exemption from arrest for Sunday labor as applied to the observer of the seventh day; for it only provides for a successful defense in case of arrest, and when a person is found working upon the first day, he is violating the letter of the law; and the law does not presume that he has any defense till he makes one. Therefore, although a person is well known to be a conscientious observer of the seventh day, he may be arrested every time he is found working on the first day, and put to the annoyance and trouble of making his defense. And this is argued for as all right.

To the question, "Would not this be a hardship to the Jews and Seventh-day Baptists?" the answer is given that this is incidental to their living in a community which makes Sunday the day of rest, and cannot be avoided without destroying the day of rest altogether.

Again it is said that if the Sunday law "is not equally well fitted to the Jews, as it is not, who form but a mere fragment of the people, this is an inconvenience to them which they must bear, and which the law cannot remove without imposing a much greater inconvenience upon a far larger number of persons."

This is a clear foreshadowing of the kind of toleration that is to be extended to the observers of the seventh day. But we imagine that a kind of legislation which will not provide for the just rights of *all* the people, to the last individual, even the humblest, is not, to say the least, a very defensible kind; and if the rights of a class may be ignored, because they "form but a mere fraction-



of the people," is not the oppression of the church in every age justified? for they have always been only "a mere fraction of the people."

And all this difference is made by simply changing the name of the legislation, and calling it a law for civil and social ends instead of religious. We quote again: "If it enforced any kind of religious observance upon them, this would be unjust; but there is no injustice in requiring them to observe Sunday as a day of rest in a community in which, for good and sufficient general reasons, the day is so observed."

Disguise this Sunday movement as we will, we do not correctly read its anatomy, if beneath this woolly exterior it has not a heart of a very different nature.

### OUR COUNTRY'S PROGRESS.

A "THANKSGIVING sermon" preached by J. M. Foster in the Clinton-street Reformed Presbyterian Church, Cincinnati, Ohio, Nov. 30, 1882, makes the following mention of the progress and greatness of this nation. While men so clearly see, and so freely acknowledge, the hand of Providence in the establishment of this government, why will they not also admit that God has told us something about it in his word? A country of which all this can be truthfully said, and in this case it can be, and even more, it would certainly seem should receive some mention in the prophetic word. All these utterances confirm the application of the prophecy of Rev. 13:11 and onward to our own country. After speaking of the nations of antiquity and those of modern Europe, Mr. Foster said:—

Let us look at the history of our own nation. The Mediator long ages ago prepared this land as the home of civil and religious liberty. He made it a land flowing with milk and honey. He stored our mountains with coal, and iron, and copper, and silver, and gold. He prepared our fountains of oil, planted our forests, leveled our plains, enriched our valleys, and beautified them with lakes and rivers. He guided the Mayflower over the sea, so that the Pilgrim Fathers landed safely on Plymouth Rock. He directed the course of our civilization, so that we have become a great nation. In wealth, in enterprise, in extent of territory, in power, and in influence, America stands to-day without a peer. Our progress is unprecedented; our territory larger than ever Caesar reigned over. At the beginning of the century our population was less than 5,000,000, now it is 52,000,000. Sixteen years ago a dollar of our national currency was worth sixty-six cents, now it floats on a level with the currency of the world. In 1871 our national debt was \$2,292,000,000; last April it was \$1,720,000,000, or \$570,000,000 less, and \$140,000,000 had been paid in less than a year. At the close of the war the interest on our debt was \$157,000,000; last year it was \$75,000,000, and rapidly diminishing. Last year the corn crop was 2,720,000,000 bushels, wheat 520,000,000 bushels, hay 32,000,000 tons, coal 80,000,000 tons, petroleum 27,500,000 barrels, 4,000,000 tons pig iron, 900,000 tons manufactured steel rails. Of 100,000 miles railroad in the United States, 10,000 was built last year, at an aggregate of \$5,000,000,000. In the West there are 125,000 manufactories, yielding \$1,819,000,000 annually. These are some of the astonishing facts that confront us. They are marks of the divine favor.

### ROTHSCHILD'S MAXIMS.

THE following are the maxims adopted by a worldly man to secure success in worldly business. The Christian is seeking an object as much higher than worldly prosperity, as the heavens are higher than the earth; and to secure this his conduct must be governed by maxims of as high an order certainly, as those adopted by the world. Yet as these rules are scanned, how painfully evident does it become that many professed Christians fall lamentably short of the standard here erected, and yet hope to gain Heaven at last. Reader, how is it with you? Examine this matter carefully, remembering that not only these, but many others

which pertain to the spiritual life must be faithfully put in practice, if we would have success in this life and gain the life which is to come. Baron Rothschild had these framed and hung up in his banking-house. Let us put them into a framework of inflexible resolves, and hang them up in the soul's examination chamber:—

Attend carefully to the details of your business.  
Be prompt in all things.  
Consider well, then decide positively.  
Dare to do right. Fear to do wrong.  
Endure trials patiently.  
Fight life's battle bravely, manfully.  
Go not into the society of the vicious.  
Hold integrity sacred.  
Injure not another's reputation or business.  
Join hands only with the virtuous.  
Keep your mind from evil thoughts.  
Lie not for any consideration.  
Make few acquaintances.  
Never try to appear what you are not.  
Observe good manners.  
Pay your debts promptly.  
Question not the veracity of a friend.  
Respect the counsel of your parents.  
Sacrifice money rather than principle.  
Touch not, taste not, handle not, intoxicating drinks.  
Use your leisure time for improvement.  
Venture not upon the threshold of wrong.  
Watch carefully over your passions.  
Extend to every one a kindly salutation.  
Yield not to discouragements.  
Zealously labor for the right.  
And success is yours.

### MATTHEW 24.

THERE is no chapter in the entire Bible which has been the subject of greater controversy than Matt. 24. But the nature of the controversy has almost entirely changed within the last forty years. Forty years ago the controversy was between the Universalists and orthodox Christians. The Universalists denied that there is to be any future judgment and punishment. Of course they referred the 24th chapter of Matthew altogether to the destruction of Jerusalem—to the past. Evangelical Christians then denied that it referred solely to the destruction of Jerusalem; they affirmed that it taught a personal coming of Christ, to reward his saints and to take vengeance on his foes. Those commentators who referred it in general to the destruction of Jerusalem in their expositions, yet admitted that it had a further reference to the second advent and the end of the world. They uniformly applied part of the Saviour's discourse in chapters 24 and 25 to the latter event.

The Universalists now take a different position; they have mostly become Restorationists, admitting that there will be some punishment, even in the future. But they contend that it will be disciplinary or reformatory. They still maintain their former position that Matt. 24 has no relation to that future punishment, but refers to the destruction of Jerusalem.

The opponents of Universalism, in the churches, have also changed their base, in part. While they yet contend that there will be a future judgment and eternal punishment, they now deny that Matt. 24 proves anything in regard to that day, or event, and affirm that it was all fulfilled at the destruction of Jerusalem. They are also extensively changing their position in regard to the nature of the second advent, many of them agreeing with the Universalists, saying that the advent is figurative or spiritual, and has already taken place. From present indications we think that this will very soon be the prevailing opinion in all the popular churches. Many of their ablest and most influential men now advocate this view. A little more change in the same direction will unite them fully with the Universalists in a denial of the future coming of Christ, of a personal, literal

advent, and of any real, tangible punishment of the wicked. They find it no more difficult to spiritualize the judgment and punishment, than the coming of the Lord. Very many of them now assert that the Bible expressions concerning the perdition of the wicked, such as those in 2 Thess. 1, and 2 Peter 3, and Rev. 20, are to be taken figuratively—not at all literally.

We think we do not over-estimate the extent and importance of the changes which are taking place in the churches. They are fast wheeling into line under the banner of old-fashioned Universalism on the points here indicated, which, indeed, cover nearly all the former ground of difference between them.

We are very confident that Matt. 24 reaches to matters beyond the destruction of Jerusalem, and into time yet future; and that it refers to a literal, personal, visible coming again of our glorified Saviour. But the instruction which it contains was not given to prove this truth—that his coming will be personal or literal. This, now, has become the chief point of controversy on the chapter, whereas it is not made a point at all in the chapter. To this we shall call further attention hereafter.

Two questions were asked by the disciples:—

1. "When shall these things be?" On this no controversy has ever been raised. It is universally conceded that it refers to the destruction of Jerusalem, or the overthrow of the temple, of which he had but recently spoken.

2. "What shall be the sign of thy coming, and of the end of the world?" This is but one question. The coming of Christ and the end of the world are so closely related that they may properly be embraced in one statement. See a parallel case in the first letter to the Thessalonians. The writer speaks of the coming of the Lord (the Lord himself), and adds: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The "times and seasons" of the advent and the resurrection, of which he had just spoken, are identical with those of the day of the Lord. This phrase—the day of the Lord—covers a period immediately subsequent to "the day of salvation," this latter being applied to this present dispensation.

Several points of query must be noticed:—

1. "The end of the world." It is asserted that this is a wrong translation; that it should be, "the end of the age," and that it refers to "the Jewish age." If we grant the first part of this statement, we cannot also grant the second. But we do not admit the first. We believe that the Authorized Version gives correctly the idea of such passages as Luke 1:70, John 9:32, and Heb. 1:2. The rendering of this latter text by the Emphatic Diaglott ("on account of whom he constituted the ages"), is not sustained by the lexicons, by authorities, nor by such passages as Col. 1:16. The point is not of sufficient importance in the discussion of this question to warrant an extended criticism. We will only say that Greenfield gives, as one meaning of the original, "the world, universe;" and this is sustained by other authorities.

But, allowing that it should be rendered, "end of the age," it does not follow, by any means, that it refers to the Jewish age, or past dispensation. It certainly does not in Matt. 28:20. The promise that he will be with his ministers "until the end of the age," certainly refers to that age in which they are to preach the gospel, for these words are in the gospel commission. It is the end of this same age to which Matt. 24:14 refers. The question was in regard to the end of the world (or age, if preferred). He said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This is decisive on the point; for (1) they were to

tarry at Jerusalem, after receiving their commission, until the day of Pentecost, and then they were to be his witnesses to the nations; (2) The Jewish age ended before the preaching to the nations commenced; therefore it is impossible that Matt. 24 and 28 should refer to that age.

An effort has been made to put forward the ending of the Jewish age to the destruction of Jerusalem. But it is exceedingly lame. To prove that, it will be necessary to show that the Christian dispensation was not fully opened until the destruction of Jerusalem! This is disproved by the whole body of the teachings of the New Testament. Paul settles the question in affirming that the peculiarities of that age were taken out of the way,—nailed to the cross. Col. 2:14. If the gospel dispensation was not opened by the preaching of the apostles on the day of Pentecost, and afterward by turning to the Gentiles to preach the gospel to them, then it has not yet been opened.

That is a settled question. The end of the age, or end of the world, in Matt. 24, is the utmost limit of the gospel dispensation. And we shall offer proof most positive that the second coming of Christ is at the end of this dispensation.

In speaking of the translation—end of the world—we would not be understood to claim that the world, that is, the earth, will ever be destroyed. It comes to an end, or perishes, only as to its different states or conditions, as is shown in the third chapter of the second letter of Peter. We really lose nothing in admitting the translation, “end of the age,” insisting, however, that it is proved that it refers to the gospel age or dispensation.

J. H. W.

(To be continued)

### THE CIRCULATION OF THE SIGNS OF THE TIMES.

THE readers of the REVIEW are aware that efforts are being made for a thorough canvass for increasing the circulation of the *Signs of the Times*. We much desire that the circulation of this excellent paper shall be largely increased. We rejoice at the success which has hitherto attended it; but its future success should be far greater. Why should its circulation not be increased to many tens of thousands? It has now reached its ninth volume. Its success thus far has demonstrated its stability. It never was more worthy of patronage than now. Indeed, it seems to us to improve from volume to volume. It is filled with the choicest and best of religious reading,—not a sentence that will do harm, but matter that will purify and elevate. Many not of our faith speak highly of it as an excellent paper.

It is our pioneer paper. It is carefully prepared to open the way for the truth, and bring it before those unacquainted with our doctrines, in the best way to strike the mind favorably, and lead them to think and investigate. We have already had evidences of its benefits in the conversion of hundreds of precious souls to the truth. Its influence for good in the past eight years is incalculable. The day of Judgment alone can reveal the full benefits derived from the circulation of this excellent paper. It is edited by one of the pioneers in this cause, one who has given the strength of his life to the promulgation of the present truth. He is giving its readers the benefit of all the years of past experience, study, and earnest labor, and trying to his very utmost to furnish matter which will interest and profit its readers.

Sister White gives weekly through its columns her excellent articles, full of timely warning, and precious thoughts of God and Christ, the plan of salvation, and the work of redemption. These articles alone are worth more than the cost of the paper. They should be in the hands of many thousands of readers. Other writers contribute to make the *Signs* a most valuable paper with which

to impress the truth upon its readers. Every number contains articles upon the doctrines of our people, so mingled with articles upon other subjects that the reader is sure to come in contact with them in the best manner to impress favorably the minds of those unacquainted with our faith. Many will read articles so arranged who would not read a doctrinal tract. Thus the *Signs* goes before, and prepares the way for, our other religious reading. It is not the enemy of the REVIEW, which is our church organ, but that which naturally prepares the way for it.

We greatly wish to see a general effort among our people in all parts of the field to increase the circulation of this pioneer paper. Every church in the country ought to take a club for missionary labor. Those churches which have been most earnest in this good work in the past have been most blessed of God. How can any of our churches hope to receive the divine blessing, when they are indifferent to this kind of labor? What! a people looking for Christ to come soon, and making no effort to warn their neighbors or the world of that great event? Absurd! Such churches are not really believers in the soon-coming of Christ.

We are not doing our whole duty in laboring so little to increase the circulation of this paper. It is found to be just what is needed to circulate previous to giving courses of lectures in new places, to break down prejudice, and prepare the way for sermons on the truth. When the people have read the *Signs* for a month, they will be convinced that we are worthy of being heard. We have Conferences where only one or two hundred copies are now taken, and such Conferences are standing in the way of their own prosperity. All our ministers, wherever they go, should preach to our churches concerning the importance of labor in the missionary work, and tell them plainly of their duty to take the *Signs* in clubs, and create a special interest in its circulation.

Special efforts should be made to secure full-paying subscribers among those not of our faith. The premiums offered this year will no doubt result in increasing the circulation of the *Signs*. Our T. and M. officers everywhere should do all in their power to get our local societies to take clubs of the *Signs* to circulate; and in every church there should be persons who will canvass for it. We cannot tell the amount of good that will result to any family from reading the *Signs* one year.

Dear brethren and sisters, let us arouse all over the land, and work to bring the truth before the people. This is the work the Lord would be pleased to have us do. It is the work which must be done by us, if we would be prepared for Christ's coming. There are many who might obtain a blessing, if they would take hold of this work with all their hearts. Canvass in your neighborhood; talk with your neighbors; show them the paper; let them have a few copies to read; show them the premiums, and get them to subscribe. You may be the means of saving the souls of your neighbors in this way. Oh! let us be in earnest; for the day is far spent, the night is at hand.

GEO. I. BUTLER.

### RESPECT FOR THE SERVANTS OF GOD.

As a people, we are not deficient in respect for the servants of the Lord; but as individuals, are there not many of us who are sadly lacking in this particular? While the Scriptures are very explicit that we should not address God's ministers as rabbi, or reverend, or father, they are equally clear that, as the chosen ambassadors of Heaven, these men are entitled to very great respect. “Touch not mine anointed, and do my prophets no harm,” is a very plain passage in the book of inspiration. 1 Chron. 16:22; Ps. 105:15. Even of a common church elder, Paul says, “Receive not an accusation, but before two or three witnesses.” 1 Tim. 5:19. But how great a mistake is it to say or do anything prejudicial to the character or calling of one of God's anointed servants. “Touch not mine anointed,” is what the Bible says on this point. We should be very

careful how we listen to a report which is calculated to tear down the character of one of God's messengers. Better by far for our “souls to weep in secret” for an error in one of God's servants, than to take up a report, talk about it, become excited over it, and thus start a “church talk.” God will hold us responsible for these things, whether we believe it or not.

“Were ye not a raid to speak against my servant?” was what the Lord said to Miriam and Aaron when they indulged in a little careless talk about Moses in the camp of Israel. Num. 12:8. Miriam is mentioned first; for, as a general thing, the sisters are as ready to indulge in church “talk” as men; and doubtless, in the present case, Miriam was most to be blamed. The account says, “Miriam and Aaron spake against Moses;” and this would cause something of a sensation among the thousands of Israel, over whom God had placed Moses as leader. But the next verse adds, “And the Lord heard it,” and he speedily brought them to an account for what they had done; and so the record continues: “And the anger of the Lord was kindled against them, and he departed.” God had previously called the three—Moses, and Aaron, and Miriam—into the tabernacle to show how he viewed the matter. He then departed from them in anger, and as the cloud of divine glory lifted from the tabernacle, “behold Miriam became leprous, white as snow”! Verse 10. Aaron, in great distress, went to Moses, and said to him, “Alas, my lord, I beseech thee, lay not the sin upon us wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed.” Verses 11, 12. Then Moses entreated the Lord in her behalf, saying, “Heal her now, O God, I beseech thee.” And the Lord said to Moses, “If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that, let her be received in again.” Then Miriam was shut out of the camp of the children of Israel for a full week, and the vast assembly moved not till the end of the seven days; after this she was brought in again, and the people moved forward. See chapter 12 entire.

This little incident in the camp of Israel shows how grave an offense it is to start a report about one whom God has chosen, and set apart for his work. If, at the present time, every like offender were dealt with in as summary a manner, how many would turn leprous, and how many would be shut out of the camp of the Lord. “But,” as the Wise Man says, “because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Eccl. 8:11. But the time is very near when we shall have to give an account for the deeds done in the body. 2 Cor. 5:10. And by our words we are to be justified, and by our words we are to be condemned. Matt. 12:37.

In the case of Saul and David there is a remarkable instance of respect for those in sacred office. After Saul's departure from God, he became very jealous of David, and repeatedly sought his life. On one occasion, Providence seemed to put him completely in David's power, who then in a secret way removed a portion of the king's robe. He afterward, at a safe distance, showed this to Saul as an evidence that there was no evil intent on his part, or he would have taken his life. The account goes on to say, “And it came to pass afterward that David's heart smote him because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch my hand against him, seeing he is the anointed of the Lord.” 1 Sam. 24:5, 6. At a later period, when Saul had filled his cup of iniquity to the full, and had committed suicide on the battle field, David slew the Amalekite who pretended he had performed the bloody deed, because he had stretched forth his hand “against the Lord's anointed.” See 2 Sam. 1:1-15.

The foregoing, and other similar passages, plainly show how great a sin it is to talk against, and to criticise those, whom God has called to labor in word and doctrine. Brethren and sisters everywhere, let us be careful. G. W. AMADON.

## A HYMN.

ALL Holy, Everliving One!  
With uncreated splendor bright!  
Darkness may blot from heaven the sun;  
Thou art my everlasting light.

Let every star withhold its ray,  
Clouds hide the earth and sky from sight;  
Fearless I still pursue my way  
Toward thee, my everlasting light.

Thou art the only source of day;  
Forgetting thee alone is night;  
All things for which we hope or pray  
Flow from thine everlasting light.

Still nearer thee my soul would rise;  
Thus she attains her highest flight,  
And, as the eagle sunward flies,  
Seeks thee, her everlasting light.

—Thomas Hill, D. D., in *The Independent*.

## 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.

## IOWA.

*Winterset.*—Returned to this place Dec. 27, and continued meetings two weeks. Six good souls embraced the truth, and one was reclaimed—all adults. The church seem much encouraged, and are in good working order. We hope for several others to take a stand with us, who confess the truth. The weather was very severe, and yet the attendance was excellent. The preaching was largely practical. We believe the Lord has wrought a good work here. L. McCox.

## INDIANA.

*West Liberty, Jan. 4.*—I closed my meetings here Dec. 24. Twenty-seven meetings were held, and eight were added to the church. We celebrated the ordinances, and held the quarterly meeting and business session. Several others seemed almost persuaded to make a start in the Christian life. The authorities closed the school-house against us, and the next week delivered it over to the Episcopal Methodist circuit preacher to hold a protracted meeting in. The power of present truth causes its enemies to quake with fear. WM. COVERT.

## MISSOURI.

*Warrensburg, Jan. 10.*—We commenced meetings in this place Thursday eve, Jan. 4, and up to the present time have given six discourses. Our congregations have been small from the first and we find it quite difficult to induce the people to come out. Most of those who do attend, however, are becoming interested. We shall do our very best to raise up a church in this place, and we ask the aid of your prayers, dear brethren and sisters. Bro. R. S. Donnell and wife and Bro. Jones are with me. Letters may be addressed to us here for a short time. E. W. FARNSWORTH.

## DAKOTA.

*Milbank, Jan. 9.*—The interest here seems to be on the increase, although the weather has been extremely severe. Since my last writing, five or six more have commenced the observance of the Sabbath, and others are convinced, of whom we have hope. Cannot tell how long we may be held here, as we do not feel at liberty to leave as long as there is any interest.

The sudden death of our beloved Bro. Biggs is a very heavy affliction upon the brethren of our Conference. Surely the ways of the Lord are past finding out, but we must still bless his name. His bereaved companion and son have our sincerest sympathy in this time of extreme trial. S. B. WHITNEY.

## KANSAS.

*Ballard's Falls and Brantford.*—We held several meetings at Ballard's Falls. Some of the members are still unsettled, but the most of them are of good courage. We next visited the Brantford church, where a good work had been begun by Bro. Curtis. These brethren and sisters had been humbling themselves before God; and while we were there, the good work went on, and the

Lord came very near. Six were converted. We remained one week, and on the last Sabbath of our stay, nine were baptized. The ordinances were celebrated, and an elder was ordained. We left these dear brethren and sisters happy in God. One sister who has been sick several months with enlargement of the liver and spleen and neuralgia of the stomach, was instantly healed in answer to prayer. M. AND H. ENOCH.

Dec. 27.

## MICHIGAN.

*Allegan and Monterey.*—Between Dec. 30 and Jan. 7, I labored with the above-named churches. At Allegan we raised a subscription for the T. and M. reserve fund of the State of Michigan, amounting to \$107, in a very few moments. At Monterey we were equally successful, as in a brief space of time the brethren subscribed, for the same purpose, \$126. These subscriptions will be somewhat increased in both places, although in each case the funds raised amounted to more than the quota of the church, which was \$100 for each. At Monterey the business meeting, at which the officers of the church were elected, was perfectly harmonious. J. L. Rumery was elected elder, and J. S. Day and L. N. Jones deacons of the church. J. S. Day was elected superintendent of the Sabbath-school. The recommendation of the General Conference was carried out in the election of a church auditor, whose business it is to audit the accounts of the church treasurer. H. G. Buck was elected to fill that position, while Leonard Ross was elected church treasurer, and J. S. Day church clerk.

At our meeting on Sunday evening, the attendance from without was quite large, and the interest excellent.

On Sabbath, Jan. 6, eight persons were admitted to the church in Allegan; five by letter, and three on profession of faith.

I expect to visit the other churches in my district as soon as possible.

W. H. LITTLEJOHN.

*Allegan, Mich.*

## WISCONSIN.

*Almond, Adams Center, and Plainfield.*—Dec. 22, I went to Almond. Found that the truth had encountered severe opposition from a Baptist minister. Spent one week visiting, and held three meetings. The Spirit of the Lord was with us. Four more resolved to obey the message, and several others are interested. Three signed the covenant. Eight were added to the Sabbath-school; this will greatly increase its strength. Sold \$12 worth of books.

Found most of the friends at Adams Center trying to get upon higher ground. Held six meetings, and some outside interest was manifested.

Jan. 6, 7, met the Plainfield church in quarterly meeting. We enjoyed much of the Spirit of the Lord. Three were taken into church fellowship. The T. and M. society there has taken an advance step the past quarter. The sum of \$4.50 was raised for a benevolent purpose. J. J. SMITH.

*Pierce Co.*—Since Oct. 31, I have been laboring among the Scandinavians in Pierce county. Have been visiting from house to house most of the time, scattering our publications. There are many who seem willing to read. During this time I have visited one hundred and fifty-eight families, and sold six copies of the Danish "Home Hand-Book." Have held twenty-four meetings in different places. Two precious souls have commenced to keep the Sabbath, and there are others for whom we have good hopes. But we have to meet with much prejudice in different places on account of unworthy persons who profess to be Seventh-day Adventists, but have not lived up to their profession, and hence have brought disgrace on the cause of God. Here is the largest Scandinavian settlement that I know of in Wisconsin; but the people are nearly all Lutherans, and have their churches and ministers. The ministers have commenced to warn the people against me.

We would humbly ask our brethren and sisters to remember us in their prayers, that God will bless the cause among the Scandinavians in this part of the great harvest field.

Poy Sippi, Jan. 4.

J. C. MIKKELSEN.

*Milton.*—Last Sabbath, Jan. 8, I was at Milton to attend the quarterly meeting. But through some failure, either of understanding or convenience, none of the brethren from the surrounding country attended, so that the meeting would have been a failure but for the few who live in the place, and those of other churches who attended. As it was, we held two interesting meetings with fair attendance.

A branch of the Johnstown Center church is located here, and for years a few have faithfully striven to maintain Sabbath-school and meetings. But they need some one who will act as leader and bear responsibilities. There is a sufficient number who are interested in keeping up the meetings to make them interesting, were there some one or more who would take a leading position. It seems to me that if a few good, reliable families from Battle Creek, only a few, we do not want any floodwood, who need the advantages to be obtained here, would move to this place, they would be in the line of duty. The advantages of which I speak are, that this is a community where there is an influence in favor of Sabbath-keeping, there being several hundreds of Seventh-day Baptists within a radius of a few miles. There are good Sabbath privileges, such as are enjoyed in but few places. There is an excellent college, under the management of Sabbath-keepers. The community is an unusually quiet and orderly one, no liquor-selling or gambling being allowed. The land is beautiful and fertile. The location is convenient to large cities, and railroad facilities are good.

It is true that the Seventh-day Baptists are not Adventists, and some of them entertain feelings which are no more friendly than those with which other denominations regard us. But having lived among them for over two years, I can speak very highly of their intelligence and kindness, and as a class they seem nearer than others who are trampling under their feet God's holy law. And among them we find many individuals whose hearts beat in sympathy with those who look for the coming of the Saviour.

This is a good field for labor; and although it is not proposed to carry on aggressive operations in their churches, still it would be well to maintain a work here which would attract the honest seeker after truth. Such a work would not necessarily oppose the interests of any society, and certainly would do credit to what we believe to be the work of God. G. C. TENNEY.

## VERMONT AND THE PROVINCE OF QUEBEC.

I HAVE of late labored for the churches of Richford and Bordoville, Vt., and have spent one Sabbath at South Stukely, P. Q., and one at South Bolton, P. Q. There was a special need of pastoral labor at most of these points, and the word spoken was appreciated. I found the T. and M. work at Bordoville in a thriving condition under the supervision of Bro. H. W. Pierce. There is also a coming up in this work in the Richford church. Dist. No. 1 is taking an unusually large number of *Signs*, and a plan is followed in distributing them that secures a greater degree of certainty and definiteness as to bringing about the desired result. Surely it does not seem like laboring "as one that beateth the air."

We were at South Bolton the Sabbath of the fast. It was a good day, as all seemed to engage in the work of self-examination in the light of the great duties inseparably connected with the prosperity of the cause in Canada and abroad. Among these duties paying tithes received due attention.

A hard-working man who had recently embraced the truth, remarked, "We must do more. I have a family of ten. If we as a family can economize, and live on nine-tenths of our income, ten families like ours, pursuing the same course, might support a minister and his family." This is sound doctrine, if the extra traveling expenses of the minister and his extra expense for clothing, library, stationery, postage, etc., are taken into the account. And if all the brethren and sisters in Canada will carry out the principle advanced by this brother, the treasury will soon furnish sufficient means to enable the ministers to devote their whole time to work in the field.

But it generally happens that conscientious souls who are the least able to do so are the most willing to sacrifice, and need to be checked, while those who can do the most do the least, or do nothing, waiting till they are out of debt, and till



they have served themselves; as if they did not owe God a debt for the past, when he was prospering them! In such cases a sin-offering of that which costs them something, prefacing the tithe, would be very justifiable. D. T. BOURDEAU.

Glen Sutton, P. Q. Jan. 4.

#### VERMONT.

Jamaica, Jan. 3.—The past twelve days Bro. G. W. Page and myself have been holding meetings with the church in this place. We have enjoyed this privilege with the dear brethren much, and we think the meetings have been profitable, not to the church alone, but to others whose hearts have been made tender by the word preached and the influences of the Holy Spirit.

We are much gratified to see the interest manifested in the Sabbath-school, and to listen to so favorable and full reports. Last Sabbath the officers of the church were chosen for the ensuing year, and the ordinances of the Lord's house celebrated. We think the club of *Signs* will be about doubled in number of copies this year.

We found the health and temperance society quite run down, but a leader was appointed, and last evening a lecture was given with a view to encouraging this branch of the work. Every reason that can be named exists why Seventh-day Adventists should theoretically and practically bear before the world the banner of health reform and temperance. With perverted appetites, self-denial lies at the very foundation of a clear, sound mind and a strong body, as truly as it lies at the foundation of the Christian race and the hope of eternal life. Says John, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."

We hope the leaders of the different clubs throughout the State will see that the annual dues are paid by the members this year. The amount raised from this source the past year will, I fear, make us blush when we see it in print.

We close our labors here with one or two more meetings. May the Lord bless this people.

A. S. HUTCHINS.

#### NEW ENGLAND.

South Lancaster and South Amherst, Mass.—On returning from the General Conference, I remained at South Lancaster over the following Sabbath. Found the membership of our school increased from fifty-one, the number in attendance at the close of last term, to eighty, and still a few others are expected.

Dec. 29, in company with Bro. Bell, came to South Amherst, where we held meetings Sabbath and Sunday. Some of the brethren here were very much discouraged. Spent a part of the following week in visiting scattered friends in this part of the State, also one day, with Bro. Bell, in visiting the "Moody School" in Northfield, Mass. Jan. 4, I returned again to South Amherst, where I remained till Jan. 9. Think the visit was timely, and the Lord, I trust, met with us, and added his blessing to the feeble efforts put forth to encourage the hearts of the few here.

I might add that this company, like others in the Conference, had not been visited by a minister for a year. Some had dropped the *REVIEW* and *Signs*, and had pretty nearly dropped the truth too. These, however, took hold anew, and I believe will hold fast to God and his truth. Four renewed their subscriptions to the *REVIEW*, who had not had it for weeks in the past. I believe we might as well try to sustain our physical lives without food, as to think of being in a good condition spiritually without our periodicals. The one is just as consistent as the other. So far as I have any influence in this direction, I mean to use it in securing, if possible, during the next few months, this result,—the placing of our papers in each family in this Conference. If those of our brethren and sisters who take our periodicals would give the matter some thought, they could aid very much in bringing this about. You who read these periodicals from week to week know their value. Why not try to impress upon the minds of your brethren the importance of having them also? Try it, dear brethren and sisters. If there is one in your church without these necessary helps to a spiritual life, visit him, and arrange in some way for him to have our papers. D. A. ROBINSON.

—There are now between three and four hundred Christian schools in China, containing over six thousand pupils.

#### THE AMERICAN H. AND T. ASSOCIATION.

##### FOURTH ANNUAL SESSION.

THE fourth annual session of the American Health and Temperance Association convened at Rome, N. Y., Dec. 15, at 2:30 P. M., and was opened with prayer by Eld. S. N. Maskell. Reports were read from the State societies in California, Illinois, Iowa, Nebraska, Kansas, Texas, Vermont, Ohio, Wisconsin, and New York, showing an increase of 435 members in these States during the year, of which 285 are full members and 150 pledge members. Nearly all the new members were signers of the teetotal pledge.

The number of members reported by fourteen societies last year was 9,623. This, with the addition of membership during the year, and the estimated number of members of societies not reported, brings the entire membership to between fifteen and sixteen thousand.

Eld. Bourdeau reported for the Canadian H. and T. Society a membership of sixty-two, and an encouraging prospect. Eld. Fero also spoke encouragingly of the work in Pennsylvania. Interesting remarks were then made by the President, in which he spoke of the permanency of the work already accomplished by the Society. The pledges issued by it are in no way dependent upon the organization, and would remain binding should it become extinct. He also stated that as yet the health feature of the work of the Society has received but little attention, particularly questions of diet and dress. Although thousands of people have been reformed from the use of tea and coffee, there yet remains much to be accomplished. The wearing of improper articles of dress is doing more harm than the use of tobacco, and bad diet is doing more injury in the world than both whisky and tobacco; hence the importance of taking advance steps in harmony with the principles indicated in the name, *Health and Temperance Association*.

Having been empowered to appoint the usual committees, the Chair named the following: On Nominations, Elds. G. I. Butler, H. A. St. John, and H. M. Kenyon; on Resolutions, Elds. S. H. Lane, J. H. Cook, and J. Fulton, after which the meeting adjourned to the call of the Chair.

SECOND MEETING.—This meeting was called Dec. 16, at 5:30 P. M. Prayer was offered by Eld. Waggoner.

The Committee on Resolutions presented the following:—

1. *Whereas*, There has been prepared a pledge adapted to the wants of children; therefore—

*Resolved*, That we recommend all our members, the officers and teachers of our Sabbath-schools, and the ministers, to labor earnestly to induce all children within the circle of their influence to sign said pledge.

2. *Resolved*, That the secretaries of the various State Sabbath-school Associations be requested to place in the hands of the superintendent of each Sabbath-school a sufficient quantity of Children's Pledges to meet their demand.

3. *Whereas*, It is the duty of the Health and Temperance Association to guard sacredly the principles of health as well as temperance, we hereby recommend the following additional pledge:—

"Recognizing the duty to observe the laws of health as a moral obligation, I hereby pledge myself to conform to the requirements of those laws which relate to the maintenance of health, to the best of my knowledge and ability."

4. *Whereas*, Much good has been accomplished by the distribution of health and temperance literature, and the circulation of *Good Health*; therefore—

*Resolved*, That we earnestly request all members of the Association to put forth greater efforts to circulate said literature, and to increase the subscription list of *Good Health*.

Following this resolution, the President stated the terms to canvassers on *Good Health*, and presented the prize offered to those who should obtain subscribers.

*Resolved*, That we recommend that local health and temperance clubs be organized in all our churches, and that they hold their meetings in connection with the regular quarterly meetings.

This resolution was explained as not designed to interfere with the holding of meetings oftener than once a quarter, should any club so desire. It was thought that by the means recommended the work could be sustained in small churches, where heretofore difficulty has been experienced in keeping up the club meetings.

*Resolved*, That we request Dr. J. H. Kellogg to prepare a series of health and temperance lessons for the use of our Sabbath-schools, to be recited at least once each quarter.

On motion, this resolution was amended so as to read, health and temperance clubs, instead of Sabbath-schools. A desire was expressed that these lessons should include synopses and notes, also suggestions concerning the best means for making club meetings interesting and profitable. It was also suggested that the lessons should be issued in a form accessible to all.

It was proposed by the President that a Health and Temperance Lesson Department be started in *Good Health*, to meet the wants of the clubs in this direction.

A resolution respecting temperance Sunday-schools was offered, which, after considerable discussion and amendment, was adopted, as follows:—

*Resolved*, That we recommend to the members of the Association the organization of temperance Sunday-schools.

The above resolutions were unanimously adopted.

*Moved*, That the Constitution be so amended as to embody the pledge adopted in Resolution 3.

*Moved*, That we respectfully call the attention of the General Conference to the resolution respecting club meetings, and invite its co-operation. —Carried.

*Moved*, That the President of the Association be requested to prepare a course of reading for its members. —Carried.

The Committee on Nominations reported as follows: For President, J. H. Kellogg, M. D.; Vice-president, A. B. Oyen; Secretary and Treasurer, Mrs. J. H. Kellogg, Battle Creek, Mich.; Executive Committee, J. H. Kellogg, Eld. S. N. Maskell, and W. C. White. On motion, these officers were elected collectively.

Adjourned *sine die*.

J. H. KELLOGG, M. D., *Pres.*

MARIA L. HUNTLEY, *Sec.*

#### 1883.

A NEW year has dawned upon us. The record of the past is sealed up for the Judgment. Its acts and its omissions cannot be recalled; they are fixed, unalterable facts. But there is pardon for the errors and failures of the past, if it be sought by repentance and reformation. We are still on probation. We still have a merciful High Priest, and he can be touched with a feeling toward us, notwithstanding our past failures.

And shall the new year be spent more to the glory of God, and with less of self-caring? Shall we indeed draw near to God, so that we shall receive divine illumination to reflect upon others? Shall we be light-bearers to our fellow-men? Shall we be so consecrated to God and his service in the enlightenment and salvation of men, that self shall not be able to hinder and control us?

These are important questions which are to be answered in our future course. Resolutions are good as far as they go; but the danger is that we "resolve and re-resolve, then die the same."

God is doing all for us that he can, consistently with his own character and plan. We may so walk in the light of his countenance as to enjoy his approval. We may, amid the moral darkness and perils of these last days, endure to the end. The grace of God is sufficient for us, if we seek it as we ought. The Lord desires to give us all needed help. He has promised to be with his people always, even to the end of the world. Let us have courage, then, in the Lord. In a little while the warfare will be ended. Then the rest will be glorious, and not only glorious, but everlasting. Immortality is for us, if we strive for it in the way of well-doing. R. F. C.

—At the recent meeting of the American Board in New York city, when men of wealth were pledging thousands to meet the increasing needs of the Board, a venerable man rose in the audience, and said he had no money to give, and so he could not double on that; and he had no more children to give, for he had already given them all; but he would promise to double his prayers.

## Our Great Societies.

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

### IN THE KING'S BANQUETING HOUSE.

I WALK on my way with the others, I toil at my daily task,  
I am sometimes weary and careworn, and sometimes I wear a  
mask,  
And cover with smiles and sunshine a heart that is full of  
tears;  
And yet, and yet, there is joy divine, and it crowns my bur-  
dened years.

For sometimes there comes a whisper in the silence of my soul,  
"Rise up, my love, my fair one, and forget the sorrow and dole,  
And come to the house of the banquet, and feast with the King  
to-day."  
And oh! when I hear the summons, is there aught except to  
obey?

And the look on his brow is loving—a brow that was worn and  
marred;  
And the hands I clasp with reverence—ah me! they are torn  
and scarred;  
And the voice that speaks is tender. "It is finished," that  
dear voice said,  
When on Calvary's mount for me, for me, he bowed his faint-  
ing head.

Oh! 'tis sweet to sit at the banquet, a guest of the King divine;  
'Tis sweet to taste the heavenly bread, and drink the heavenly  
wine,  
To look away from the earth cares, to lift the spirit above,  
To sit in his shadow with great delight, under his banner of  
love.

And what if the way be dreary, if the hands I hold unclasp?  
I can pass through the desert safely in my King's unfailing  
grasp;  
And what if the clouds above me are sometimes thick and gray?  
There is never a cloud on the mercy-seat, where I meet him  
day by day.

So I go on my way with the others; I am often weary and  
spent,  
But aye in the heart I am singing, happy and well content;  
For oft in the early dawning, and oft at the fall of day,  
He calls me to the banquet, and what can I do but obey?

—Margaret E. Sangster.

### BATTLE CREEK V. M. SOCIETY.

#### AN IMPORTANT MEETING.

At the recent annual meeting of the Battle Creek V. M. Society, the workers were favored with the counsel of Elds. Waggoner and Haskell. This meeting was quite largely attended, and was undoubtedly a beneficial one to all.

The harmony and earnestness characterizing the late meeting at Rome, N. Y., and also our State meeting at Greenville, together with the good cheer from all parts of the field, have been, we trust, not without their due effect on our society. The rapid fulfillment of prophecy leading to the final consummation of all things has aroused the workers to something of the activity and zeal which should characterize the work in these last days.

There has been felt, therefore, the need of a more thorough organization, in order that we may be able to work promptly and efficiently in any emergency that may arise. Consequently, as a preliminary step, a business agent and nine corresponding secretaries were elected in addition to the usual corps of officers.

Eld. Waggoner favored us with an interesting account of the late meeting at Greenville.

Eld. Haskell then read extracts from the Testimonies in regard to missionary work, in which it was said:—

"Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. We should, as Christians, have an abiding sense that our time, our strength, and our ability have been purchased with an infinite price.

"Hundreds of our sisters might be at work to-day if they would. They should dress themselves and their children with simplicity, in neat and durable garments free from adornment, and devote to missionary work the time now spent in needless display. The noblest of all attainments may be gained through practical benevolence, and self-denial for the good of others.

"There are noble women who have moral courage to decide in favor of the truth from the weight of evidence. Women of firm principle and decided character are needed,—women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. Nothing will deter this class from their duty. They have faith to work for time and for eternity."

The following resolutions, drawn up by members of the society, were, after due consideration, unanimously adopted:—

1. *Resolved*, That we regard the third angel's message as a missionary work,—a warning message to all the world,—and that those who embrace it in truth and in spirit must really be missionary workers; and that it is the duty of all members of the church to assist in the work by their efforts and their means.

2. *Resolved*, That we recognize the providence of God in establishing the missionary work in the third angel's message; and as the end of all things draws near, we consider it very necessary that we enlarge our plans and enter upon the work the coming year with increased energy and zeal.

3. *Resolved*, That we hereby express our willingness and desire to co-operate with the ministers in their tent labor, in mailing the *Signs* with which to canvass their several fields, and to advertise their meetings.

4. *Whereas*, The number of copies of the *Signs of the Times* at present taken by this society has been insufficient to supply the demand of its members; therefore—

*Resolved*, That we express it as the judgment of this society that one thousand copies are none too many for our use in 1883. And further—

*Resolved*, That we pledge ourselves to give by monthly installment, according to our ability, and to raise the sum of \$1500 to pay for the *Signs*, for missionary work.

The warm response with which these resolutions were met showed an increasing interest in missionary work.

Pledge papers for the coming year were then circulated among those present, and between \$800 and \$900 was there pledged. A committee was appointed to act in connection with the business agent in soliciting subscriptions among the other members of the church, and without doubt more than the required amount will be raised.

Altogether, the society is fully determined to leave undone nothing that they can do, in bringing the glorious light of present truth before the multitudes yet to be warned; for "the night is far spent, the day is at hand."

W. E. L.

### TO MISSIONARY WORKERS.

BY H. L. MORSE.

DEAR brethren and sisters, take courage in this good work. Why?—Because "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Cast thy bread upon the waters; for thou shalt find it after many days." "In due season we shall reap, if we faint not." "Blessed are ye that sow beside all waters."

Take courage because God's providence is so especially manifest in preparing the way for the reception of the truth. Three sisters in a little town in Illinois seven miles from the railroad, were converted to the Sabbath by reading the REVIEW, which was sent them several consecutive months by a missionary worker. When visited by the writer, they had been for more than three years trying to live out the truth; and yet they had heard no preaching, had been associated with none of like faith, had met opposition in their own families, and had only limited opportunities to read. One of them, who was partially disabled by rheumatism, wishing to show her love for God and her gratitude for the light of this message, asked him to open the way for her to earn something to help forward the work. Her prayer was answered, and she has since steadily contributed her mite.

These sisters are now actively engaged in the missionary work, sending the REVIEW and *Signs* to several for a year, besides remailing their own papers. A brother in a distant State has already commenced to keep all the commandments as a result of their efforts.

At a recent vigilant missionary meeting a little girl of four years paid a dollar which she had saved by laying aside her pennies, and became a member of the society. Her sister, six years of age, united about a year ago, and has an intelligent love for the work. She says she prays for the meetings. If this practice could become general, and the interest and prayers of the dear chil-

dren be secured, and their pennies devoted to helping to circulate the truth, instead of indulging appetite, a growing tendency to evil would be merged into a power for good.

Take courage because the prophecy which has so long been a matter of faith is so far fulfilled as to enable us to walk by sight, and thus we see that our redemption draweth nigh.

The injunction, "In the morning sow thy seed, and in the evening withhold not thy hand," comes with especial force to those who know that the harvest is soon to be gathered. Let us not forget that those who enter into the rest will be those who have shared in the labors, and those who rejoice in the final victory will be those who have engaged in the conflict.

### REST FROM WITHIN.

WHEN the divine Founder calls to himself the laboring and heavy-laden, he indicates a different path to rest from that pointed out by the Buddhist. "Come unto me, and I will give you rest," is not a call to annihilation, but to increased activity; it is an offer of rest through personality, through a new life. Christianity does not say to the laboring and the heavy-laden: "Come unto me, and you shall work no more; come unto me, and you shall sorrow no more; come unto me, and you shall bear burdens no more." That would have been one form of rest; it was precisely the form of rest which the Buddhist promised; but it is far from being the highest. Christianity says in effect: "Come unto me, ye that work, and I will give you strength to work without weariness; come unto me, ye that carry burdens, and I will give you power to bear yet heavier burdens, and to deem the yoke easy and the burden light." It promises to the laboring the ability to labor, to the heavy-laden the ability to bear. It proposes to impart rest, not by lessening the outward load, but by intensifying the power of the arm; not by lessening the weight, but by increasing the force that bears it.

The entire character of its promise is expressed in the words, "Ye shall find rest unto your souls." Herein consists the peculiar power of Christianity; it imparts its strength from within: the rest which it promises is the rest of the soul. It does not profess to alter the circumstances of life. It does not say that the good man will have fewer crosses than the bad man; in one sense it affirms the contrary: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." What Christianity offers is, above all things, light; it proposes to illumine the soul in such a way that it will see the old circumstances with another eye, that, without changing the outward position of a single fact or object, "old things shall pass away, and all things shall be made new."

A soul which is in unrest cannot find rest by looking without. But let the rest first be imparted to the soul, and it will impart itself to its outward surroundings. It matters not what these surroundings be. Christianity brings into union those elements which, from the worldly point of view, constitute the sharpest extremes. It shows us Christ under the immediate shadow of the cross; and never is the inward rest more calm than when fronting this climax of outward sorrow. It is precisely at this time that the Son of man speaks of the fullness of his joy; precisely at this hour that he bequeathes to the world the one possession of which the world's loss could not rob him: "Peace I leave with you, my peace I give unto you." He has here revealed his promise by the most intense illustration of its power, has shown us what inward rest can do. A life of the greatest outward sorrow which humanity has ever exhibited, at the very hour when its suffering has reached its darkest shade, is able not only to experience peace, but to impart that peace to its outward circumstances; it covers the darkness with its own light. The rest of the soul reveals itself as the only requisite rest and the source of all other rest; and the godliness which has received the life that is to come is beheld obtaining along with it the promise of the life that now is.—*Expositor*.

—Rev. George Hill, of Derby, says it is a remarkable fact, in view of some popular theories as to the origin of the human race, that no race has ever yet been found, in any part of the world, too degraded to be reached by Christian truth, or speaking a language so barbarous as to be incapable of receiving a translation of the Scriptures.

## News of the Week.

SUNDAY, JAN. 7.—Prominent citizens of New York and Philadelphia are taking steps to help the sufferers by the recent destructive floods in the Rhine and its tributaries.

—Yesterday morning, Northern Ohio was considerably shaken by an earthquake.

—The steamer City of Brussels was run down in the English Channel during a fog, and 10 persons were drowned.

The Spanish Cabinet, through Sagasta, their President, have tendered their resignation to King Alfonso. The ministerial crisis arises from a disagreement on matters of finance.

—It is believed that fully 200,000 persons took part in the funeral services of Gambetta at Paris yesterday. All the different embassies were represented in the procession; and thousands of persons, eager to do honor to the great statesman, thronged the streets through which the cortege passed.

MONDAY, JAN. 8.—Italian residents of Marseilles, France, last night posted a placard on the Italian Consulate in that city, bearing the words: "Death to the Emperor of Austria. We will avenge Overdank." Overdank was recently executed for an attempt on the life of the Emperor.

—The lovers of liberal government will be glad to know that King Alfonso has intrusted to Sagasta the duty of forming the new Spanish Cabinet. Three of the former ministers are to remain.

—Gladstone's physicians have informed him that he is suffering from overwork, and needs rest.

TUESDAY, JAN. 9.—The commercial treaty between the United States and Mexico has been perfected, and on receiving the signatures of the national representatives will be presented to Congress.

—The German Reichstag has been petitioned by 6,000 persons to enact a law closing commercial and industrial establishments on Sunday.

—The Presidential-succession Bill has passed the Senate. It provides that in case of the death or disability of the President and Vice-President, the duties of the office shall devolve upon the members of the Cabinet, in the following order of precedence: Secretary of State, Secretary of the Treasury, Secretary of War, Attorney General, Postmaster General, Secretary of the Navy, Secretary of the Interior.

—Emperor William has written an autograph letter to the pope.

—The trial of the anarchists arrested for the recent riots in Lyons, France, has commenced. In Rome, the police seized two busts of Overdank, on two successive occasions, during their unveiling by Socialists; 25 arrests were made.

—Emperor William has contributed 600,000 marks to the sufferers from the floods in the Rhine district.

WEDNESDAY, JAN. 10.—Between 4 and 5 o'clock this morning, a fire broke out in the Newhall House, Milwaukee, Wis., which resulted in terrible loss of life. At the time of the disaster there were about 200 persons in the hotel, of whom 68 are either dead or missing; 20 bodies have been identified, and the 48 who are missing are believed to be buried in the ruins.

—The floods in Hungary still continue. In Raab and adjacent villages many people lost their lives by falling through the ice while attempting to escape. 10,000 people are homeless. Unless prompt assistance is rendered, a famine is certain.

THURSDAY, JAN. 11.—Although the rumors of a war between Russia and Germany have now subsided, Germany has taken the precaution to send two officers of the general staff to Königsberg and Thorn. Previously, similar special measures of acquiring information were only taken at Metz and Strasburg.

—The court has given judgment against Charles Bradlaugh, in his action against Erskine, Deputy Sergeant-at-Arms of the British House of Commons, for assault on the occasion of Bradlaugh's attempting to enter the Commons and take a seat as a member, after a resolution had been passed prohibiting him from so doing.

### MISCELLANEOUS.

—The debt of New York city is \$96,000,000.

—Over 600,000 acres of land in the United States are given up to tobacco-raising.

—The Rev. Titus Coan, "the apostle of the Sandwich Islands," died at Hilo, Dec. 2, at the age of 82.

—On the 23d of December, Pope Leo XIII. celebrated the 50th anniversary of his ordination as a priest.

—The reduction of the public debt for December is greater than at first estimated, being \$15,413,223.

—Nearly \$14,000,000 worth of cattle are now grazing in what, six years ago, was wild Indian country in Texas.

—Biggar, of the British Parliament, has been held to bail in Ireland for treasonable sentiments in a recent speech.

—During 1881, there were 244 earthquakes, of which 86 were in winter, 61 in autumn, 56 in spring, and 41 in summer.

—A dealer in New Orleans avers that he sends 1,500,000 cocoa-nut shells to New York annually to be ground up with black pepper.

—The German railways to the Russian frontier, built to facilitate the concentration of troops in case of war, will soon be completed.

—The Guatemala Assembly has approved the treaty defining the boundary between Guatemala and Mexico. The territory in dispute is ceded to the latter country.

—A tract including 100,000 acres of cotton lands in Arkansas has been purchased by Benjamin Newgass, of Liverpool, and other British capitalists, to be worked on the syndicate plan.

—By order of Cardinal McClosky, a collection for the benefit of the pope was recently taken up in all the Roman Catholic churches in his archdiocese, the contributions amounting to \$18,362.36.

—In a recent proclamation forbidding her subjects either to sell or to drink rum, the Queen of Madagascar says, "I cannot take a revenue from anything that will debase and degrade my people."

—The King of Siam has invited the son of Mrs. Leonowens, his former English governess, to come to Bangkok, giving him the appointment of "Grand Master of the House," with a residence and a large salary.

—About 13 years ago, a Russian chapel was established in New York City, which has been sustained by the Russian Government. It is now to be closed, as there are so few of that nationality to attend upon its ministrations.

—This country disposed of 95,000,000 gallons of beer last year, at a cost of \$250,000,000. During the same time it is estimated that the different churches donated nearly \$107,000,000 for benevolent and religious purposes. Comment is unnecessary.

—The coronation of King Kalakau of the Sandwich Islands is to take place shortly; and the principal naval powers intend to have war ships in Honolulu at the time, as there are rumors afloat of a threatened uprising of the people against the extravagance of the government.

—General Sherman's son, Thomas E. Sherman, who is studying for the priesthood, and intends to become a Jesuit, delivered a lecture in Baltimore recently on "The Inquisition," in which he warmly defended the institution, as established by the Catholic Church in Spain in the 13th century.

—The following item from a late paper does not indicate a very strict regard for law and order: "Three men were captured by an Oregon mob a short time ago, and hanged. An account of the affair says that the men were accused of no specified crimes, but were known to be bad men, and 'were hanged on general principles.'"

—The Utah Commission, it is said, will recommend the abolition of woman suffrage in that Territory, on the ground that it is one of the main supports of Mormonism and polygamy. It is asserted that the Mormon women vote as a duty to the church, and thus the Mormon element obtains an advantage in the Territory that it would not otherwise have.

—The Board of Managers of the National Soldiers' Home asks \$1,122,088 for the next fiscal year. 500 more inmates are expected than last year, when 680 were admitted. The managers recommend that worthy destitute soldiers, even though they cannot trace their ills to any origin in the service, be admitted. The inmates of the home number 13,000.

—Beavers are building across Feather River, in California, a dam, in which they are using large cottonwood trees. All the dams that the miners have built for protection against spring freshets have been washed away, and as it is said that beaver dams are never thus destroyed, the miners are watching with deep interest the little animals' engineering.

—There are rumors from Constantinople of an anticipated military mutiny. Arabi's example may be imitated on the Bosphorus; and it is quite possible, even if the Sultan does not go mad, that the mob of Constantinople and the starving garrison of the capital, may bring the dynasty of Othman to a very abrupt ending. This contingency is not likely to be left out of account by the astute statesmen who sit expectant around the death-bed of the Sick Man.

—A new branch of industry has sprung up in Sweden lately,—the fabrication of paper from moss, not from a living plant, but from the bleached and blanched remains of mosses that lived centuries ago, and of which enormous masses have accumulated in most parts of Sweden. A manufactory of paper from this material has begun operations near Joenkaeping, and is turning out paper in all degrees of excellence, from tissue to sheets three-quarters of an inch in thickness. These latter are harder than wood.

—General Lew Wallace, United States Minister to Turkey, is one of the most scholarly as well as one of the most practical men in our diplomatic service. He has just been making a tour to Syria and the Holy Land, and his reception at Jerusalem was "a full-sized" event. All the Americans in the city came out to meet him at the Joppa Gate. The Star-spangled Banner was carried by the Jews, and a leading rabbi made an address of

welcome, and led the crowd in giving three cheers. General Wallace jumped down from his horse, thanked the rabbi in appropriate terms, and shook hands all around. Afterward he was given a reception at the Consulate. The Sultan had telegraphed orders as to General Wallace's lodgings and entertainment by the city officials, which was an unprecedented attention. General Wallace is a prime personal favorite of the Sultan.

## Obituary Notices.

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

GATES.—Died at St. Charles, Mich., Nov. 30, 1882, Walston Gates, son of Geo. W. and Arzura Gates, aged five years. Words of comfort by the writer.

H. S. GUILFORD.

CLAY.—Died of bronchial consumption, in Mendon, Mercer Co., Ohio, Christian Clay, in the eighty-second year of his age. Bro. Clay embraced present truth under the labors of Bro. I. D. Van Horn. He died in the faith, and in hope of having a part in the first resurrection. Funeral discourse by the writer, from Job 14:14.

O. F. GUILFORD.

CAMPBELL.—Died at Taylor, Neb., Nov. 9, 1882, Clara J., daughter of W. S. and M. J. Campbell, aged six years, five months, and two days. Her disease was acute rheumatism. She was a patient sufferer for about six weeks; and when we thought the symptoms more favorable, the disease went to her heart, and she died very suddenly. An appropriate funeral sermon was preached by Eld. Harvey, Methodist, from John 11:25, 26.

W. S. AND M. J. CAMPBELL.

BENEDICT.—Sister Millie Benedict died of paralysis at St. Charles, Mich., Dec. 30, 1882. The deceased was born in Virgil, N. Y., in the year 1810, and was consequently seventy-two years old at the time of her death. The early part of her life was spent in teaching. In youth she gave her heart to God, and united with the Presbyterian Church, of which she remained a member until, about twenty-six years ago, she accepted the truths held by Seventh-day Adventists. Of Sister Benedict's family, only one daughter remains to mourn her loss, she having buried her husband, two sons, and one daughter. The deceased was ever a friend to the poor. Her cheerful mind made her almost invaluable in the sick room, where her aid was eagerly sought. Although the funeral was held on New Year's day, a large number of sympathizing friends were in attendance. Words of comfort by the writer.

H. S. GUILFORD.

SMITH.—Died of typhoid pneumonia, in Jericho, Vt., Dec. 1, 1882, Bro. Hubbell B. Smith, in the fifty-eighth year of his age. Bro. Smith's sickness was short, and he was not considered dangerously sick; but in a moment, and without a struggle, "the silver cord was loosed," "the golden bowl broken," and a painful silence was in the family circle, so quickly made mourners.

In his sickness, Bro. S. often spoke of his resolution to lead a more devoted Christian life in the future; but the summons of death was imperative, closing probation at an unlooked-for moment. His death and burial were respectively just one week from the death and burial of his son Freddie. Thus in the brief space of seven days the son and father were given to the tomb, as a sacred trust till the Lifegiver shall come. These brethren were the first of the original members of the West Bolton and Jericho church, summoned from our presence by death.

A companion and five children survive Bro. Smith, all of whom cherish the Christian's hope. May these mourners heed the injunction of the Saviour: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."

A. S. HUTCHINS.

KNAPP.—Died of croupous pneumonia, at Corydon, McKean Co., Pa., Nov. 8, 1882, our youngest daughter, Grace L., aged nine years, three months, and twenty-six days. Her sufferings were borne with great patience. A fatal termination of the disease was wholly unlooked for until a short time previous to her death. With sorrowing hearts we have laid her away to rest; yet not without hope that, when the last trump shall sound, she will come forth clothed in immortality. If we are faithful overcomers, we shall meet her again. Oh, blessed hope! May our faith be firm and sure, built on the Rock of Ages. Though we feel our loss so deeply, yet we say, The Lord's will be done; and we rejoice that she will be hid in the time of trouble that is just before us. Words of comfort were spoken at the funeral by Eld. D. B. Oviatt, from Job 14:14, first clause.

"When we see our precious blossoms  
That we've tended with such care,  
Rudely taken from our bosom,  
How our aching hearts despair!"

We sorrow for our darling;  
But Jesus died to save,  
And we hope to meet our loved and lost  
When ransomed from the grave.

W. B. AND M. A. KNAPP.





# The Review and Herald.

Battle Creek, Mich., January 16, 1883.

The *Christian Statesman*, the organ of the National Reform Association, begins the year in a new dress and enlarged form. If this may be taken as an index of the strength of the religious-amendment movement, it is in no wise abating in progress or vigor.

With the beginning of the year, the Holland paper, *De Stem der Waarheid*, published by Bro. DeVos at this Office, starts out in a new series as a monthly, instead of quarterly, as heretofore. It is issued in magazine form, and, with its illustrated cover, makes a very neat and attractive appearance.

The Sunday wave strikes Austria. An exchange has this paragraph: "A telegram from Vienna, Austria, says: 'A meeting of three thousand workmen was held to-day, at which a resolution was passed protesting against Sunday work. A resolution was also passed in favor of legal prohibition of newspaper and other work on that day.'"

## THE RIGHT VIEW.

THE Osceola (Iowa) *Sentinel* shows itself possessed of a good understanding of the position of S. D. Adventists and their connection with the late Sunday movement in California. In its issue of Nov. 23, 1882, it says:—

One of the causes of the defeat of the Republican party in California, was that the Seventh-day Adventists were dissatisfied with the platform of the Republicans in that State on the Sunday question; hence they voted against the Republican candidates, though the Adventists are generally Republicans. They did right. The Republican State Convention was wrong in the position taken, and will no doubt hereafter keep its hands off these purely theological questions. While we, personally, would as soon observe Wednesday or Friday, or any other day, as a day of rest, as Sunday, we have respect for the Adventists, who believe that the seventh day of the week is the "Bible Sabbath," and we are strenuously opposed to violating by law the conscience of these excellent people, by compelling them to observe the first instead of the seventh day of the week. We want no union of Church and State in this country. The law of Iowa on that question is good enough.

## SABBATH-SCHOOL LESSONS.

It will be seen that at the General Conference it was thought best to unite the two divisions in the *Instructor* while going over the remainder of the New-Testament History. And since the Scenes in the Life of Christ are not quite finished, some review lessons will be furnished to the more advanced division till the two can start together on the Acts of the Apostles. The convenience of uniting these divisions will be obvious to all.

G. H. BELL.

## TO DIST. NO. 4, N. Y.

DEAR BROTHERS AND SISTERS: You may be surprised at seeing no appointment for district quarterly meeting this quarter, but I have been detained at home on account of sickness. We shall now, probably, postpone our district meeting till such time as Bro. B. L. Whitney can meet with us before his departure for Europe. We hope at that time to see a full attendance. In the meantime, let us remember that it is the *workers* who will receive the wages. Pray for me.

M. C. WILCOX, Director.

## FACTS BETTER THAN FICTION.

AN article in a certain Battle Creek paper, concerning the Seventh-day Adventists, has been quite extensively quoted by the papers throughout the country; the article, however, did not contain any sufficient facts upon which to base its large amount of inferences. The conclusions were evidently drawn from the desires of the writer or reporter. The following article we copy from the *Battle Creek Journal*, which, in contrast with the other, contains only facts. The *Journal* is the oldest paper in Battle Creek. It is published and edited by Hon. George Willard, late Regent of Michigan State University, and Member of Congress; it is always reliable. Will the papers which have copied or favorably noticed the other article have the fairness to publish this also?

J. H. W.

## SEVENTH-DAY ADVENTISTS.

*The Meeting of the General Conference—A Harmonious Session and a Prosperous Condition of Affairs—Action of the Board Relating to the College Approved.*

The Seventh-day Adventist General Conference recently closed its 21st annual session at Rome, N. Y. Delegates were present from twenty-five States. Matters of great interest pertaining to their special work in this country and in Europe were introduced, and freely discussed.

Reports show marked prosperity in their Publishing House at Battle Creek, Mich., where is also located the Medical and Surgical Sanitarium, owned and controlled by this people. The former institution reports a net gain the past year of over \$18,000, the latter about \$12,000. The Battle Creek College was not so prosperous. During the past year a policy was introduced in the College not approved by the Trustees, which resulted in closing the school. At the Rome meeting, a resolution was unanimously passed by the stockholders present, representing 2,300 shares, approving the action of the Board. At the legal meeting held in Battle Creek Dec. 20, most of the members of the old Board were re-elected. The College remains closed until a corps of professors and teachers can be secured who will carry out the policy of its founders. Eld. U. Smith was re-elected editor of the church organ, the *REVIEW AND HERALD*, also a trustee of the Publishing House. The report of the General Tract and Missionary Society showed a healthy growth in that department in this country, and also in Europe, where missions have been established for several years. Plans were laid for a more extended circulation of denominational publications, especially of the writings of Mrs. White, which were unanimously indorsed by the Conference, and ordered to be translated for publication in foreign languages. The meeting was harmonious in sentiment and action throughout.—*Battle Creek Journal*, Dec. 27, 1882.

## 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.

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 min-

isters 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.

No preventing providence, we will hold a protracted meeting with the church at Knoxville, Iowa, commencing Friday evening, Jan. 19. Following this meeting, we design holding similar meetings with the churches of Sandyville, Mt. Pleasant, and as many other places as we can during the winter, where we can do the most good.

H. NICOLA.

C. A. WASHBURN.

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.

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 meeting for Dist. No. 3, Dakota, in connection with the church quarterly meeting at Sioux Falls, the 23d inst. Would like to see a good representation of all the churches in this district.

W. T. HENTON, Director.

THE Lord willing, I will begin meetings at Jay Eu, Republic Co., Kan., Jan. 19, and continue as long as duty may demand. Hope our scattered brethren who are in reach of the meeting will try to attend.

R. F. BARTON.

MORLEY, Mich.,	Jan. 22, 7 P. M.
" "	Jan. 23, 10:30 A. M., 7 P. M.
Sand Lake, "	Jan. 24, 7 P. M.
" "	Jan. 25, 10:30 A. M., 7 P. M.
Greenville, "	Jan. 27, 28.
Sabbath-school at 10 A. M.	M. B. MILLER.
	F. HOWE, 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.

WANTED.—A good blacksmith, one who understands shoeing horses and oxen and ironing wagons. None but a reliable man need apply. Will give the right man steady work and good wages. We have meetings on the Sabbath.

W. L. CAYNE, *Zoar, Mass.*

THE post-office address of Eld. T. M. Steward is Belvidere, Boone Co., Ill.

My P. O. address for the present is Battle Creek, Mich.  
A. R. HENRY, Treasurer of the Iowa Conference.

THE V. M. society of Topeka, Kan., think they could help to get present truth before the Germans, Swedes, and Danes of that city, if brethren taking papers in these languages would, after reading, donate them to the society, to be used in the missionary work. Papers designed for this purpose may be mailed to J. P. Chamberlain, Topeka, Shawnee Co., Kan. (West Avenue.)

Books Sent by Express.—J. J. Smith \$2.10, O. F. Guilford 4.90, John Collie 16.67, Emily Hutchins \$1.00, J. D. Nottingham 5.25, G. W. Haskins 12.60.

Books Sent by Freight.—D. B. Oviatt \$184.40, B. L. Whitney 42.25, John Q. Allison 67.00, Sarah A. Stem 19.15.

Cash Rec'd on Account.—Geo. Stagg \$49.00, W. H. Saxby 30.00, Ohio Conf. Fund S. & E. M. Haskell, tithe 10.00, Myron A. Winchell 7.00, J. J. Smith 15.00, Ind. T. & M. Society per S. H. Lane 24.79, Ind. Tent Fund per S. H. Lane 16.75, A. O. Burrill per S. Osborn 5.50, O. A. Johnson 5.00, Wm. Arnold 2.67, N. Y. T. & M. Society per B. L. Whitney 286.00, Mrs. Eliza Jones per Mr. Cunningham 10.00, A. D. Olsen 5.00, E. E. Olive \$15.00.

Gen. Conf. Fund.—P. Gunderson \$7.40, Ky. Conf. tithe per S. Osborn 5.00.

Shares in S. D. A. P. Association.—W. S. Hubbard \$10.00, C. Hale 5.00, D. Nettleton 10.00, Mrs. D. A. Eddy 10.00, Emma Morehouse 10.00, N. L. Bolinger 5.00, H. L. Bolinger 5.00, Chas. H. Kay 10.00, John Kay 10.00, M. J. Kay 20.00, Melissa K. Dickson 10.00.

Donation to S. D. A. P. Association.—Lizzie Lisle \$1.00.

Mich. Conf. Fund.—Leslie, Lydia Hunt \$2.50, Cedar Springs per Mrs. L. S. Kellogg 15.00, Dimondale per D. Houghtaling 18.85, Saranac per E. Wilkinson 15.48, Greenbush and Duplain per E. A. Sevy 20.00, Olivet, S. S. Campbell 5.00, Leslie, Delia Hunt 1.21, Leslie, Frank B. Hunt 97c, Hillsdale per Isabella Stone 2.38, Eaton Rapids per J. F. Ferris 47.00, Fairfield per C. B. Skinner 8.78, Fair Grove per E. Wilber 58.65, Gowen per Lars Jorgensen 27.69, Jackson per L. A. Br. mhall 33.18, Wright per C. Buck 113.25, Ransom per M. S. Burnham 19.35, Pottersville per J. F. Carman 20.00, Rochester, Eliza Walker 4.00, Carson City per Wm. R. Evans 106.00, Edenville per S. Erway 85.00, Freeland per Wm. Ostrander 40.00, Byron Center per J. T. Terrell 17.00, Thetford Center per Adaline Johnson 40.50, Napoleon per L. A. Moulton 18.30, Lakeview per Nancy Ellenwood 62.09, Partello per J. S. Cooper 5.00, Alma per A. O. Burrill 78.00, Hanover per Helen Bristol 15.66, Sheridan per A. S. Haynes 39.09, Alaledon per Daniel Hale 122.14, Reese per Mary Baman 26.37, Flint per Mrs. S. Rhodes \$39.65, Leslie per Wm. H. Hunt 100.00, Howell per G. C. Westphal 55.00, Matherton per Almira Dexter 9.00, Estella per John Harvey 38.00.

Mich. T. & M. Society.—Dist 6 per F. Howe \$2.00, per Nellie Sisley 2.10, Dist 2, Ella Carman 50c, Dist 3 Mariah Lane 5.00, Dist 2 O. F. Campbell 120.23, L. G. Moore 2.00, Dist 3 per Melva White 5.57, Dist 3 per N. E. Sisley 1.20, Dist 1 per C. S. Veeder 10.90.

Mich. Camp Meeting Fund.—A friend \$1.00.

Mich. Col. Ex. Fund.—A friend \$2.25.

Mich. San. Charity Fund.—A friend \$1.00.

European Mission.—French church of Scott, Wis., for French Mission \$14.00, (for Swiss Mission, B. Mitchell 25c, G. Abbott 25c, M. Richey 50c) Mrs. H. M. Zenor 50c.

English Mission.—Mrs. H. A. Munson \$5.00, Hannah L. Hastings 10.00, Mrs. Dr. Ribton.—A Rasmussen \$2.00.