

# Adventist Review

AND SABBATH HERALD.

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

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### ATTRACTION OF THE CROSS.

O cross, O cross of shame!  
In every age the same,  
Thou symbol of a shameful thing,  
Meet for a slave and not a King;  
Symbol of shame and loss,  
Where is thy grace, O cross,  
That I should bear thee thus with heart and hand,  
Where earth's rude scornors stand;  
Myself a laughing-stock for thee,  
A by-word and a mockery?

O cross, O cross of pain!  
Where is to me the gain  
That in this bleeding heart of mine  
I nail each bitter nail of thine;  
That still with every breath  
I live a life of death,—  
A life that is a daily dying still,—  
A death that may not kill,  
But hour by hour and day by day  
Feeds on the life it will not slay!

O cross, O cross of light,  
With heavenly beauty bright!  
I love and glory in thy shame;  
For he I love hath borne the same.  
The world may scorn and threaten  
Her idle vengeance yet;  
But I will bear thee still with heart and hand,  
Though men with devils band;  
For he I love is with me still,  
And shame is sweet if his dear will.

O cross, O cross of joy,  
O sweetness without cloy!  
Still wound and pierce my bleeding heart,  
For honey streams from every dart.  
O crimson, crimson tree!  
Still let me cling to thee;  
In thy dear arms reposing day by day,  
Still let me die away;  
For he I love is by my side,  
And death is sweet, for he has died.

O cross, O cross of woe!  
When heaven and earth shall glow,  
When blazing in the eastern sky  
The Son of man's dread sign shall lie,—  
His sign no more of shame,  
His cross a cross of flame,—  
To whom the gain, to whom the endless loss,  
At that dread day, O cross!  
To scorner or to scorned on high?  
The fire shall try, . . . the fire shall try.  
—Folliott S. Pierpont.

## Special Mention.

—Apartment houses are now built in New York City eight or ten stories in height, so lifting their rooms and roofs aloft as to overtop the spires of adjacent churches. Two churches are mentioned, the Madison Avenue Baptist, and the Memorial Presbyterian, which have suffered in this way. A correspondent of the *Watchman* hopes this will put a stop to the running up of church spires, as it is no use trying to make a church edifice imposing for height, if alongside is to be erected an immense business structure which will reduce it to a pigmy.

—"Prepare war," is the prophetic command for the last days. Joel 3:9. A fierce struggle is now going forward between monster guns for attack, and heavy plates for defense. Can guns be made so powerful as to effectually destroy any defensive armor; and can armor be produced which is capable of resisting the most powerful guns? This is the problem. The *Scientific American* of Feb. 10, 1883, describes a new gun which has just been tested at Spezia, Italy. With 771 pounds of powder, it gave a 2000 pound shot a velocity of 1,834 feet per second, sufficient to penetrate 30 inches of wrought-iron plate. Italy has eight of these 100-ton guns afloat. England has four 80-ton guns afloat. Whereat the *Illustrated London News* is greatly disturbed, and declares that England must go forward in warlike inventions and experiments without reference to the "difficulty of obtaining money;" for, as the matter now stands, the Italian armament is fifty per cent more powerful than that of the English.

—Japan begins to acknowledge the blessings conferred on the nations by Christianity. The following was lately published in the *Evangelical Messenger* :—

"The most influential paper in Japan, edited by a native Buddhist, had the frankness and courage to say in an editorial on 'the Jesus way,' as they call Christianity: 'See what blessings this religion confers! Open the map of the world and look at the nations of the earth; there is not a Buddhist nation among them that knows what liberty is. The weakest and most insignificant Christian countries have more liberty than the most powerful Buddhist countries. Is it not time for Japan to advance?' Remarkable words for a Buddhist to utter! And now comes the intelligence that the Japanese Colonization Department intends to adopt the American system of railroad lines in Northern Japan, and further that an important commercial undertaking has just been consummated there in the shape of the Union Steamship Company."

FIENDISH ABUSES OF PRISON CONVICTS.—The Assembly of the State of New York has appointed a committee to investigate the interior management and discipline of the prisons of that State. This committee has taken testimony from ex-convicts, ex-keepers, and in one instance from a physician; "and if this testimony," says the *N. Y. Independent*, "be true, then the conclusion is as clear as the light of day that the prison discipline of this State, alike at Sing Sing, Auburn, and Clinton, contains in practice barbarisms and cruelties, abuses and outrages, that are simply fiendish. Even the horrors of the Spanish inquisition could hardly be worse. We call upon the committee, in the name of humanity and for the credit of the State, to ferret this whole matter to the very bottom. If prison-keepers have been acting like demons in their treatment of convicts, even occasionally, then let the fact be exposed in all its hideous colors, and let a remedy be promptly supplied."

THE TRUE VIEW OF INSPIRATION.—The following, which appeared as an editorial note in the *N. Y. Independent* of Feb. 8, 1883, sets forth a principle

which all would do well to remember and act upon :—

"The man who, in all matters of religious faith and practice, makes the Bible a supreme and regulating authority, has the practical idea of its inspiration, whether he understands the various theories on this subject or not. He makes the Bible to him the word of God, and feels its power as such."

IS IT MUCH TO "DRAW"?—Am I told that he (Ingersoll) is popular, that multitudes run after him, that he "draws"? Granted, and so do theaters, circuses, races, and Spanish bull-fights; but no giddy crowd followed Socrates. He stood barefooted in the market-places of Athens, with the choice few, uttering words and golden sentences that have streamed in moral grandeur down through all the intervening centuries.—*Peebles*.

### HE DOETH GREAT WONDERS.

THAT the prophecy of Rev. 13:13; 2 Thess. 2:9, and other scriptures, is now in process of fulfillment, through the agency of spiritualism, there can be no manner of doubt. To sustain this application, it must be shown that wonders are performed which are actually preternatural, and unexplainable by any of the known laws of science. That there are any such wonders connected with spiritualism, some deny. These denials are mere unfounded assertions. They are more than offset by the testimony herewith presented of one who has intelligently and thoroughly investigated this matter, not as a believer, but as a philosopher, and who states the wonderful things which he is fully persuaded took place without any illusion or chicanery. This witness is Professor Zöllner, of Germany.

Mr. Joseph Cook, in his lecture on "Advanced Thought in Germany," describes an interview which he had with this celebrated German, with reference to the subject of spiritualism, in which he says :—

"Next morning I called on Zöllner at his rooms, and he showed me the larger part of the original records of his famous experiments. I saw the cords in which abnormal knots were tied; the doubly and trebly sealed slates between which messages were written; the pieces of coin which are said to have passed through a table in a manner supposed to illustrate the suspension of the laws of the impenetrability of matter; the straps of leather knotted under Zöllner's hands in a way explicable, according to Zöllner, only by the supposition that space has a fourth dimension; the impression of two feet on sooted paper pasted inside two sealed slates; the uninjured wooden rings which were placed around the standard of a card-table; and finally this table itself, a stout structure of varnished beechen-wood, which, according to the account given of one of the experiments, wholly disappeared, and then fell down from the top of the room in which Zöllner and other persons were sitting. The chief facts, or alleged facts, which are detailed in Zöllner's scientific treatises, as observed by himself and Professors Weber, Scheibner, and Techner, he described to me with much minuteness, with the original instruments before us to make the explanation more vivid. He insisted much on this theory, that there is a fourth dimension of space, and said that, if he were to continue his experiments, it would be to substantiate this position."

Whatever scientific turn may be given to these manifestations, here certainly are facts testified to, performed by some force as yet unknown and unexplainable. It is equally undeniable that there is intelligence manifested with these wonders. The intelligent power claims to be the departed spirits of human beings. But the Bible exposes the doctrine that human spirits can depart to a conscious active state, as a lie, and exposes the agents at work in this case as "the spirits of devils working miracles." It will be easy for men to fondle this work under the harmless and pleasant name of science, till they themselves are taken in the snare.

#### THE EDITOR.

"ONE touch of nature makes the whole world kin." Considering that we have several hundred queries still lying in our question box unanswered, and some manuscripts yet unexamined, and other matters not attended to quite so promptly as some may think they should be, one can hardly imagine the feelings of sympathy and comfort with which we read the following, clipped from *The Christian Union* of Jan. 25. The reader can easily adapt it to our latitude. The editor of the *C. U.* says:—

The editor is unquestionably the most indolent, neglectful, and discourteous person in the whole community. To be sure, he has work to do. He has anywhere from eight to fifteen manuscripts, most of them written in the worst kind of chirography, to read and decide upon every day in the year, except Sunday; his desk is piled high with all manner of letters each morning, touching all manner of subjects, many of them involving considerable work of examination and research; his time is at the mercy of a great number of people who come to him on all sorts of errands and for every conceivable purpose; he is obliged to read all the current books and magazines; to go over files of newspapers, domestic and foreign, to clear up for himself perplexities and problems of foreign politics so as to give each week a clear and comprehensive account of what is happening all over the world, to speak freshly and strongly on all current themes; to perform a variety of other necessary work not easily described or catalogued. If he is a conscientious man he will do all this thoroughly and do it willingly. On the other hand, if some correspondents, contributors, and subscribers are to be believed, his day is forty-eight hours long; he has the Samson quality of strength, the Gladstone ability to work, and yet he is continually leaving manuscripts unread, letters unanswered, and requests unheeded. It has sometimes occurred to the editor that other people have their faults as well as himself. For instance, he has just received a letter from a lady who writes that she called on him a few days ago and forgot to mention the principal thing for which she made her visit; and then closes the letter without signing her name. She is doubtless now blaming the editor for an omission, if not for a positive discourtesy. Letters are continually coming in, which are either without the signature or without any address. It is, of course, impossible to answer them, and they are laid aside with a confident expectation that in the course of a few weeks a fiery epistle will follow which will possibly give some clew to the writer or the writer's whereabouts.

#### THE NIGHT IS FAR SPENT.

WHEN the apostle Paul declares that "the night is far spent, the day is at hand," he represents the moral condition of this world by the impressive figure of night-time when darkness envelops all, and most people are locked in the embrace of silent and unconscious slumber. If any doubt the truthfulness of the fact set forth by Paul's figure, that this is morally a dark and benighted world, we ask them to simply look at the following picture, and consider it long enough to comprehend its terrible meaning. In the prelude to his 154th lecture, Joseph Cook says:—

"It would not be necessary for me to open the Scriptures to make me zealous for missions, because the philanthropic attitude of soul is enough

to give us zeal in this particular. There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body, and estate, from inherited pagan customs. In the name of mere philanthropy and secular prudence, Christian missions ought to receive a support, immediate, abundant, permanent, unflinching.

"All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, nor that of the British islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 annually for missions. It expends to-day, \$7,500,000, for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification."

Let us be thankful that this long night of darkness, corruption, and superstition in pagan lands, and gross abuse of light and privileges in civilized lands, is now far spent, and the everlasting day of the reign of righteousness is at hand.

#### HASTENING TO BE RICH.

As a preface to the following sad recital of the evils which have followed just one act in the drama of the stock gambling and speculation mania so rife in this country at the present time, nothing better can be given than the following words of Paul to Timothy: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." A paper called *Justice*, published in New York City in the interest of the anti-monopolists, copies from a letter to the *Philadelphia Times*, with the following introductory remarks:—

The struggle for other people's money is becoming deadly. On all hands we hear of men who have not only lost their savings, but their characters, and, last of all, their senses.

The great operators or gamblers are able to create a craze or a panic, and in both cases the small men are devoured like flax in the fire. The late oil speculation was disastrous and widespread. Read this:—

VICTIMS OF OIL SPECULATION.—The conspirators in the New York, Oil City, Bradford, and Pittsburgh Exchanges, began to sell heavily and report financial institutions in each city as in bad condition. The result was a sudden drop in prices to such an extent that the margins of weak holders were swallowed. These scenes frightened some of the less hardened of the plotters, for they had never thought of creating a panic, but only expected a drop of ten cents per barrel. They stood speechless, and saw fortunes melt away like frost on a bright, warm morning. When at last they came to their senses, they bought heavily, as the principals had been doing for some time, and thus checked the panic. Every one knows how these scenes were repeated for two days, and for a few days past the ruin and desolation caused by them have been coming to light.

The victims of the panic were found in every station in life. Day laborers, clerks, merchants, contractors, lawyers, bankers, and oil producers had invested their savings, large and small, and were mercilessly ruined. The cases of Cashier Gilbert of Buffalo; Producer Richardson, of Bolivar, N. Y.; Producers Potter and Manners, of Olean, N. Y.; and John Ford, of Pittsfield, Pa., the latter of whom became a raving maniac, have been made public. Doubtless many more cases of defalcation, suicide, and fight will come to light in due time, but these extreme cases do not represent all the sorrow and ruin brought by the panic. Others are bankrupt and in debt, and still more badly crippled financially. One old Warren county farmer put \$2,500, the saving of a life-time, and \$500 of borrowed money, in oil and lost all. A wealthy Crawford county widow, well up in years, contributed \$15,000. A Venango county belle and heiress lost her jewels and most of her wardrobe in the shuffle, and a poor shop girl in a town of the same county put her all, \$200, in the whirlpool, and in her desperate endeavor to save it sank an equal amount of her employer's money. She has fled to a house of ill-fame in Dayton, Ohio, and although her employer knows her whereabouts he refrains from prosecution. She had been highly respected. A Clarion county lawyer and banker pooled issues on 300,000 barrels at \$1.20; but when the drop came, margined it down to 75 cents, and are still carrying it. A deluded farmer's son near Edinburg, in that county, mortgaged his house to its full value, and with the proceeds and several years' earnings margined oil at \$1.25, and lost it all. Instances like these will go on multiplying for weeks, and yet the half will never be told.

#### PROPOSED SUNDAY LEGISLATION IN NEW YORK.

AT present there are several bills before the legislature of New York for amending the Sunday sections of the Penal Code which went into effect the first of last December. One of these bills permits grocers, butchers, confectioners, cigar-dealers, ice-cream dealers, etc., to keep their shops or stores open all day, and to deliver their goods at any hour. Strictly construed, this bill would permit the cigar-maker and the butcher to work on Sunday, as well as make sales on that day. Mr. D. D. Field, Judge Arnoux, and Rev. W. W. Atterbury recently spoke against this bill before the Judiciary Committee of the Assembly, Mr. Field and Judge Arnoux arguing that "it was safest to leave to the courts the interpretation of the general limitation of necessity and charity, according to the conditions of society."

Another bill gives local authorities of cities, towns, and villages the right to decide what may or may not be done on Sunday. It also permits Jews and others who keep another day to carry on their usual vocations on Sunday.

The probability that the rigor of the new Sunday law may be modified by legislative action, leads the *New York Observer* to urge the friends of the Sunday Sabbath to prompt action in its behalf, as follows:—

"It is of importance that the friends of the Sabbath throughout this State immediately address their representatives at Albany against any measures impairing our Sunday laws. It is not necessary to send long or formal petitions. Write a brief letter to your Senator and Assemblyman, and get a few of your best-known neighbors to sign it with you, and remonstrate against the formal legalization of these branches of business on the entire Sunday." \* \* \*

#### RELIGIOUS LIBERTY DENIED.

A SPECIAL correspondent of the *Commercial Gazette*, writing from Hamilton, Ohio, says:—

"John O'Connor, an ex-Roman Catholic priest, attempted to lecture on his experience as a priest, in a small hall. There were about fifty people present. He was interrupted at the outset with groans and hisses, and soon eggs and other missiles were thrown, breaking many of the windows and seats, and doing other damage. The police quickly arrived, and arrested the lecturer. Mayor Puthoff says he caused the arrest at the request of the owners of the hall, who feared that great damage would be done to the building."

This is an almost incredible statement, and justifies the following indignant utterance from the *New York Observer*:—

"Will any mortal man tell us why Protestants in the United States of America may not publicly speak of their reasons for renouncing popery? No one ever hears of Romish priests being disturbed in their denunciations of Protestantism, but such cases as the one above are common in all quarters. The police, instead of quelling the riot, and protecting the speaker, arrest him, and let the law-breakers alone." \* \* \*

#### RAILWAY BUILDING IN 1882.

The *Railway Age* of Dec. 28 contains a table showing that the number of miles of main track laid in the United States during the past year was 10,821, on 316 lines, in thirty-four States and Territories. It is thought that full returns will raise the total to 11,000 miles, which is 1,500 miles more than the total for 1881. The States showing the largest amount of railway construction are, Iowa, 953; Texas, 817; New York, 752; Ohio, 555; Arkansas, 529; Indiana, 529; Colorado, 500; Dakota Territory, 480; Pennsylvania, 464; and Minnesota, 444. Of the 316 roads noted, 140 are still incomplete. The capital invested during the year is estimated at \$270,000,000, exclusive of the amounts expended in the preparation of the road-beds on which tracks are not yet laid.—*Scientific American*.

THE REFORMATION NOT PROTESTANTISM.—D'Aubigne, in his preface to the first volume of his *History of the Reformation*, says plainly that the reformation was the work of God; and he strongly hints that Protestantism is the work of man.

## The Sermon.

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

### JETHRO AS A JURIST.

FROM A LECTURE ON EX. 18:13-27, BY DAVID GREGG, NEW YORK.

TEXT: "So Moses hearkened unto the voice of his father-in-law, and did all that he had said." Verse 24.

THE record of the visit of Jethro to Moses, forms a complete page of history. While it sustains important relations to the general history of the exodus, it is interesting for its own sake. It charms and instructs the thoughtful child of God even when isolated from its Scriptural connection. We have found it exceedingly fruitful in rich lessons, and still there are lessons ungathered. The following lessons remain with us as the result of our former study:—

1. We should show reverential respect to the aged. Moses gave the aged Jethro the precedence. He looked up to him. If you lay the old men on the shelf, you relegate them to the by-gone age. If you treat them as Moses treated Jethro, you inspire them to be progressive and wide awake.

2. We should cultivate the grace of politeness. Moses received Jethro his father-in-law according to the most approved etiquette of oriental lands.

3. We should study, in the light of this visit, this live question, "How shall we treat our old comrades and friends when God blesses us with a worldly prosperity denied to them? or if we be denied prosperity, how shall we treat those who have entered into prosperity?" Moses left Jethro as his herdsman, and returned to him the greatest prince in the world. This change of circumstances made no difference in their social feelings, either in Moses or in Jethro. The question has a Moses side and a Jethro side. Jethro must not be too proud to visit Moses, and Moses must not be too proud to receive Jethro. In this land of rapid social changes, the decision of this question is nearly related to the vital interests of the Christian congregation. It has separated God's people as worshipers. It has built the costly Fifth Avenue church, into which the poor never enter; and it has built the Mission Chapel in the down town street, into which the rich never enter.

4. We should aim at becoming good conversationalists. The conversation of this visit was delightful and profitable.

5. We should not be ashamed to introduce religious themes into our social entertainments. These friends worshiped God together. Among our childhood memories of the good old-fashioned tea-parties, the memory of the worship which closed the social evening is freshest and sweetest. A psalm sung, a chapter read, a prayer offered, are good things to carry in our hearts as we separate to our homes.

The history has given us lessons for our home and social life; we now wish to receive from it lessons for our public and civil life. We have been born into the State, we live under civil government, and we have civil duties to perform. There are doctrines and duties which pertain to natural life, and it is necessary to be educated in these. Some of those doctrines and duties are suggested, either directly or indirectly, by the advice which Jethro gave to Moses. Let us look into this advice, and bring before us its cause and substance. How was it called out? What does it contain?

After a good social time with his father-in-law, and after a religious feast, in which Aaron and the elders of the Hebrews united, Moses resumed his public duties. As the leader of God's people, he had given himself to them, and his time and talents were no longer his own. He was not tired of social festivity, but he could not conscientiously allow pleasure to interfere with duty. People look with wistful eyes at men in high places, for they see only the honors with which they are crowned. Let them look at the duties which hold these men with the grip

of a vice. Men in high places meet with other things than honor, that is, if they are officially faithful. They meet with hard work, sleepless nights, secret aspersions, and with the sacrifices of ease, inclination, and private attachments.

Do you envy Moses as a judge on the bench? Then think of the wearing toil which he had to endure. Moses did not spare himself. He was early and late on the judgment seat administering justice to the nation. He adjudicated every case. He was sole judge. He was the civil government. Each case was adjudicated singly. There was, too, a tediousness in each case, which does not appear to the casual reader. The case was not only heard and decided, but the reasons for the decision were given, and the principles involved were set forth and explained. Mark the words of Moses as he explains his work to Jethro: "The people come to me to inquire of God, . . . and I do make them know the statutes of God, and his laws." Verse 16. He made each particular case an occasion for educating the people in the principles of law and justice. The value of this method was beyond all question; it was calculated to make intelligent and law-honoring citizens, but it increased the burden which pressed upon Moses.

Jethro, being a man full of sagacity, saw the evils likely to result from this monopoly upon the part of Moses. In the eyes of this man, it was not a good thing even for a Moses to be a monopolist, and so he preached in that distant day *the doctrine of anti-monopoly*. While we call Moses a monopolist, we must guard him against disparagement. He was not a disciple of modern bossism. He was not a grasping man. He was not a lover of power. He was not trying to build up Moses. There was nothing of the politician Haman about him. He was no plotter or wire-puller. He was not a Diotrefes among his brethren. He reached his monopoly in this way: He began to decide in a few cases which were brought before him, and the number of cases grew until he was kept in the judge's seat all day. He was so absorbed in his work, so anxious about the rights of the people, that he did not realize the pressure. He was so filled with the consciousness of the divine power working through him, that he failed to realize the fact that he was unequal to the friction necessitated by such a power. His life was liable to be wasted and shortened through his oversight. Jethro saw this, although Moses did not.

Jethro pointed out two evils as likely to result from this monopoly: 1. Moses would wear away, and the people would be without a leader. 2. The people would suffer. The multiplicity of cases caused delay. Men came day after day without getting a hearing. Others were on the calendar before them. Delay was a temptation for them to take the law in their own hands. If they did this, anarchy and outrage would pave the way for gradual annihilation.

Jethro was a true critic. He not only pointed out the faults of Moses' method, but he suggested fitting substitutes. In sweeping away the present plan, he offered a better plan. Instead of monopoly, he proposed a division of labor. He advised the appointment of under judges, judges of tens, fifties, hundreds, thousands. Are these units to be considered as individuals or as heads of families? As heads of families. This interpretation is according to the analogy of Scripture. For example, the lot is cast to discover the sinner who has caused the defeat of Ai. Achan was taken. What does that mean? It means Achan and his tent. Achan and his family were stoned. By this method of counting, according to Prof. Murphy, in a people of one million six hundred thousand, there would be eight thousand rulers of tens, sixteen hundred rulers of fifties, eight hundred rulers of hundreds, and eighty rulers of thousands. This would make as the total number ten thousand four hundred and eighty rulers. Just think of it! Moses was doing the work of ten thousand four hundred and eighty men. No wonder that his father-in-law was afraid that he would work himself to death! I do not know whether his mother-in-law was living. But this certainly was enough to make even a mother-in-law anx-

ious. What a relief it must have been to Moses to have ten thousand four hundred and eighty men take his work off his hands.

Jethro's scheme had these merits: It relieved Moses; it overtook the work; it secured greater efficiency. The principle operative in his plan is the principle which forms the basis of every well-organized civil-service system from Jethro's day to our day. The plan was calculated to weld the nation together. Although bold and comprehensive, it was workable. Calling into service ten thousand four hundred and eighty men of the finest character, the scheme did not leave Moses idle, nor did it take from him all power. He was at the head. He was God's vicegerent, receiving from God the law, and giving it, just as it was given to him, to the under rulers, that they might execute it and establish it among the people. Excellent as the plan was, Jethro submitted it humbly, subject to the divine approval. As a God-fearing man, he had a regard for God's will. He recognized civil government as his ordinance, which he had a right to regulate. Hence he told Moses to take this civil service scheme to God. This Moses did, and God approved of it, and Moses put it into force.

The method of reducing this scheme to practice is given in the parallel scripture, Deut. 1. Moses asked the people to hold an election, and choose the requisite number of judges. The people mingled with one another, and they knew the men who had the prescribed qualifications. It was a wise thing to submit the election to them. This course secured their interest in the plan, and committed them to it. We should not fail to notice here that in organizing the civil government of the Hebrews, God dealt largely with the people. It was a government of the people and by the people. The people are consulted from the very beginning. Moses, when he returned to Egypt, went directly to the people, and it was not until the people accepted him as their leader that Moses went upon their behalf into the presence of Pharaoh. Here in the case before us, the people elect their judges. Living in republican America, our natural tendency would be to maintain that in conducting civil government the people should be the electors. So the puritans thought. So thought all the religious refugees, who made no inconsiderable part of our nation in its early history. By emphasizing this fact, we show that there is a natural affinity between a properly organized civil government and the true religion.

Last week I came across a very interesting article written by a father in the ministry, lately gone to rest, the Rev. Robert Hutchinson. The article is entitled, "Christianity Eminently Republican." It is full of ingenuity and research. In it he brings out the fact that we find perfect congeniality between the genuine liberty of a republic and the influence of Christianity. Yea, more; we find that true liberty never has subsisted and never can subsist in any country, on any other foundation than the Christian religion. In showing the republicanism of Christianity, he brings forward these points: (a.) The institution of prayer is republican. The Lord's prayer illustrates this. It exalts the brotherhood of man in the Fatherhood of God. (b.) The doctrines of Christianity are republican. The doctrines of creation and of the fall teach the unity of the race. The gospel offer is republican. "Whosoever will," etc. The doctrine of the Sabbath is republican. "The Sabbath was made for man." (c.) The politics of the Bible, Christianity's book, are republican. Take, for example, the qualification of rulers; these are such as secure the rights of the ruled. Or take the subjection to rulers as exemplified. Subjects have the right to exercise their own consciences, and say to rulers, when they enforce unjust enactments, "We ought to obey God rather than men." Take another example: the method of choosing rulers is elective according to republicanism, and the kings of the Bible, when they are according to God's mind, are republican kings. Hereditary government is recognized in Scripture, but it never receives the full sanction of divine warrant except in one case—the house of David. This was for a reason which can



never occur again. With these points concisely and strongly treated, the article closes with these words: "The religion of Christ is the only guide to truth and right, and the only foundation upon which to build a permanently happy republic. It is the perfect law of liberty."

While we call attention to the large consideration of the people in the conduct of civil government among the Hebrews, we must guard against making the mistake that the people are everything. The people are everything when the question is the rights of the people versus the tyrannies of rulers; but when the question is the claims of the people versus the rights of God, the people are nothing. Civil government, according to the Bible, is careful of the rights of the people, but it is just as careful of the rights of God. God retains civil government in his own hand, as his own institution and his own agent for working out great purposes. He used the Roman nation to bring the world under one rule, that highways might be opened from nation to nation along which the gospel might travel, and that gospel workers might be protected. The Roman nation protected Paul against the wrath of the Jewish nation. God used the nation of Greece to give the world a universally understood language, that through it the gospel might travel from kingdom to kingdom. God had a use for the Hebrew nation. It meant the Bible for the world, and Jesus Christ for the race. God retains civil government in his hand, and claims it as his. When he gives the people their rights in the administration of government, he does not give up his rights. He does not allow them to wrest civil government from him. He lays it down that the people have a right to choose their rulers, but at the same time he tells them that they must choose men of certain characteristics, and they must choose them for the specific purpose of administering his law. This law defines the rights of the people, and the administration of this law secures the rights of the people. The rights of the people in any nation are narrowed down to this one sentence: The people in their civil life have a right to receive and administer God's law. They have no rights beyond this. This, however, is sufficient. Happy and prosperous is that people where the law of God is the reigning power of the land.

As we listen to Jethro preaching to Moses what Herbert Spencer called the other day "the gospel of relaxation," and as we see him unfold his excellent plan for the distribution of labor, we cannot but ask, Why was it that Moses himself did not discover this plan? Jethro was a man of mediocre caliber, in comparison with the splendid endowments of Moses. The fact that it was Jethro, and not Moses, who discovered the plan, teaches us that the strong have need of the weak,—the more highly endowed, of those endowed but meagerly. "It is astonishing how wise a man may be in great things, and yet miss some little bit of sense which is right before his vision, and which is picked up by another and more ordinary mind."

We have met with this story, told of no less a personage than Sir Isaac Newton. He was annoyed with the frequent visits of a cat and her kitten. It was necessary for him to interrupt his work in order to open and close the door of his study for their entrance and exit. He was completely at their mercy, and he fell upon this expedient of relief. He cut two holes in his study door for their entrance and exit, a large hole for the cat, and a small hole for the kitten. It never occurred to him that they could both pass in and out through the large hole. His servant had to tell him that. Naaman was not much better than Sir Isaac Newton. His servant could not command the armies of Syria, but he could throw out a thought which his master overlooked, and in this way lead his master to healing.

If we had time, we would find it interesting to consider the doctrine of anti-monopoly, which forms a leading constituent of the scheme of Jethro. But we can only throw out a hint or two in passing. We are evidently taught that monopolies are not good. If any monopoly could be vindicated, it is the monopoly which Jethro

found in Moses, viz., the monopoly of doing good work. But even this is not good.

1. It leads people to depend on one man. When he dies, the community is helpless and demoralized. Overwork wears the one man out. If he be a man of real power, he ought to be relieved of minor interests, that he may give himself to major interests. Let the one man do all he can, and still much will be left undone. It is inconvenient for the people to wait the one man's time. Besides all this, there is no need for one man to try to do all the work.

2. It cramps the powers and talents of the people by taking from them opportunity of work. That system of work which calls into operation the greatest number of people, is the best and most effective. It interests the people. It educates the people. It develops hundreds of centers of strength. We talk of great men and of their achievements, and we contrast them with the people; but after all, the people are their strength and stimulus, and without the people they would be nothing. Often do we see men shining in the pulpit of one city, but when they move to the pulpit of another city, their career is not equally brilliant. The men are the same, but they have not the same people about them.

Macaulay, in his history, brings out the power of the people. As a historian, he follows the line which Dickens follows as a novelist. He deals with the sub-strata of society. He goes below the kings and nobles, and opens to view the currents of thought that run through the people. According as the people are, so are the revolutions and the settlements of affairs. Since the people are the power, we have no hesitancy in saying that that system only should be tolerated or advocated which educates and uses the people.

## 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 LORD'S POOR.

BY R. A. JEYS.

"How is it that he eateth and drinketh with publicans and sinners?" Mark 2:16.

Nor to the rich and high in state,  
Our blessed Saviour came;  
Not to the good, the wise, the great,  
The worshippers of fame;

Not to the whole, the self-assured,  
They seek not health of him;  
They spurn with scorn our blessed Lord,  
His words no healing bring.  
Matt. 9:12.

But to the mourning, contrite soul,  
By woes and sin oppressed;  
He came to make the wounded whole,  
To give the weary rest.  
Matt. 11:28-30.

He came to heal the broken heart,  
To set the prisoner free;  
To bid our doubts and fears depart,  
Our darkened eyes, to see.  
Luke 4:18.

Yes, dearest Lord, thy word can make  
Our hearts in thee rejoice;  
And, while we suffer for thy sake,  
We'll listen to thy voice.  
Matt. 5:3.

### WHEN DID CHRIST RISE FROM THE DEAD; ON SATURDAY OR SUNDAY?

BY ELD. W. H. LITTLEJOHN.

(Continued.)

#### TESTIMONY OF HISTORY.

It is now time to give a little attention to the historic argument bearing upon the subject. It would not have been proper to do so before we had made out our case from the Scriptures themselves, as history, against revelation, amounts to nothing. The unanimity of the Fathers upon this question, so far as we know, is complete. It will only be possible to give very brief citations from some of the more prominent of them. These will be presented in the order in which

they purport to have been written, and without any effort to settle the controverted questions about their authorship or the exact dates at which they were written; the sole purpose being to demonstrate that the general current of opinion during the first three centuries (during which they were written) was in the direction of the opinion that Christ rose on the first day of the week.

APOSTOLIC CONSTITUTIONS.—"But when the first day of the week dawned, he arose from the dead, and fulfilled those things which before his passion he foretold to us, saying, 'The Son of man must continue in the heart of the earth three days and three nights.'"

BARNABAS.—"Therefore also we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead; but when he had manifested himself he ascended into the heavens."

IGNATIUS.—"And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days" (of the week).

JUSTIN MARTYR.—(About A. D. 140.) "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day arose from the dead. For he was crucified on the day before that of Saturn" (Saturday).

IRENÆUS.—(From 140 to 188 A. D.) "This [custom] of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins and from death, which has been put to death under him."

TERTULLIAN.—(About A. D. 200.) This writer is so diffuse that we cannot appropriate the space necessary to present an intelligent citation from him here. Suffice it to say that he speaks of Sunday as the Lord's day and a festival day. This, to the well-informed reader, is sufficient, as it is manifest from his writings, that the first day of the week was regarded by him as a festival because of the resurrection of Christ thereupon.

HIPPOLYTUS.—(About A. D. 250.) "Of the night on which our Lord Jesus Christ rose. That no one shall sleep on that night, and wash himself with water." The foregoing allusion to the night of Christ's resurrection, is a manifest reference to his coming forth from the grave while it was yet dark on the first day of the week. John 20:1.

CYPRIAN.—(A. D. 255.) "For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the Spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure."

ANATOLIUS.—(A. D. 270.) "Our regard for the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principle." In the days of this author the term "Lord's day" had come to be applied quite generally to the first day of the week. That he employed it thus, is made evident by his eleventh canon, where he says: "On the Lord's day was it that light was shown to us in the beginning."

So much for the views of the men of the early ages of Christianity. Would it not be remarkable indeed, if they were all mistaken in the matter of the day of Christ's resurrection? Yet they were so, if the opinion of our opponent is sound, since tradition and history, in both the hands of the papists and the anti-papists, unite in speaking of the day of the sun as the one on which Christ rose from the dead. At a very early period in the history of the church, that day began to be specially honored because of its connection with that event. Indeed, it is an indisputable fact that in a very remote antiquity,—one which lay even upon the border of the second century,—a disposition was manifested to treat the first day of the week as a festival day,

because of the honor which it was supposed God had conferred upon it by calling his Son from the grave during the hours which belong properly thereunto. This disposition increased until finally it supplanted the Sabbath of the Lord, or the seventh day of the week.

Now while it is easy to dispose of the logic which would make a sabbath of the first day of the week because Christ rose thereupon, it is not a little difficult to understand how it so fell out that all antiquity were united in admitting the fact from which the deduction was made, provided it were not such. All understand the reluctance with which a change of Sabbath would be made, inasmuch as it would involve guilt on the part of those making it without authority, and all see how very hard it would have been to persuade men to change the Sabbath from the seventh to the first day of the week, because of the fact that Christ rose on the latter, so long as men understood that such was not the case, but that he really did rise on the former, *i. e.*, the seventh day.

Do you answer that it would be just as easy to make men believe that the first day of the week was the resurrection day, when such was not the case, as it would be to make them believe that it was the Sabbath when such was not true? I reply, Not so by any means. The one was a matter of fact, the other a matter of deduction. If, indeed, Christ did rise upon the seventh day of the week, the early authorities must all have been unanimous respecting that fact. The apostles would have taught it, and their successors would have received it from them. For two centuries tradition would have established the fact authoritatively among all Christians. This circumstance, we say, would have rendered it very difficult, if not utterly impossible, for the early Fathers to have been deceived upon that subject, since many of them lived within the period of time under consideration.

On the other hand, take the other view of the subject, and the situation is materially changed. Admit that Christ rose on the first day of the week, and it at once becomes evident that a change of the Sabbath, in process of time, was a possibility. The fact that Christ had risen upon the first day of the week being admitted by all, it was natural that they should look upon it with favor, and feel a disposition to honor it above other days. Take, by way of illustration, our own fourth of July. As the day of our national birth, it is joyfully celebrated by Americans the world over. It has not been difficult to bring about this result; for it is in harmony with the feelings of all. So, too, with the Sunday. On it the early Christians were begotten to "a lively hope" through the resurrection of Christ. In process of time it was celebrated as a festival day. Still later its sanctity was increased in the eyes of men by the supposed logical deduction that God designed in resurrecting Christ on that day to teach men that they were to look upon it as one which he especially wished to distinguish. The papacy, seizing hold of this thought, elaborated and emphasized it before the people, and gradually, in the course of centuries, exalted what had once been a festival to the dignity of an actual and only Sabbath.

In this, we say, there is philosophy; *i. e.*, we can conceive how the Sabbath might have been changed in this manner, but it is very much more difficult to understand how the whole religious world could have been first deceived in regard to the day of Christ's resurrection, and then made to believe that the day thus palmed off upon them was the Sabbath. It is just as hard again to accept this statement, as it is to accept the explanation which we offer; since our hypothesis only involves the task of persuading the public mind that the fact of the resurrection proved the sanctity of the day on which it occurred; whereas, the other makes it necessary that they should first deceive all men in regard to the day on which the resurrection did actually occur, and then convince them that the resurrection on the day which they had substituted in the place of the true one proved that it was holy time. Thus, once more, the candid reader will readily perceive that the historic argument proves that

the theory respecting the day of the resurrection which harmonizes the teaching of history with itself, is the one which favors the first day of the week.

(To be continued.)

#### THE CLOSING ACT OF EARTH'S DRAMA.

BY ELD. R. F. COTTRELL.

THE culmination, the sequel, of the great lines of symbolic prophecy is at hand. The last trial and final deliverance of the people of God is just before us. "The days are at hand, and the effect of every vision." Eze. 12:23.

The long chain of consecutive events, as foretold in prophecy, was given for the faith and comfort of the people of God in their trials and persecutions during the course of time; but more especially for those who should live in "the time of the end," and be brought to the final crisis, and conflict with the powers of darkness. To these the sealed vision was to be unsealed.

We can now trace the fulfillment of Dan. 2 and 7 in the history of Babylon, Persia, Greece, and Rome. The division of Rome into ten kingdoms, and the rise and work of the papacy, as foretold under the symbol of the remarkable horn on the fourth beast of Dan. 7, and also the beast of Rev. 13:1, are now a matter of history. Each specification in the description has been fulfilled; so that nothing remains but for the beast to be "slain, and his body destroyed, and given to the burning flame."

But "another beast" was to arise at the end of the forty-two months—1260 years—of the first beast,—a very remarkable beast, lamb-like in appearance, but dragon-like in action. Rev. 13:11-17. In this text is the description of another government, which follows in the footsteps of its predecessor, exercising similar power, and taking measures which result in deadly persecution against those who, from conscience toward God, refuse submission to its wicked mandates which honor the beast and dishonor God. On the other hand, the message from God is, that if we do the very thing which the image of the beast requires, we shall drink of the unmingled wrath of God. Rev. 14:9-12. This message of "the third angel" is evidently the last proclamation to men in a state of probation; consequently, the persecution from the image of the beast is the last persecution,—that from which the followers of Christ will be delivered, being caught up to stand with the Lamb on Mt. Zion. Rev. 14:1-5. But those who do not heed the warning voice from God, will suffer his wrath in the seven last plagues. Rev. 15:1; 16:2.

Now it is clear that the great chain of prophecy is not complete until the government called "another beast" shall arise, create the image of the first beast,—a union of civil and ecclesiastical power,—and bring on the persecution indicated in the prophecy. It is also evident that the warning message must be given, which exposes the blasphemous work of the beast, and warns against following its dictates and yielding to the demands of the image. This warning must develop the people who "keep the commandments of God and the faith of Jesus" instead of yielding to the mandate of the anti-Christian powers of earth. They will choose to brave the wrath of the image of the beast, and thus escape the wrath of God. Those who reject the warning from God, and seek to save their lives by yielding to the image of the beast, must drink of the wrath of God in the seven last plagues.

This is the grand sequel, the outcome, of the great line of prophecy, beginning in the days of ancient Babylon, and extending to the close of the gospel and to the great day of wrath. These are the grand events of the prophecy; the former parts are the steps that lead to this final result. These constitute the climax and finale of the whole chain, the terminal events for which all the others were given. The proclamation of the message of the "third angel," and the consequences of heeding or rejecting it, are the terminus of this prophetic road; all the former stations are but way-marks leading to this.

To ignore the final conflict between the beast and his image, and the commandments of God and the faith of Jesus, is to ignore the most important part, to us, of the whole line in this prophecy. To expect the close of the gospel work and the coming of the Lord without this final test, is inconsistent. And yet there are those who look for the advent, as they say, at any moment, ignoring this closing work so clearly predicted as the sequel of that long line of prophetic events. The absurdity of their position consists in admitting the fulfillment of each event of the prophecy till the time when closing events are due, and then supposing that these will never come; whereas, the fulfillment of each event in the past gives assurance of the fulfillment of that which is still future.

Now, since no earthly government has arisen since the expiration of the 1260 years of the papacy, which answers the description given of the second beast (Rev. 13:11), except the United States; and since this government has filled the description from its rise to the present time; and since a great movement is now in rapid progress for the union of Church and State in the enforcement of the observance of Sunday, an institution of the papal apostasy, there is every reason to believe that this part of the prophecy will soon be fulfilled; that the last sharp conflict with the powers of darkness is at hand; and that the final deliverance of the people of God will soon usher them into the immortal state. The Red Sea will soon be crossed, and the song of deliverance will soon arise from its utmost bank.

The final message of warning, promised in Rev. 14:9-12, has been arising for more than thirty years. It is extending from our own land, the special land of the closing prophecies of the Scriptures, to the nations of the earth. Eternal interests depend upon how we act in reference to it. Let us heed the message from Heaven, and thus ripen for the joys of immortality at the coming of our Lord Jesus Christ.

#### HOW TO TELL THEM.

BY ELD. E. P. DANIELS.

THERE are some church-members of whom the whole story is told in these words: They are fault-finding, unreasonable, and unconsecrated. Here is the way to tell them: They sit nearest the door in business meetings, are wonderfully sleepy when you say anything about a reserve fund, tithes, or pledges of any kind, will suddenly open their eyes when you speak about free distributions, but will as suddenly close them when they learn that it is only for the benefit of poor sinners who have not learned the way to Heaven. They think they are essential to the life and strength of the church. What deception! On the contrary, the life and strength of the church is all-essential to them. Were it not for this holy and heavenly association of the sanctuary, they would not live an hour.

Jesus is doing the last work for the righteous; his faithful followers are doing the last work for the wicked. It is a work of Heaven and earth,—a joint work of mercy and love, a solemn work almost finished. Some are weary, some are worn, some are faint with labor; Heaven smiles. Some are at ease in Zion; Heaven frowns.

A few more days, months, or years at most, then the court week is ended in Heaven. Then the books are closed forever. The shekinah from the throne fills the temple—no more tribunal, no more priest, no more mercy. Hark! the bugle blast from the seraphim echoes from every place in Heaven. Thousand thousands of angels are gathering about their Chieftain. His garments are dipped in blood. The bells of Heaven are tolling. Thus it soon will be in Heaven; and on earth death, mourning, and famine. From nearly every house will go up shrieks of despair, weeping, and wailing, and bitter lamentation. Awake, and throw all you have and all you are into the work. Let go of self; it is not worth the keeping. Let go of the

world; it is not worth the holding. Take hold of the living Rock. Make your anchorage firm and sure in Him, or the coming storm will carry you, as the chaff of the harvest, forever from the presence of God.

#### CHURCH BUSINESS MEETINGS.

BY CALVIN GREEN.

"AND the twelve called the multitude of the disciples unto them, and said, . . . Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And the saying pleased the whole multitude." Acts 6:2-5.

Here we have notice of the first business meeting of the church. The necessity of the case required action, not of a few, but of all; "the whole multitude" were present to act, and bear the responsibility of selecting men fitted for the situation.

"The saying" of the twelve pleased the whole multitude,—not a part, nor a meager few, but the whole. They all were equally interested in sustaining the peace and prosperity of the church.

If these things were "written for our admonition, upon whom the ends of the world are come," how is the church at large,—the multitude,—heeding the instruction given? For an answer, look at the few faithful ones, who, as a general thing, come together to transact business of vital moment to the whole body.

"Oh, it is but a business meeting; I guess my absence will be excused," or, "I think there will be enough to do the business without me," or, perhaps, "I have confidence in the brethren that it will be done right," are the excuses given by the multitude now-a-days. Should it not rather be a pleasure to be present and assist these few faithful brethren in bearing burdens and solving perplexing questions, as it was at the first gathering of the church?

A business meeting is considered by many as a small affair, capable of being carried on by a few. Brethren and sisters, our Saviour lays much stress on the necessity of faithfulness in small things. He assures us that the neglect or performance of these, is a warrant of our failure or success in this life, and the life to come. Do you not remember the fate of those who excused themselves in not accepting the invitation given them to come to the King's supper? There are duties to be discharged by all before they can partake of the joys attendant upon that event. Among them is that (in most cases, but should not be) uninteresting business church meeting.

Let us take heed, lest in our desire to partake of the blessings proffered us, we fail in obtaining them through our lack of faithfulness in seemingly small matters.

*Battle Creek, Mich.*

#### LETTER TO A YOUNG LADY

BY H. I. FARNUM.

[This letter deals with experiences so common to young disciples, that we are sure there is many another one besides the individual addressed, to whom these words of exhortation, counsel, and admonition will be applicable. We are therefore happy to make it thus public, that it may come to the notice of those who may be benefited thereby.—Ed.]

MY DEAR —: In your last letter you speak of objections to the Sabbath. I was aware that you would have all these things to meet, and much more; for the spirit of the world is an enemy to God, and leads far off from the city of gold. But I refer you to something that will not yield to the sophistry of man.

The great God, the maker and ruler of the universe, gave a law for the government of our race. He once spoke it audibly, and wrote it with his own finger in stone. That same law was known in Eden, else man could not have sinned; for John defines sin to be "the transgression of the law." 1 John 3:4. That law could not be changed; for He who gave it says, "I will not alter the thing that is gone out of my lips." Ps. 89:34; 111:7, 8. Our Saviour did not change it, for he thus declares: "Think not that I am come to destroy the law, or the prophets." Matt. 5:17, 18. Christ is our pattern. He kept his Father's commandments. John

15:10. In teaching the way to eternal life, our Saviour commands us to keep them (Matt. 19:16, 17), and points us to the veritable law of ten commandments written in stone, by quoting from it. Mark 10:17; Luke 18:18. We are often told that if we love God, that is all that is required of us. Truly this is so; but when we look for an inspired definition of that term, it reads thus: "This is the love of God, that we keep his commandments." 1 John 5:3. We know that the precept which commands the observance of the seventh-day Sabbath is in the bosom of that law which Paul refers to as "holy, just, and good," and which the Scriptures above quoted, declare immutable and changeless.

No person, however wise or learned, can gain-say or refute these statements from the word of the Lord; and it is not possible to find anything in the Bible to refute them, or a single testimony in favor of Sunday-keeping. We know that observing the Sabbath alone, without a Christian character, will not save any one; still, if we trample upon God's commandments knowingly, we cannot expect pardon, for that would be presuming upon the mercy of God, or presumptuous sin. There is no safety except in obeying our Heavenly Father. Our friends and neighbors may scoff at us, but they cannot deliver us from death, neither can they go with us through the dark valley. The King of kings is our judge, and to him we must render our account. Christ says, "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." One approving smile from Him who rules high above the ephemeral creatures of our puny, dying race, is worth more, infinitely more, than the approbation, or friendship, or love, of millions of earth's highest people.

Allow me to speak a word in reply to your remark about certain ones' considering it too much trouble to keep the Sabbath. Please consider the definition of the word "Christian." Is it not one who follows Christ, or is like him? Did he take any trouble to save us from eternal death? Did he not, rather, leave all the glory of Heaven, veil his divine nature in humanity, lead a life of toil, poverty, pain, and humiliation; and, suffering a cruel and agonizing death, pay the penalty of God's unchangeable laws which man had broken, that he might place within his reach perfect freedom from the evils of this world, and make him joint heir with his Deliverer, of untold riches and immortal pleasures?

But, on our part, there are conditions to fulfill. We must believe on him, submit ourselves to him, obey him. To gain an understanding of our whole duty, it is necessary to "search the Scriptures," also to obtain what help we can from all good reading and from the influence and instruction of earnest, praying, living Christians. We have abundant warning in the word of God, and evidence enough outside of it, whereby we may know that a large class who bear the name of Christians, will, at the final Judgment, be "weighed in the balance and be found wanting." The tests of our loyalty to high Heaven are faith and obedience.

I trust you will weigh well these important questions, in which your eternal destiny is involved, and suffer not the flimsy objections and cavils of flippant, world-loving professors to be considered of any weight compared with the word of God, which should be the man of our counsel. If the whole world, and all its philosophy, science, reasoning, and learning, were placed in the scales of divine justice, in opposition to just *one* "thus saith the Lord," they would prove empty as sounding brass, and untrustworthy as a bursting bubble. Do not build upon them; for there is a storm coming that will sweep away the refuge of lies, and overflow the hiding-places. Isa. 28:17. It is only safe to build upon the Rock of eternal truth. It is only safe to use this short life of probation in forming a character for eternity.

Do not be deceived by the deceitfulness of sin, but choose the better part, which nothing can take from you. I entreat you to remember that your first and highest duty is to fear, believe,

and obey our Father in Heaven,—to seek your eternal interests. If you take no pains, or make no sacrifices *now*, to separate yourself from worldly, godless influences, you cannot expect to find the right way, and receive reward with those few who pursue the straight, narrow, and rugged path that leads to life. If you now show your preference for this world by cleaving to the society of those who are "lovers of pleasures more than lovers of God," you will of course be rewarded with them. But how can you do this, when the investigative Judgment is even now in session, when the perils of the last days are increasing, and already some drops of the retributive wrath of an insulted God are permitted to fall upon the doomed earth.

Alarmingly brief is our time for preparation; and the passing days are fraught with solemnity. What is the world's gay whirl of transient, soulless pleasure to one who is a pilgrim and stranger here, "looking for a city that hath foundations, whose builder and maker is God"? I remember that its votaries cast my Saviour out of their homes and out of their cities, and even out of the world. What are the honors, and titles, and crowns of earth to those who sigh and cry for the abominations that are done in the land, and pray, "Come, Lord Jesus, come quickly"? To him it gave abusive epithets, and for his stainless brow, a cruel crown of piercing thorns.

The pleasures which sin and thoughtless worldlings offer you are deceitful. No true or permanent happiness can come from disobedience. All the treasures of earth, all the honors it has to give, all the wealth of human affection, can yield no happiness which has not a dark background of guilt, and fear, and misery, if God be not the first in all our plans and loves and hopes. At the very best, the lapse of a few years will allow the grave to swallow all. Dust and ashes, forgetfulness and oblivion, cover the forms, the names, the crowns, the physical beauty, and the honors of millions upon millions of our fellow beings; and this is the very best reward and portion that earth can offer to you and me. These things we *know*; there is no guess-work or phantasy connected with the subject. It is abundantly attested every day by the mortality around us. I am not content to accept a lot so full of uncertainty, so full of weariness and pain, so full of sorrow and death, so full of graves and darkness, decay and nothingness, and whose final end is to drink unmingled the wrath of an offended and insulted God.

I see the bright sun, and the pure stars, and the placid moon above me. I read of a realm that is purer and brighter and higher than they. I read of a Being by whom they were formed, and I know that he interposed his blood in our behalf, and gave this assurance, "I go to prepare a place for you." With his infinite power and unbounded resources, he has been fitting it up for more than eighteen hundred years, and is now our sympathizing advocate in Heaven's high court. The Scriptures assure us that we may secure that exalted realm for an everlasting home, and have that all-powerful Being, who "so loved us," and is still our advocate and the "lover of our souls," for our Protector and dearest Friend eternally. Should we be called to walk through the "valley and shadow of death," he will go with us; he will lead us in green pastures and beside still waters, in this life and evermore. Nothing short of these heights will satisfy me,—all else is hollow, empty, and dying, and only mockery.

The fair earth has indeed many traces of former beauty and glory, proclaiming the goodness, power, and wisdom of its Creator; but, alas! it is blighted by sin, and droops beneath the withering and increasing curse. Death rules, and nothing escapes the touch of decay; but the gift of God in the death of his Son opens to us the shining portal of immortality, through which we may enter. There—

"God giveth wisdom, and spreadeth  
His universe out at a look,  
And the archives of God the child readeth,  
As in earth-time he read in a book."

Let the rugged, cross-bearing path of obedience, leading to the love, favor, and approval of



God, be far more important and precious to us than the world, or anything in it, and through the mercy of Christ, that "eternal weight of glory," surpassing anything that the most extravagant fancy could paint, will be assured to us eternally.

SYNOPSIS OF THE ATONEMENT. NO. 2.

BY ELD. H. A. ST. JOHN.

*Christ's Death Vicarious.*

1. THAT which is done for another is vicarious.
2. Christ died for us; his death was vicarious.
3. There can be no atonement where there is no vicariousness.
4. The life of the flesh is the blood. Gen. 9:4.
5. In the type, the death of the sin-offering was vicarious.
6. Both justice and mercy pervade the atonement.
7. Did Christ, the Son of God, die?
8. Trinitarians and Unitarians have but a human sacrifice.
9. "I am he that liveth and was dead." Rev. 1:18.
10. Man cannot atone for himself, being under condemnation.
11. One person cannot atone for another; all are involved in sin.
12. Were a part of the race free from sin, they could not atone for the other part. To illustrate: He who owed all that he possessed could not justly use his possession to pay the debt of another. Men, whether saints or sinners, owe all their service to God.
13. Angels are inadequate for the same reason.
14. Jesus is the only adequate sacrifice. Prov 8:30; John 17:5; Heb. 1:1-14; Col. 1:15-17

*Sacrifice and Atonement.*

1. There is a clear distinction between the death of Christ, and the atonement.
2. In the type three things are requisite:—
  - a. He shall lay his hands on the head of the offering.
  - b. He shall kill it.
  - c. The priest shall make atonement.
3. Killing the offering and making the atonement were distinct and separate acts.
4. The day of atonement was the tenth day of the seventh month.
5. The earthly sanctuary, with the services of the high priest, was typical of the heavenly sanctuary, and the work of the Lord Jesus Christ therein. Heb. 8:1-5; 9:9-11.
6. Jesus entered with his blood. Heb. 9:12.
7. Christ's death was not the atonement, but only preparatory to it.
8. At conversion sin is pardoned, only. This is justification by faith. Rom. 5:1.
9. Atonement is the blotting out of sin. This is justification in fact. Acts 3:19.
10. No sins are blotted out except of those who have repented, and been converted. Acts 3:19-21.
11. Reconciliation and atonement are not the same.
12. Reconciliation precedes the atonement.
13. The death of Christ, the offering of his blood, opens the way for reconciliation.
14. Reconciliation secures an interest in the atonement.
15. The death of Christ does not take anything from our actual guilt.
16. We are as deserving of punishment as if he had never died.
17. Reconciliation is mutual. Eze. 16:62, 63.
18. God's justice, not his love, must be appeased, or pacified.

*Times and Manner of Atonement.*

1. There was an appointed time for making the atonement. Dan. 8:14.
2. The time appointed was at the termination of the 2300 prophetic days, which was in the autumn of A. D. 1844.
3. This refers to the heavenly, or antitypical sanctuary, as the type was destroyed in A. D. 70.

4. The cleansing was from sin, nothing else.
5. It was impossible for the blood of animals to take away sin.
6. Therefore the earthly sanctuary was never cleansed at all, only in figure.
7. It could not have been cleansed had it remained, and the priests officiated therein, until the end of the 2300 prophetic days.
8. Christ takes the sins of his people.
9. He takes them where he is, in the heavenly sanctuary.
10. The heavenly sanctuary is to be cleansed. Heb. 9:23.
11. The judgment of the saints is fully accomplished while Jesus is in the heavenly sanctuary; for,—
  - a. Their judgment must be closed while Jesus is their advocate, that he may procure their acquittal.
  - b. They are raised immortal, which is the evidence of their acquittal.
12. Justification by faith, or pardon received while on probation, is conditional pardon. Eze. 18:24; Matt. 18:23-35.
13. He that endures to the end,—is faithful till death,—shall be saved. Rev. 2:10.
14. The sin still existed after the sanctuary was cleansed, and was put upon the scape-goat. Lev. 16:20-22.

*The Scape-Goat.*

1. The scape-goat is a type of the devil.
2. Satan is bound at the close of Christ's atoning work, and is cast into the bottomless pit, which will be the earth, dark, and without form and void, where he will remain till the resurrection of the wicked at the end of the one thousand years' reign of the saints in Heaven; and then, with all the ungodly, he will be devoured by the fire that comes down from God. That is the day that will burn as an oven. That is the fire prepared for the devil and his angels. Sin perishes when the devil is destroyed. Fire purifies the earth, paradise is restored, the curse is removed, and Jesus, the second Adam, takes the kingdom, and with all his saints will reign forever. There will be no more sin. Rev. 20:1-9; Jer. 4:23-27; Mal. 4:1; Matt. 25:41; Heb. 2:14; 2 Peter 3:7-13; Rev. 21:2; 22:3; 1 Cor. 15:45; Dan. 7:13, 14, 18, 27; Rev. 5:13.

*The Home.*

"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. 128:2

FAMILY LOVE.

BY H. F. OLMSTEAD.

NE'er will I sigh for wealth,  
Such wealth as coffers can hold;  
Contentment, union, and health,  
Are not to be bought for gold.  
The costly treasures I prize  
Are the treasures of family love,—  
A happy home here, and the hope so dear,  
Of a happier home above!

Equally shines the beam  
On palace or cottage wall,  
The golden rays they stream  
To brighten and gladden all;  
But oh, the sunshine I prize  
Is the sunshine of family love,—  
A happy home here, and the hope so dear  
Of a happier home above!

The poor no flatterers fear,  
They dread no plunderer's art;  
When the voice of kindness they hear,  
They feel it comes from the heart.  
Oh! ask the blessing from Heaven,  
The blessing of family love,—  
A happy home here, and the hope so dear  
Of a happier home above!

BLAME LESS, PRAISE MORE.

SOME parents and teachers seem to think praise a dangerous thing for children. While reticent in commending, they are voluble in blaming. Like Iago, they are "nothing if not critical," and being narrow and cold, mistake fault-finding for criticism.

One of the greatest English divines, Isaac Barrow, received in his boyhood only blame from

his father, who thought him stupid. He used to express his contempt for him by saying that if it pleased God to take from him any of his children, he hoped it might be Isaac. Yet when the University of Cambridge sought for a successor to the great Newton, stupid Isaac Barrow was the man they selected.

Mr. William Mathews tells an anecdote which illustrates the stupidity of some parents and teachers. A boy was brought one day to Gen. Salem Towne, labeled as an incorrigible dunce. No master had been able to make him learn, and if Mr. Towne could n't, he should be apprenticed to a trade. Mr. Towne proceeded to examine him. The boy soon made a mistake and instantly dodged, as if frightened.

"Why do you do that?" asked the master. "Because I was afraid you were going to strike me."

"Why should you think so?"

"Because I have always been struck whenever I made a mistake."

"You need never fear being struck by me," said Mr. Towne. "That is not my way of treating boys who do as well as they can."

Under the wise teacher's judicious encouragement, the boy showed so much intelligence that he was sent to college. In after years he became a lawyer, an editor, a judge, a governor, United States Senator, and Secretary of War and State. That boy was William L. Marcy, of New York. —*Youth's Companion.*

OUTDONE BY A BOY.

A LAD in Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day the gentlemen were chafing him a little about being so small, and said to him,—

"You never will amount to much, you are too small." The little fellow looked at them a moment, and said,—

"Well, as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them could do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*Little Christian.*

THE MOUTH THAT SPEAKETH LIES SHALL BE STOPPED.

AMONG certain tribes of the Hindoos, if any person was proved a liar, he received the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him; he is led out to a post in a public place, is fastened to that, and one of the officers of the government, appointed for that purpose, sews up his mouth with a needle and thread. Then he is allowed to go. And every one sees his closed lips, and the blood flowing from them, and can say to himself, "There goes a liar."

What a disgrace that sewed mouth would be to a man! And when people look at him, how he would want to turn aside his head and cover his face, so that they should not see the mark of shame that was upon him. Suppose all the people in this city who are in the habit of lying, were to be punished this way to-night, and were obliged to go out to-morrow, I wonder how many sewed mouths we should find in walking through the city.—*Sunday-School World.*

—The *New York Tribune* quotes Eugene Hale's old schoolmaster down in Maine as saying that some of the farmers' boys who wore better clothes than Eugene, used to laugh at him. Some of those same boys are now eking out an existence on fifty acres of clay and swamp land, while Eugene Hale is a United States Senator, drawing \$5,000 a year salary, and the husband of a lady whose estate is valued at a million and a half of money.

## The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 20, 1883.

URIAH SMITH, Editor.

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

### THE SANCTUARY.

THE subject of the sanctuary is one which should specially engage the attention of S. D. Adventists. It is a subject peculiar to this people. There is no other denomination whose views on this question correspond with, or even approximate, the views set forth in the works issued from this Office. Every one of our people should therefore make it a point of first importance to become thoroughly conversant with this subject.

But not merely for the reason already named should we study this question. We should do it on account of its intrinsic importance. It is a safeguard against error. It is a citadel of truth. We still frequently meet with articles on this subject in our exchanges from first-day Adventists advocating the old views, and hence bolstering up the old errors. Not enough can be said in favor of that view to make even the frame-work of a respectable argument; yet they tenaciously cling to it. At first thought, this seems very strange; yet it is perhaps not to be wondered at so much after all; for it does not take a very long look at the subject for any one to see that if the view we hold in place of the one named above, be adopted, it makes absolutely necessary the adoption of certain other views which they seem determined neither to accept nor to obey.

Looking at the subject in a general sense, that which is perhaps most calculated to excite our wonder is the fact that a question so intimately connected with, and so essentially modifying, some of the most important subjects of the Bible, should have lain so long unnoticed. And this furnishes all the greater reason why, now that light is shining upon it, and its commanding position in the great temple of truth is discovered, the most earnest efforts should be made to bring it to the attention of the people.

This subject is intimately connected with the prophecies, and this may be one reason why it has not sooner engaged the special attention of Bible students; for it has been reserved to this present generation, living in "the time of the end," to behold the seal broken from the prophetic page and to see a wonderful increase of knowledge respecting its soul-inspiring utterances. But an understanding of the subject of the sanctuary is essential to the understanding of some of the most important of these prophetic records.

There is, it is said, in Rome, a room the walls of which are covered with tracings which to the beholder, as he enters, appear but a mass of inextricable confusion. But as he reaches one certain point in the room, immediately all lines fall into place, all forms assume their due proportion, the laws of perspective assert their sway, and immediately out of the chaos rise order and beauty in harmonious and beautiful proportion.

The sanctuary occupies this true point of perspective in the prophetic apartment of the Sacred Scriptures. From it the unity and harmony of the prophetic lines can be seen as from no other standpoint.

It is interwoven also with subjects of the greatest practical importance. It has a wider bearing and involves a greater number of important topics than any other subject to which our attention is called by the unfoldings of prophecy. It especially reins up to the work of a preparation of character for the test of the Judgment, and the coming of the Son of man. Study the subject of the sanctuary.

### WHAT WHISKY DOES.

IN reference to the recently wrecked city bank of Jersey City, the following significant facts have come to light. Brandy and worldly pleasures, it seems, lay at the bottom of the trouble, the influence of which was not entirely offset by a form of godliness. The following facts we clip from a New York paper:—

"When the Examiner came to open the President's drawer in the savings-bank, its contents were found to consist of a bottle of brandy and several receipts for pew rent and for yacht club dues. It is greatly to be feared that the payment of pew rent was put in place of the yielding of the heart to God. Had there been less attention to the brandy bottle, there might have been more attention to the business of the bank. The use of intoxicating liquor very generally accompanies moral delinquencies of all sorts. A seat in the house of God, with pew rent promptly paid, is of no service to a man who pockets the money of other people. A profession of religious character only adds to the damning guilt of one whose life is a constant violation of the laws of God, and whose villainy brings damage and distress to his fellow-men."

### MATTHEW 24.

(Continued.)

#### 7. SIGNS OF THE LORD'S COMING.

WE now come to the more direct answer to the question: "What shall be the sign of thy coming?" This answer is given in verse 29. This contains the most specific answer, though another class of signs has already been noticed, which are fulfilled in modern Spiritualism. The close connection of the signs in the sun, moon, and stars, to the coming of Christ and events related to it, shows that here we have the answer to the question of the disciples. As we hold the advent of Christ to be a literal coming, so we hold that these signs are literal, according to the first and obvious meaning of the terms used.

1. There is no consistency in the view that they are figures, or symbols. A teacher in a theological college in one of the Western States told us, when asked of what they were symbols, that the sun meant the civil power of the Jews; the moon, the ecclesiastical power; and the stars, the great men of that nation. This would make the Saviour say, in the year A. D. 29, under the reign of Tiberius and Pilate, that some time in the future, or when Jerusalem was destroyed in A. D. 70, the civil power of the Jews should be obscured or lost! The absurdity of this declaration it is difficult to equal, for every one must know that they had not even a vestige of civil power at that time to lose. They had not power to punish one whom their highest tribunal had judged worthy of death, and they acknowledged Cæsar as their only king.

2. It has been urged by those holding the "Universalist view," that great signs were shown just before the capture and destruction of Jerusalem, and that these fulfilled this prophecy. Dr. Clarke mentions some in his notes on verses 6, 7. But so far from these being signs of his coming, or of the end, the Saviour distinctly says of them—"the end is not yet"—"these are the beginning of sorrows." The signs of verse 29 are closely related to his coming, and therefore here is found the answer to the question under consideration.

3. We are told by authors that certain signs and omens did take place *before* the destruction of Jerusalem. See Clarke's Commentary. And then they also claim that "the tribulation" of this chapter was the siege and destruction of Jerusalem. But that *cannot* be true; for the text says: "Immediately *after* the tribulation" the signs shall appear. It is supposed that the signs denoted the coming destruction or tribulation. But that is not the case. The signs are *after* the tribulation, and denote the approach of another event. The the-

ory which we are calling in question would make it appear that the signs of Christ's coming are given after his coming! But neither his coming nor that tribulation relate to the destruction of Jerusalem. The Scriptures are not so inconsistent as that view would make it appear.

4. If it be indeed true that the signs of verse 29 are literal, that must decide the controversy; and that they are literal there is one point of proof which seems quite conclusive. In Luke 21:25 the same things are spoken of in the following manner: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." The signs in the sun, moon, and stars, are distinct from the things upon the earth,—they are not fulfilled among the nations of the earth. Here is a fact the conclusion of which is unavoidable. Compare Acts 2:19, 20.

We will now notice the harmony of the literal view. (1.) Paul said there should come a great apostasy before the coming of the Lord. Christ said the same in Matt. 24. (2.) Paul said that at the coming of Christ the saints will be gathered together unto him. The Saviour said the same in Matt. 24. (3.) Paul said that when the Lord comes, the holy angels will come with him. 2 Thess. 1. The Saviour said the same thing in Matt. 24, and in 16:27, and in 25:31.

Again, in speaking of the apostasy and its fruits, Paul said that a great anti-Christian power should arise, which should continue till the time of the Lord's coming. Daniel speaks of the same power, gives it the same characteristics of self-exaltation and blasphemy, says it shall wear out the saints of the Most High, and practice and prosper till the time comes that the saints possess the kingdom. The Saviour speaks of the same persecution,—the great tribulation upon "the elect,"—and says that the saints will possess the kingdom when he comes. Compare further Matt. 25:31-34, and 1 Cor. 4:9-53. The saints were not called to "inherit the kingdom" at the destruction of Jerusalem; "all nations" were not gathered at that time to have judgment passed upon them.

The signs in the heavens came *after* the tribulation. The greatest tribulation the saints of Christ ever suffered, was under the Roman power. It was severe under pagan Rome, but far more terrible and destructive, as it was of longer continuance, under papal Rome. Under the influence of the German Reformation in the sixteenth century, this tribulation began to wane. It ceased early in the eighteenth century. In the latter part of the eighteenth, and early part of the nineteenth century, the signs in the heavens were fulfilled. They are not signs of the tribulation, nor is the tribulation connected with the coming of Christ. They are signs of his coming, and they stand between the tribulation and his coming. His coming is now near, for these signs are fulfilled. J. H. W.

(To be continued.)

### THE THIRD ANGEL'S MESSAGE.

SECOND PAPER.

WHEN we commenced to keep the Sabbath, we commenced at once to work on Sunday. As our work was setting type, it disturbed nobody, yet the feelings of some were wrought up to a high pitch when they heard of it. One sister in the Presbyterian church, whom we had always respected as a true Christian, severely took us to task for the supposed sin. She declared she did not enjoy her meeting that day because she heard we were working. After she had administered a very severe reproof, we changed the subject of conversation, and asked her if she knew who were with those wagons loaded with dry-goods boxes which passed by the place of meeting just as they were entering. She replied that she did not



notice them. "But," we returned answer, "if they had been driven by those who kept the seventh day, you would have noticed them. You did not hear the guns of the sportsmen just across the stream; but you would have heard them—they would have greatly disturbed your worship—if they had been handled by Sabbath-keepers. It may possibly be that your reverence for Sunday is not so strong as your opposition to the Sabbath."

She was struck by the remark, and we followed it up with an appeal to her and her husband, which awakened an interest in their minds to examine the subject; and the result was that they very soon began to keep the Sabbath also. We have noticed the same trait in scores and hundreds of cases. People *think* they have a high regard for the Sunday, but they will see it trodden down continually by those who keep no day, and even by those who profess to keep Sunday, and not appear to notice it. But their indignation is aroused in a moment when they see work done on Sunday by those who religiously and conscientiously keep the seventh day. The reverse of this should be the case; and it is, whenever people are led by principle instead of prejudice and tradition.

As soon as we became fully convinced on the truths of the third angel's message, we had a most intense desire that it should be preached in Wisconsin. Eld. Waterman Phelps had done something in Southern Wisconsin and Northern Illinois, and afterward labored to good effect in several other places; but at the time of which we are now speaking, there was no one to open the work in that State. We had some acquaintance with Elds. Stephenson and Hall, who were known as Adventists, and were men of acknowledged ability. The former lived in Marquette county, the latter in Fond du Lac county. At the earliest opportunity, we took a trip in search of them, to acquaint them with the new truth and try to enlist them in its service. We found them prejudiced against the Sabbath, especially Eld. Hall, who was naturally skeptical and critical, and he was informed concerning a visit in Fond du Lac county by the two men of whom we spoke in No. 4, in which they had not left a good impression. We had to be very cautious in our intercourse with them, and the result of our visit was that their prejudice was removed; they were friendly, and Eld. Stephenson became much impressed with the argument for the Sabbath before we left him.

By such efforts as this, we were thrown into the company of Advent believers in the State, and of course took occasion to speak in their meetings. In this manner we were led into holding meetings to present the message, and thus, by circumstances rather than by choice or intention, became a preacher of the present truth. But we were subjected to trials and crosses such as we had never expected to meet. Naturally retiring, having no education for such a calling, alone in the work, not being acquainted with the preachers of the faith, we felt that the burden was about as heavy as we could bear. We would fain have committed the work to other hands, but those whom we sought to enlist in the work did not seem so ready to engage in it as we had hoped; and, feeling that something *must be done*, we not only continued in it, but consecrated our life to it. Here we must notice a point which was of special interest to us, and has proved so to every one who has fully embraced the truth.

Some time before we heard of the message we attended a union Sunday-school. The Bible class was composed of men of different denominations, several of whom had studied for the ministry. The subject of the power of faith came up in the lesson, and this led to a consideration of the gifts of the Spirit. Knowing no reason why faith should now be different from what it was in the days of the apostles, or why it should be attended

with different results, we advocated the perpetuity of the gifts, as far as the will and grace of God are concerned, and that the power was lost by reason of apostasy. We, as well as others, were surprised at the ease with which the point was sustained by the Scriptures. It led us to much serious reflection on the extent of the gospel promises, and the state of religion in the churches of this age. By the message we learned that we are in the last days; that a special preparation is needed to meet the Lord at his coming; and that a special warning is provided to accomplish the work. We were not at all surprised to learn that the Seventh-day Adventists believed in the perpetuity of the gifts, and claimed to have their manifestations among them. Considering the time in which we live, and the nature of the work committed to them, we should rather have been surprised if they had expected to prepare to meet the Lord without them. The little book entitled, "Experience and Views of Mrs. Ellen G. White," carried conviction to our heart, as it has to the hearts of many others, that God had visited this people, as he did Israel of old, to lead them by the hand into the land of promise. The thought that God is speaking to his people in this age by the Testimonies of his Spirit; that he is correcting our errors, warning us of dangers, pointing out our duties in the special work committed to us, and comforting us in the trials peculiar to the work, filled us with an assurance of hope beyond the power of words to describe. How we prized that little book thirty years ago, they can hardly realize who embrace the truth at this time. Now there are so many works on the present truth, so many Testimonies have been published, that they who come to the faith at this time cannot know how we valued what little was given to us then. Then we had no Conference or church organizations; no method of securing means to support the preachers; and the devoted friends who stood ready to help were few in number. We were thrown upon the promises of God, and had nowhere else to look for help. While we are glad the preachers do not now have to pass through such trials as were common to us then, we regret that the zeal and spirit of trust have measurably passed away with our more comfortable circumstances.

When the way seemed dark and difficult, and the cross almost too heavy to be borne, often have we retired to the woods to seek help of God, and as we read the precious pages of "Experience and Views," new light and courage always came, and we felt that God was very near to us and to all who laid hold of his covenant in the third angel's message. Our experience with that book was so happy—the witness of the Spirit of God was so assuring—that from that day to this we have not had one doubt that these Testimonies were from Heaven; that God had set his hand to deliver his "remnant" people. Rev. 12:17. And this assurance has been of great benefit to us in the years that have passed since then; it has held us firmly to the work when we could not see our way one step ahead.

But a work like this, so necessary to our salvation "when the Lord Jesus shall be revealed," is too precious and too important to escape being assailed and opposed by every art that Satan can devise. Peter says that scoffers in the last days will say in derision, "Where is the promise of his coming?" If scoffers mock at the preaching of his coming, they will, of course, mock at the means ordained of God to prepare us for his coming. That this doctrine of the gifts of the Spirit of God meets with most determined and bitter prejudice, is just what we might expect. This we found to be especially true when this work was small and the number of believers were few. We were reproached on every side; we were called

Mormons and Spiritualists. But it ought to be a sufficient refutation of these unjust charges, that the Mormons never claim that we are Mormons, and the Spiritualists do not claim us as Spiritualists. Only by our enemies, who do not well understand Mormonism or Spiritualism, are we classed with them. The Spiritualists have always been willing to place us in the front of their strongest opposers, and always placed themselves in opposition to us. This our traducers know. And all who know anything of the writings of Mrs. White and of the Mormons, know that there is a world-wide difference, both in substance and in spirit, between hers and theirs. This we shall undertake to show in due time.

Considerable curiosity has been manifested to know who were the two men who came to our Wisconsin home, of whom we learned something of the third angel's message. It is only necessary to say that comparatively few of the present readers of the REVIEW ever heard of them, as one of them died and the other apostatized from the faith within a few years of the time when we first saw them.

J. H. W.

Deming, New Mexico.

#### THE INSTABILITY OF NATIONS.

The following extract from the New York *Commercial*, one of the leading and most conservative papers of our country, is instructive, as it shows how little confidence political observers have in the stability of affairs in Europe:—

#### OLD AND DYING KINGS.

This young year is pregnant with events of deep and dire significance. The leaders of power in England and Germany are old men tottering on the verge of the beyond. Queen Victoria is not young; the Emperor of Russia sleeps on dynamite; France is feverish, and awaits a crisis; Spain and Italy play at monarchy; Turkey is still the "sick man," and the entire continent of Europe is in a condition which is favorable at any moment to an entire radical change in the condition of affairs. A single night might alter the destiny of kings.

These are not the words of an alarmist or of an Adventist, but of a leading organ of the commercial world. We are apt to imagine that because the nations are comparatively quiet at the present time, therefore they will remain so. But this conclusion is by no means certain to be right. The state of things is that of waiting expectancy. People do not know what to expect. There is a feeling of unrest and anxiety prevailing everywhere. Some unexpected circumstance, though comparatively insignificant, creates great alarm. Recently the publication of a manifesto by one of the Bonaparte family set the whole French government in a ferment, and came near causing every member of the Bourbon, Orleanist, and Bonapartist families to be sent into exile. In our country such a thing would do nothing more than create a laugh. But it shows how little security is felt in the present calm.

Europe is a slumbering volcano,—a magazine of combustibles, waiting for a match. Things cannot remain in this condition very long. A little change in the condition of the "sick man," and hundreds of thousands of troops would be moving toward the borders of his land. Everything in the political world seems to be ready for the great conflict which statesmen have been for a long time expecting and fearing. Are we ready for the part we are to act? If not, we have no time to lose.

GEO. I. BUTLER.

#### A SIGN OF THE END.

From the English supplement to the *Signs of the Times*, published by J. N. Loughborough at Southampton, England, dated Jan. 19, 1883, we take the following article written by Bro. A. A. John:—

While it is sad to see iniquity abounding, evil men and seducers waxing worse and worse, deceiving and being deceived, and men so deluded as to believe a lie; yet to the person who takes the unerring word of God as a lamp unto his feet, "there ariseth light in the darkness," which shows him that his pilgrimage is nearly ended.

The Scriptures, in speaking of the signs which indicate the close of this dispensation, call particular attention to the blighting work of evil spirits. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." See 1 Tim. 4:1; also 2 Thess. 2:9-12; Rev. 16:14-16. Judging from its fruits, modern Spiritualism is the power, or influence, that is described in these verses.

The following extract from the *Grimby Express*, Dec. 27, 1882, is significant, as it shows the rapid spread of this satanic delusion as well as its diabolical influence. It reads thus:—

**SPIRITUALISM IN BOHEMIA.**—A telegram from Trantebau, in Bohemia, announces that fifty adepts at spiritualism have been summoned to appear before the investigating magistrate of that locality. It appears that an epidemic of spiritualism has broken out in that part of the country, in consequence of the wholesale distribution of a spiritualistic periodical published in Paris. The local press urges the authorities to prohibit its delivery by post, and invites the Minister of the Interior to institute an inquiry as to the number of cases of mental derangement in the above district resulting from the practice of spiritualism.

When we remember that modern Spiritualism had its rise in America only thirty-five years ago, and that since that time, millions, in the different nations of the earth, have been brought under its deceptive power, there is no difficulty in seeing, that with great rapidity it is doing its direful work among "the kings of the earth, and of the whole world," which is to result in the gathering of "them to the battle of the great day of God Almighty." Rev. 16:14.

This is no time for doubting. We are nearing the everlasting kingdom of God, and should rejoice in our Saviour's love. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." Rev. 16:15.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

### REMARKS ON PHIL. 1:23.

WE have no faith whatever in the exposition of Phil. 1:23, which makes the "departing" from the Greek, *anabuo*, mean in that passage, the returning of Christ. The word *anabuo* is defined by Greenfield, thus: "Pr. to dissolve; met. to separate, break up, e. g., as a convivial party, to depart, come away from a feast, Luke 12:36; to depart from this life, to die. Phil. 1:23." Robinson defines it, "To unloose, to undo, as the fastening of a ship for departure, to release, as a prisoner. In N. T. intrans. to make one's self loose, to break up, to depart. a) Pr. *ek ton gamon*, Luke 12:36; here the idea of returning home is implied. b) Trop. to depart from life, to die." Liddell and Scott give definitions essentially the same.

From this it is apparent that the primary meaning of this word is to unloose, to break up existing association. As applied to our Lord, represented as he is in Luke 12:36 as away to the wedding, it is very properly rendered return, inasmuch as the immediate connection shows that when he breaks up, or closes, that transaction, he comes the second time to this earth. But Paul, in Phil. 1:23, applies it to himself here on the earth, and not to the Lord in Heaven about to come again to this earth. And if it here means to return, what does Paul return from? Nothing.

If it is said that Paul does not apply the word here to himself, but to the Lord, we reply that there is nothing to show it; and further, if this be so, Paul introduces three things; namely, life, death, and the coming of Christ; whereas, he says that his mind was exercised in reference to only two.

In 2 Tim. 4:6, Paul says, the time of my departure is at hand. He here uses a kindred word, *anabuo*. This, as a noun, expresses exactly what *anabuo* expresses, as a verb. Here the noun is rendered *departure*, just as the verb is rendered *depart* in Phil. 1:23. But here Paul uses it with a personal pronoun in the genitive case which corresponds with our English possessive. *My anabuo*, my departure, literally, the departure of me. It can be rendered "returning" here just as well as in Phil. 1:23; but then Paul would say, "The time of my returning is at hand," which would make nonsense.

There is no necessity for resorting to such forced criticism in explaining Phil. 1:23. See this subject exhaustively discussed in the tract published at this Office entitled, "Departing and Being with Christ," also, "Man's Nature and Destiny," pp. 199-210.

### SCRIPTURE QUESTIONS.

THE answers to all the following questions have been kindly furnished by Bro. W. H. Littlejohn.

#### 66.—SINGING AT THE LORD'S SUPPER.

WHEN the Lord's supper was instituted, did the disciples sing Psalms 115-117 inclusive, before going out therefrom? Matt. 26:30. A. M. D.

ANS. It is probable that the hymn or psalm sung at the time in question was made up from selections taken from Psalms 113-118 inclusive. That they did so is inferred from the fact that Jewish writers generally agree that it was customary to employ a hymn made up from those psalms on such occasions. See American Tract Society Bible Dictionary, Art. *Passover*.

#### 67.—SONS OF GOD, AND DAUGHTERS OF MEN.

Who were the sons of God, and who the daughters of men, spoken of in Gen. 6:1, 2? Why the distinction? J. W. L.

ANS. Some have supposed that the children of God spoken of in the passage in question were the angels. This view, however, is absurd. A more reasonable one represents the descendants of Seth as being the children of God alluded to, and the descendants of Cain as being the children of men. The children of Seth were spoken of as being the children of God because they served him, having been "born from above," John 3:3; Gal. 6:15. The children of Cain were styled the children of men in contradistinction from the children of God, because they were such in a bad sense; i. e., they were the children of men (fallen men) in the sense that they inherited depravity and practiced sin. In the Scriptures those who accept the doctrines and imitate the lives of certain ones, are called their children. Luke 16:8; John 8:43, 44.

#### 68.—ROMANS 14:5, 6.

Will you please explain Romans 14:5, 6. S. J. M.

ANS. 1. These verses do not refer to the Sabbath day at all, else we are left without either a first-day or a seventh-day Sabbath, or, in fact, without any Sabbath whatever, since they teach that it is a matter of indifference whether the day under consideration is kept at all.

2. The reference, unquestionably, is to the Jewish ceremonial feast-days of the Mosaic law. In proof of this, it is only necessary to cite to the connection. In verses 1 to 4 inclusive, the apostle is talking about the eating of herbs, etc. He declares that he that eateth should not despise him that eateth not. In verse 4 he prohibits the judging of one another in these matters. In verse 5 he connects this eating and drinking with the observance of days; but the only law which in any way attempts to regulate eating and drinking, is the law of Moses. In speaking of its services, the apostle says, in Heb. 9:10, that they consisted in "meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation." In that same law also was found a class of ceremonial Sabbaths which were abolished along with the meat and drink ceremonies at the cross. Col. 2:14-17. As was very nat-

ural, however, some of the Jewish Christians were inclined to hold on to these days and ceremonies, and, as a consequence, a dispute arose between them and those who discarded them altogether. To allay this dispute, the apostle, in the chapter in question, inculcates the lesson of forbearance, and declares it to be a matter of indifference whether a man keeps one of those ceremonial days or eats meat, provided only he is actuated by the fear of God, either in eating and observing the days in question, or in refraining from eating or observing the same.

#### 69.—ACTS 3:19-21.

In Acts 3:19-21, the old version and the new translation differ considerably in their renderings. In the King James translation the word *δπως* is rendered "when." In the new version it is translated "that so." Which is the correct reading?

ANS. Both of the translations are possible under certain circumstances; but we think that King James' rendering in the passage in question is much to be preferred in this connection, because it gives a better sense to the passage, and agrees better with reason and Scripture declarations found elsewhere. We give the two renderings side by side:—

Common Version.—"Repent ye therefore; and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

New Version.—"Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus; whom the Heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began."

Now, let it be observed that in the one translation the murderers of Christ are exhorted to repent and be converted, that their sins may be blotted out at a given time; i. e., at the coming of the Lord. In the other, they are exhorted to repent that their sins may be blotted out, "that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the Heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Now there is no incongruity in the proposition that if men will repent, their sins will be blotted out at the coming of Christ. The blotting out of sins could occur at that time as well as at any other time, and the promise that they should be blotted out then, would furnish sufficient motive for their repentance. On the other hand, according to the new version rendering, there are two things which are made contingent upon the repentance of the murderers of Christ, one of which, at least, is unreasonable in itself. The first is the blotting out of their sins at some time. The second is the blotting out of them in order that Christ may return to the earth. But it is submitted that this second proposition is absurd, first, because the repentance of the murderers of Christ would not have secured his return to the earth at any time, as it will take place whether they had repented or not. Secondly, because his return according to the passage itself did not depend upon their conversion, but could only take place in the remote future, when everything which God had spoken by the prophets should be fulfilled.

Having shown that the old rendering was not inconsistent with the possibilities of the case, in locating the blotting out of sins at the time of the

coming of Christ, it may be remarked that such a doctrine is the only one which can be admitted to be true. The record of sin is the evidence of its existence. That record also is the basis of judgment, and furnishes the measure of punishment. Therefore, when the record is gone, there can be neither judgment nor punishment. Now suppose that the murderers of Christ had repented agreeably to the invitation of Peter, and lived blameless lives for several years. Then suppose that some of them had backslidden, and after a brief space of time had died in their sins. This being so, what, we ask, would have been the result? The answer is obvious. If their sins were blotted out at the time of their conversion, then they will escape all punishment for the murder of Christ, since the record of their sins (*i. e.*, the basis of judgment and punishment) had been blotted out. But such an idea is preposterous; it is also contrary to the positive declaration of Scripture. We read, for example, in Ezekiel that if the righteous man turneth away from his righteousness, etc., he shall die in his sins; all his righteousness which he has done shall not be mentioned. This would not be true, however, first, if he could not fall away, and secondly, if after having fallen away he could escape punishment for the sins committed previously to his fall; for it would then be true that his righteousness had been remembered, inasmuch as it had saved him from the punishment of his former sins.

Should it be replied to our theory that the blotting out of sins rendered their punishment impossible by the destruction of the record; that God could recall the sins by the operation of infinite recollection, it might be replied that such an hypothesis would destroy the whole force of the figure. The symbol of the blotting out is one which is adapted to our comprehension. God either keeps a record or he does not keep one. If he keeps a record, then that will be the basis of judgment, and will therefore be preserved until the judgment takes place. If, on the other hand, he does not keep a record, but depends on recollection, then if the blotting-out symbol means anything, the sins in question are as effectually effaced from his memory forever as is the writing from the page from which it has been blotted out. But this being true, they will never again be called to mind.

In confirmation of our theory that sins will not be blotted out until the close of time and the end of the judgment, we might call attention to the typical service in the tabernacle of Moses. In it the yearly round of service represented the whole period of man's history down to the end of the final judgment. In the type, the people confessed their sins in the first apartment, for three hundred and sixty-four days in the year. On the three hundred and sixty-fifth day, or the last day of the year, the atonement, or judgment, took place in figure. It was on that day that the high priest confessed the sins of the people over the scapegoat, which was sent away into the land of forgetfulness, and presented the blood of the goat, which typified Christ, before God, for the sins of the people. The manifest signification of this symbolic year and service was this: sins can be confessed all through the period of probation, but they will only be blotted out at its close, when Christ will offer his blood before the Father for that purpose.

In conclusion, let me say, I understand that when a man is converted he is accepted of God, and pardon is written conditionally opposite to his name in the book in Heaven. If he continues faithful to the end, then his sins will be blotted out at the time of the coming of the Lord. If, on the contrary, he shall backslide, then his former righteousness will not be remembered, and he will receive the full penalty of all the sins of his life.

## FORGIVE FOR JESUS' SAKE.

BY M. J. BAHLER.

HEAVENLY FATHER, rich in mercy,  
Oh! forgive my sins, I pray,  
And grant wisdom, much I need it,—  
Need it all the weary day.  
Self must die, and in the conflict  
I must have thy help or fail;  
Long I've struggled 'gainst this monster,  
Shall at last I vanquished wail?  
For thy Son's sake, help me now,  
As with anguished heart I bow.

Poor and weak in mortal frailty,  
How I need thy helping hand!  
Blessed Jesus, plying Saviour,  
Oft I find I've built on sand  
When I thought that my foundation  
Upon Christ the Rock was laid;  
Then I've found, with bitter anguish,  
Self in every stroke I'd made.  
God of love, for Jesus' sake,  
Help this binding chain to break.

Pitying Saviour, loving Master,  
'Tis through thee alone I hope;  
I am sinful, weak, and needy,  
And alone I cannot cope  
With the foe so strong and wily.  
Oh! I need thy helping hand;  
Grant it me, O precious Jesus,  
That I may my foe withstand.  
God of love, thy Son was slain;  
Through his blood, O, make me clean.

*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.

## DAKOTA.

STOUX FALLS, FEB. 11.—Our meetings still continue in the Stillman school-house, ten miles south-east of Sioux Falls. We have a full house, and the interest is increasing. Quite a number have expressed themselves in harmony with our views so far as they have heard. Brethren, pray for the triumph of the truth in this place, and that God may help me to be a humble instrument in his hands for the advancement of his cause.

W. T. HENTON.

## KANSAS.

SNOW HILL.—Our meetings were interrupted by the storm of last week, so that we missed three evenings, but they were resumed Sunday evening. Last night we spoke on the punishment of the wicked. Eighteen testified, by rising to their feet, their determination to keep the Sabbath of the Lord, hereafter. Some others are investigating, and there are still others who are hesitating to do what they know they ought to do. There has been very little opposition, and the general talk of the neighborhood is strongly in our favor.

L. D. SANTEE.

## VIRGINIA.

LAUREL GROVE, FREDERICK Co.—Since my last report, I have given thirteen discourses, and have had a fair hearing thus far, with a good interest. We held our first Sabbath meeting last Sabbath. There were a goodly number present. I tried to set before them the importance of overcoming every bad habit, that we may stand blameless before God. The remarks seemed to be well received. Some threw away their tobacco, and said they would never use it again. May God give them strength to be faithful to their vow. Four signed the covenant to keep all the commandments of God and the faith of Jesus. We believe others will soon obey. I obtained seven subscribers for the REVIEW, and sold \$2.70 worth of books and tracts. Received \$1.25 as a donation. As yet, I have met no serious opposition; the people seem free from prejudice, and willing to hear. I shall remain awhile longer.

Feb 17.

M. G. HUFFMAN.

## WISCONSIN.

FLINTVILLE.—Returned to this place Jan. 25, after an absence of five weeks. Found all still holding on to the truth. Have held ten meetings since my return. Two have embraced the Sabbath, and others are interested. The extreme cold has been detrimental to our evening meetings, but our Sabbath meetings have been well attended. There is now quite a company of Sabbath-keepers

here, and we have a very interesting Sabbath-school of thirty members. The Lord has blessed our labors here.

E. E. OLIVE.

Feb. 14

LEON, CASHTON, HUMBURD.—Sabbath, Feb. 3, I met with the church at Leon. Nearly all the members were present, and the Lord helped while we tried to show the necessity of more earnest work in his cause. Sunday a business meeting was held. A club for the *Signs* was secured, and other important work considered.

The 7th and 8th, was with the little church at Cashton, and held two meetings; procured two subscribers for *Good Health*, and one for REVIEW. One member was added to the tract society, and some books were sold. We felt that our visit was a timely one. Two families are going to move away from this small church, which will greatly weaken it.

The 10th, came to Humburd, and found the friends all firm in the faith. We held several meetings with them. On Sunday evening spoke in the M. E. church. A kind feeling was manifested toward us at this place, and some interest was manifested to hear in regard to our faith. The field is already ripe for the harvest.

'Oh! who will help us to garner in  
The sheaves of good from the fields of sin.'

Feb. 13.

C. W. OLDS.

## MASSACHUSETTS.

ZOAR.—I continued my labors here until Feb. 11. After Eld. Davis, the Baptist minister, opposed us until the candid would hear him no longer, Eld. Jones, a Methodist, preached four sermons against the Sabbath. After his second sermon, some of the people would not listen to him, because he railed against the ten commandments. I reviewed all their arguments against the truth, which seemed to have a good effect upon all honest minds, and caused some to decide in favor of the truth.

We have here, now, a company of eleven members, heads of families, with Bro. Calvin Hicks as leader. They take eleven copies of the *Instructor*, and have a Sabbath-school, which is indeed very interesting. Each week a prayer and social meeting is held on the Sabbath and on Thursday evening. They take two copies of the REVIEW, two of the *Signs*, and two of *Good Health*, all with premiums except one. I sold \$7.00 worth of tracts and pamphlets, and received \$28.00 donations. I expect to visit this little company again in April if the Lord will, as some desire baptism. Nearly all have signed the tithing pledge, and I think the remainder will soon. The brethren from Buckland attended the meetings most of the time, which added much to the interest.

I spoke twice in Buckland, in the M. E. church, and found that there was considerable interest in that vicinity to hear the truth, but the going was so bad on account of the deep snow that it was thought best not to continue meetings at present. I shall be at home for a few weeks.

I. SANBORN.

## MICHIGAN.

MT. PLEASANT, FEB. 12.—The work is still onward here. There are now some eighteen who have begun to observe the Sabbath, and the interest to hear is now as good as ever. The other denominations are stirred and say they must have some able man come and stop the work; but we do not intend to go down to "the plain of Ono," for we have "a great work to do." Neh 6:2, 3.

A. O. BURRILL.

BROOKFIELD, EATON Co., FEB. 13.—I have visited the churches at Mason, Howell, Dimondale, Eaton Rapids, and Brookfield. Finding an outside interest here, have held meetings since Jan. 26, the interest gradually increasing. The school-house is crowded on week-day evenings, and there seems to be as much interest now to learn the true meaning of Scripture texts that are handed in, as was at first manifested to defy explanation. My wife has been away recruiting her health, for several months, but is expected to join me in the work again this week. I spoke on temperance last Sunday evening at a school-house about four miles from here. There is prospect of an interest there when we get through here.

G. K. OWEN.

BYRON CENTER.—On Saturday and Sunday, Jan. 27, 28, I met with the dear brethren at Byron Center. Spoke on the Sabbath question on



Sunday night to a large and very attentive audience composed chiefly of those not of our faith. The brethren here took the first necessary steps to organize a legal society, and also to hold property.

Sabbath, Feb. 10, I returned to complete the work of organization, under the direction of Eld. E. H. Root, which work was duly accomplished according to law, Feb. 12, by the election of officers for the church and a board of trustees for the legal society.

The brethren are of good courage and feel the prospering hand of the Lord upon them. They are making preparations to build their house of worship as soon as the season opens, and they have raised nearly \$700 for that purpose.

Eld. E. H. Root will visit the church shortly, to ordain the elder and deacons for their work.

The tract society recently organized here by Bro. Littlejohn, has just ordered over \$21.00 worth of tracts, etc., to use as a means in spreading the truth. We look for earnest and persevering efforts from these dear souls to bring the light of God's precious truth before many who still are in darkness.

The way has opened providentially to hold a series of meetings in a very neat, new school-house, three miles west of Byron Center, where I expect to commence meetings Wednesday evening, Feb. 14.

I desire the earnest prayers of my dear brethren and sisters, that the Lord may sustain and strengthen me, and that he may richly bless his truth to the salvation of souls. A. KOONZ.

Feb. 13.

PRAYERS ANSWERED.

It is known to our friends that for some years Mrs. Bourdeau has been in a declining state of health. This winter, especially of late, she has been failing very rapidly. Two weeks ago, two physicians, who came together to see her, said that she had serious difficulties, the most dreaded of which was consumption, and that she might not live but a few weeks. They did nothing for her.

Last Sabbath, Feb. 10, we had a special season of prayer. My brother and his family, and brethren and sisters in this locality, were present. The Lord drew very near to us, and we were all greatly blessed. A marked change for the better took place in Mrs. Bourdeau, as we followed the instructions in James 5. Hectic fever, night sweats, and other serious symptoms, have disappeared. We ask our friends to unite with us in praying that the work of restoration may be continued. A. C. BOURDEAU.

COLORADO CONFERENCE DIRECTORY.

President, E. R. Jones, Boulder, Col.  
Secretary, J. W. Horner, " "  
Treasurer, H. H. Pierce, " "

Ex. Com. { E. R. Jones.  
A. J. Stover, Texas P. O., Fremont Co.  
D. H. Soggs, 697 Hollada St., Denver.

J. W. Horner, Boulder, Col., is secretary of the State T. and M. Society, and all business in that work in this State should be addressed to him, and it will receive prompt attention.

E. R. JONES.

POWER OF SILENCE.

WHAT a strange power is silence! How many resolutions are formed, how many sublime conquests effected, during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those sharp, cutting, blighting words have been spoken which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, a mighty work is going on within them; and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause, they have made a step toward Heaven or toward hell, and an item has been scored in the book which the day of Judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and a grief to them,—who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.—Emerson.

Our Tract Societies.

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

WHAT I MOST DESIRE.

BY J. S. FISHER.

A CONSCIENCE clear, and record clean,  
As in life's book has e'er been seen;  
A perfect knowledge of God's word,  
A heart that can be touched and stirred.  
A right to Abram's farm made new,  
A place where devils ne'er pursue;  
A place where God and angels dwell,  
A place secure from sin and hell.  
A heart that longs to do God's will,  
And never willing to stand still;  
A heart that longs to learn of God,  
And bow beneath his chastening rod;  
That feels it wrong to e'er complain,  
At all things else, so Christ I gain.  
A place where I can with him talk,  
With him in God's glad presence walk;  
And there partake of life's fair tree,  
And think how much he's done for me.

Allegan Co., Mich.

—We hear encouraging reports from those who have entered the field as canvassers for the REVIEW with the premium. A good work can be accomplished in this direction, if it is pushed as vigorously as it deserves to be. We hope to be able to give particulars soon.

—In the prelude to Joseph Cook's 154th lecture, we find this strikingly truthful declaration which we as T. and M. workers would do well to remember: "It is a truth of Scripture as well as of ethical science, that the blood of my brother may cleave to my skirts if I have light which he needs vitally, and I do not communicate it to him."

A LEAF FROM EXPERIENCE.

SUCH A PERFECT FIT.

BRO. W. H. SAXBY writes us from Ohio an interesting incident in his canvassing work. He recently called on a man to whom he sold a copy of "Thoughts on Daniel and the Revelation" in May last, and whom he had not seen since. Asking him how he liked the work, he replied, "I did not read any in it for three or four months. Then I commenced by course, and am very much interested in it; it makes things fit so nicely."

"This man," continues Bro. S., "is one of the leading men of the county. Canvassing has been a blessing to me in many respects."

REPORTS OF T. AND M. SOCIETIES.

For quarter ending Dec. 31, 1882.

ALABAMA.

No. of pages given away,.....	3,152
" " " loaned,.....	1,421
" " " sold,.....	976
" " REVIEWS given away,.....	149

C. O. TAYLOR.

NEVADA.

No. of members,.....	31
" " reports returned,.....	7
" " missionary visits,.....	3
" " letters and cards written,.....	112
" " " " received,.....	20
" " pages tracts and pamphlets loaned,...	1,407
" " " " " given away,.....	1,387
" " periodicals distributed,.....	899
" " full subscribers to Signs,.....	3
" " trial " " ".....	3
Received from new subscribers,.....	\$9.00
" " donations,.....	11.18

C. M. KINNY, Sec.

UPPER COLUMBIA.

No. of members,.....	117
" " reports returned,.....	69
" " members dismissed,.....	6
" " missionary visits,.....	322
" " letters written,.....	172
" " Signs taken in clubs,.....	86
Pages tracts and pamphlets distributed,.....	20,488
Periodicals distributed,.....	1,282
Annuals distributed,.....	39
Received on membership and donations, \$13.80; on sales, \$57.05; on periodicals, \$99.89; on T. and M. reserve fund,	

\$1.00; subscribers obtained for REVIEW, 5; Signs, 93; Good Health, 2; Instructor, 29; other periodicals, 129; No. of members added, 5. Mrs. G. W. COLCORD, Sec.

BRITISH MISSION.

WE have not been so long silent from reporting in the REVIEW because we have been inactive in this mission. The last year has been the busiest of the four since we came to this kingdom. The following, from No. 19, this week's number of our British supplement to the Signs of the Times, may be of interest to our American brethren:—

"On the first Sabbath of 1883, four new names were attached to our roll of covenant members at Ravenswood. Our 'Band of hope,' which was organized the last of November, has held its fortnightly meetings regularly on Tuesday evenings. The exercises consist of singing, recitations, and readings by the youth and children. The meetings are under the management of a committee of six, all under twenty years of age, selected by the members from their own number. The roll of membership already numbers sixty-three. These are not only pledged to abstain wholly from the use of intoxicating liquors, but also from tobacco in all its form, from gambling, and from the use of profane language. Twenty of these members were added on 'boxing night' [Dec. 26].

"We have already placed the 'History of the Sabbath,' by Eld. J. N. Andrews, in over sixty of the one hundred free libraries of the United Kingdom. A number of these reading-rooms have the Signs of the Times on their tables. The librarians report that the book is kept in constant use, and that the Signs are 'eagerly sought, and would be greatly missed.'

"In a nation as old as this, where every reform moves slowly, we are glad to see increasing evidence that our seed-sowing is not in vain. Some idea may be formed of the amount of effort put forth during the last three months by reading the following report:—

"The National Tract and Missionary Society of Great Britain held its quarterly meeting in Southampton on the evening of Jan. 21, 1883. The report of labor for the quarter just closed is as follows:—

No. of missionary visits,.....	2,662
" " ships visited,.....	741
" " letters written,.....	434
" " printed letters sent out,.....	3,498
" " letters received,.....	367
" " new subscribers obtained for periodicals,.....	33
" " periodicals distributed,.....	10,624
" " " sold,.....	750
Total,.....	11,374
" " pages of tracts loaned,.....	28,915
" " " " given away,.....	33,939
" " " " sold,.....	90,765
" " " " books furnished to libraries,.....	37,960

Total, 191,579

Cash rec'd on sales and donations, £34 0s. 11d. (\$166.82)"

We have just read with interest the article written by Eld. Butler in the REVIEW of Jan. 9, headed, "Our Foreign Missions." He stated that \$8,000 had been raised by our American brethren, and expended for the work here. Those who have embraced the truth in this kingdom, express the greatest thankfulness for what has been done to open the mission. This gratitude is not all in words. Though they are of the poor of this world, they are "willing," even beyond their ability, to aid in sustaining the cause. Up to Nov. 1, 1882, the amount raised here in tithes and donations was \$2078.71.

As we look back over our four years' experience in this field, we may say that our manner of conducting the work has been a series of experiments. These have not proved to be failures, however. We can see that every one of our carefully and prayerfully laid plans has been crowned with some good results. Though we have not seen all accomplished that we had desired and hoped, or that might be expected from the same effort in a newer country, yet the work is not a failure. There is good fruit to attest the feasibility of every advance movement. We have, as yet, met with no sad reverses, or "backsets."

As the work has now undoubtedly reached a point demanding careful deliberation and new departures, we may hope that, with earnest effort, with God's blessing, and with a practical application of the knowledge of the situation already gained, the future progress will excel the past. So may it be. J. N. LOUGHBOROUGH.

MAINE T. AND M. SOCIETY.

THE quarterly meeting of this Society was held according to appointment, Jan. 28, 1883, at 12:30 P. M., the President, Eld. J. B. Goodrich, in the chair. Meeting opened by singing. Prayer was offered by the President. As the Secretary was absent, Thomas S. Emery was chosen Secretary *pro tem*. The report of the previous meeting was read and approved. The report of labor for the quarter ending Dec. 31, 1882, was read, of which the following is the summary,—

No. of missionary visits,	86
“ “ letters written,	217
“ “ Signs taken in clubs,	35
“ “ new subscribers obtained,	8
“ “ pages of tracts distributed,	7,911
“ “ periodicals “	1,19
Received from Dist. No. 1,	\$14.90
“ “ “ “ 2,	4.25
“ “ “ “ 3,	32.50
“ “ “ “ 4,	9.00
“ on T. and M. Reserve fund,	53.55
“ from individuals,	23.85
Total,	\$138.05

As the Secretary, Annie F. Field, is not able to fill that office an account of the sickness of her mother, Mrs. R. Robbins, of South Norridgewock, was chosen to act as Secretary the remainder of the year.

Interesting remarks were made by Eld. J. B. Goodrich, M. B. Patterson, P. B. Osborn, I. C. Choate, and J. E. Baker, giving their experience and views relative to the working of the T. and M. Society.

The subject of canvassing for our books and periodicals was taken up, and important points brought out by the President and others.

Adjourned to call of Chair.

J. B. GOODRICH, *Pres.*

THOMAS S. EMERY, *Sec. pro tem.*

HOW TO BE READY FOR SUCCESSFUL LABOR.

BY M. WOOD.

PETER SAYS: “But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear.” 1 Peter 3: 15.

Doubtless there is no religious denomination upon earth that is so closely catechised upon its religious belief as are S. D. Adventists. And when we are asked by the inquiring mind for a reason of our hope and faith, we want to be ready always to—what? “Guess it’s so and so,” or “our ministers say it’s so,” or “father and mother say it’s so, and so it must be so”? No; God would have his people possess an intelligent faith, and when asked for a reason of their hope, to be able to give it in a clear, concise, and intelligent manner, backed up by a thus saith the Lord.

The child of God who faithfully wields the sword of the Spirit, which is the word of God, handles a weapon that Satan and his host of evil angels cannot withstand. Christ, when tempted by Satan in the wilderness, did not answer him after the manner of men, but meekly replied, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.” Job does not jump at conclusions, and think, perhaps, there might be a resurrection of the righteous dead from Abel down to the last saint who shall fall asleep in Christ. He uses the most positive language when he says: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.” See Job 19: 25–27. The apostle Paul bears similar testimony in his epistle to Timothy: “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.” 2 Tim. 4: 8.

Paul had a connection with Heaven. He was a branch of the True Vine, and bore fruit to the glory of God. He knew that his ministry had not been in vain; he had the evidence that God accepted his labors. Paul was a close student of the Bible. He knew its truth was of infinite value. And although cognizant of the fact that Timothy, brought up under the protecting care of godly parents, understood the Scriptures from a child, he still cautioned him to study to show himself approved unto God, a “workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2: 15.

The words of the great apostle to Timothy

should have equal weight upon the children of God at the present time; for there never was a time when God’s people, yes, and the world at large, needed to understand the word of the Lord more thoroughly than at present. The disciples of Christ, whether ministers or people, have no excuse whatever for not understanding the fundamental principles of the doctrine of S. D. Adventists. Our Saviour says, “Labor not for the meat which perisheth,” John 6: 27, but for an understanding of the truth of God.

We have not only the Bible, which bears the stamp of the divine, to direct our mind heavenward, but we have also publications of infinite value, treating upon nearly every point of doctrine advocated by our denomination. The reading matter contained in the three volumes of “Spirit of Prophecy” is soul inspiring, and well calculated to fill the mind of the reader with love and reverence for the word of God. They are books that should be read by every S. D. Adventist in the land. Such works as these should find a ready market everywhere; and where they are read by one family outside of S. D. Adventists, they should find their way into a thousand. As I read and re-read these volumes, I receive additional light upon the teachings of the prophets, Christ, and the apostles. Passages of Scripture which once seemed dark and inexplicable, now shine forth like apples of gold in pictures of silver. I consider them an invaluable addition to any library. Even the children are intensely interested in the reading of “Spirit of Prophecy.” And yet, we are sorry to confess, there are Sabbath-keepers, who, from their long experience in connection with the third angel’s message, should be fathers and mothers in Israel, that treat these works with marked indifference.

Again, those who would be useful in the cause of God should become familiar not only with the Bible and the writings named above, but with such works also as “Thoughts on Daniel and the Revelation,” “Nature and Destiny of Man,” “History of the Sabbath,” “Biblical Institute,” the large work on the “Sanctuary,” etc. These are all books of priceless value to the Bible student, giving a most thorough and complete exposition of the prophecies and such subjects as are indicated by the title of the books just referred to.

Although a theoretical knowledge of what is termed present truth is very important, it is also absolutely essential for our eternal salvation to possess the experimental, and practical part of the religion of Jesus Christ. There are scores and scores of young men and young women who have a thorough knowledge of the Bible doctrines taught by S. D. Adventists, yet these same individuals are dumb when asked to tell what great things the Lord has done for them. They have neglected to find and obtain the pearl of great price. They are unacquainted with the old, old story of Him who is the chiefest among ten thousand and altogether lovely. They are destitute of the saving grace of God.

Dear reader, is this language applicable to you? Are you a stranger to Jesus and his love? If so, let me entreat you to seek the Lord while he may be found, and to call upon him while he is near; Isa. 55: 6; for a famine is just before us, “not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Amos 8: 11, 12. Accept of every means placed within your reach to store your minds with truths, ennobling, elevating, and soul inspiring.

To those designing to engage in missionary work, I would say, God would have intelligent missionaries in whom the gifts and graces of the apostolic church would be manifested in the last days. But how can God bestow these gifts and graces upon those who refuse to walk in the light and knowledge of the truth? Those who have availed themselves of the privileges afforded to S. D. Adventists, and have acquainted themselves with the things of God, may be instruments in his hands of accomplishing a great work.

—Those of our people who choose to do a portion of their T. and M. and charitable work separately, and not through our societies, have a perfect right to do so. Alms given in secret are acceptable. It is to be hoped, however, that it will not be with them as it was with a certain man, who, when asked what he would give for a certain charity, replied, “What I gives, is *nothing to nobody.*”

R. F. C.

Choice Selections.

HAUNTED.

Two hands have haunted me for days,—  
Two hands of slender shape,  
All crushed and torn, as in a press  
Is bruised the purple grape.  
At work or meals, at prayer or play,  
Those mangled palms I see;  
And a plaintive voice keeps whispering,  
“These hands were pierced for thee.”  
For me, sweet Lord, for me?  
“Yea, even so, ungrateful thing,  
These hands were pierced for thee.”

Through toils and dangers pressing on,  
As through a fiery flood,  
Two slender feet beside my own,  
Mark every step with blood.  
The swollen veins, so rent with nails,  
It breaks my heart to see,  
While the same sad voice cries out afresh,  
“These feet were pierced for thee.”  
For me, dear Christ, for me?  
“Yea, even so, rebellious flesh,  
These feet were pierced for thee.”

As on they journey to the close,  
These wounded feet and mine,  
Distincter still the vision grows,  
And more and more divine;  
For by my Guide’s wide-open side  
The cloven heart I see,  
And the tender voice sobs like a psalm,  
“This heart was pierced for thee.”  
For me, great God, for me?  
“Yea, enter in, my love, my lamb,  
This heart was pierced for thee.”

LUTHER’S CONFLICT WITH POPERY.

AMONG all the abominations by which the church of Rome outraged the spirit of Luther, none was more hateful to him than the sale of indulgences, or pardons for sin, granted by the pope of Rome, and to be had on payment of a specific sum of money. This traffic, in the year 1517, had assumed a peculiarly revolting form in the hands of John Tetzel, a Dominican monk, whose name and deeds are inseparably associated with the life of Luther.

The indulgences in Germany were farmed out by the papacy to Albert, archbishop of Mainz and Magdeburg, who by his boundless extravagance and luxury, had involved himself deeply in debt. In order to meet his difficulties, he sought out a man specially fitted to push the sale of indulgences with unwonted zeal, and found such a man in Tetzel, who, it is said, “had the voice of a town crier, and the eloquence of a mountebank.” The resources of his invention, the power of his effrontery, and the efficacy of his indulgences, were all alike limitless. He made a progress through Germany. The line of the procession, as it moved from place to place, might be traced by the great red cross, which was carried by Tetzel himself, and on which were suspended the coat of arms of the pope. In front of the procession, on a velvet cushion, was borne the pontiff’s bull of grace; in the rear came the mules, laden with bales of pardons to be given, not to those who had penitence in the heart, but to those who had money in the hand.

When he entered a city, Tetzel and his company went straight to the cathedral. The crowd pressed in and filled the church. The cross was set up in front of the high altar; a strong iron box was fixed down beside it, in which the money received for pardons was deposited; and Tetzel, in the garb of the Dominicans, mounted the pulpit, and began to set forth with stentorian voice the incomparable merit of his wares. After describing in most graphic and harrowing words the sufferings of departed sinners, he would exclaim, “At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to Heaven. Now you can ransom so many souls, stiff-necked and thoughtless men; with twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him! I shall be justified in the day of judgment, but you, you will be punished so much more severely for having neglected so great salvation.” Crowds repaired to his market wherever he ap-

peared. Tetzel and his indulgences became the talk of almost all Germany.

The brazen monk had set up his cross at Juterbock, a small town on the Saxon frontier, within an hour and a half's walk of Wittemberg. The spirit of Luther was stirred within him, and he said, "By the help of God, I will make a hole in his drum." Luther, who acted as confessor as well as preacher, soon found what moral havoc Tetzel's pardons were working. When people came to confess to Luther, he said: "You must leave off your evil courses, or I cannot absolve you." But they soon told him that they had no thought of leaving off their sins, for they were already pardoned; and the people pulled out the indulgence papers of Tetzel. Luther told them those papers were worthless, that they must repent and be forgiven by God, or they would perish everlastingly. This soon reached the ears of Tetzel, who foamed with rage, and causing a fire to be kindled in the market-place of Juterbock, gave a sign of what would be done to the man who should obstruct his holy work. He had authority from the pope to commit all such heretics to the flames.

Nothing daunted by Tetzel's bluster, Luther warned the people in private and from the pulpit, with all boldness and fidelity, against the shameless practices of Tetzel. The festival of All Saints' was at hand, and, as crowds visited Wittemberg on that occasion, Luther resolved, in the most public manner, to denounce Tetzel's nefarious traffic. Accordingly, he wrote out ninety-five "Theses," or propositions, on the doctrine of indulgences, and pushing his way through the crowd, boldly nailed the paper to the door of the Castle church.

These propositions Luther undertook to defend next day in the university against all who might choose to impugn them. The "Theses" described Tetzel's indulgences as a cheat and a delusion, and set forth the contrast between God's free gift and the miserable imposture of man's avarice. We have no space for further particulars, but may say, in brief, that the nailing of those "Theses" to the church door kindled a fire by the light of which the dark abominations of Rome stood revealed to all the world, and set in motion moral and spiritual forces, by which, ere long, the proud papacy was shaken to its base.

#### ADVANCED THOUGHT ON THE CREDIBILITY OF NEW TESTAMENT HISTORY.

WHAT is advanced thought now inculcating as to the historic evidences of Christianity, and especially as to the mythical theory of Strauss, which gave scholars a certain amount of trouble a few years ago?

1. It is now admitted by Bauer, Renan, Strauss, and all really learned infidels, that four of Paul's epistles were written before the year 60. These four are the First and Second to the Corinthians, Romans, and Galatians.

2. Paul's four undisputed epistles prove: (1) That within the twenty-five years of the date assigned to the death and resurrection of our Lord, numerous Christian societies had been established throughout the whole extent of the Romish Empire, from Jerusalem to Rome itself. (2) That in these societies there was agreement in the reception of the doctrines of our present Gospels as of divine authority, and of the history recorded in the Gospels as attested by the most irresistible and overwhelming contemporary evidence.

These four epistles alone prove that the creed taught by Paul, and received by the Christian societies throughout the Roman Empire, before the year 60, included substantially all that the Christian creed of to-day embraces.

3. Between 34 and 60 A. D. there is not time enough in any age, and especially not enough in the age of Livy and Tacitus, for myths and legends to grow up and obtain acceptance as histories of actual fact.

4. The mythical theory of Strauss, the legendary theory of Renan, the tendency theory of Bauer, all of them applications of a theory of development to the explanation of the origin of the New Testament literature, are thoroughly confuted and shown to be now utterly untenable by serious and educated men. (See Bampton Lectures for 1877 by Prebendary Row; also, Prof. Stanley Leathes'

lecture in the volume entitled, "Modern Skepticisms," published by the London Christian Evidence Society; and also the Rev. Dr. G. Oswald Dyke's article in *Brit. and For. Ed. Rev.*, No. 111, on "The Witness of St. Paul to Jesus Christ.")

5. But the application of the development theory to the explanation of the origin of the New Testament literature having thus ignominiously failed, it is to be presumed that we shall not find in that theory a complete explanation of the Old Testament literature.

Go with me to the Colosseum in Rome, and convince yourselves that some things, 1800 years distant from us, can be made perfectly sure to historic conviction. This Colosseum is a huge object. It is difficult to get out of sight of it in the wide plain of the centuries. When was it built? It was begun in the year 72. Who built it? Jews captured at Jerusalem were the chief workmen employed on this structure. When was Jerusalem captured? In the year 70. Who captured it? Titus. How do you know Titus captured Jerusalem? Across the street, yonder, is an arch erected to his memory; and on it, to this day, in beautiful relief, you have representations of the golden candlestick and other utensils employed in the temple. Nobody doubts that Titus, in the year 70, captured Jerusalem, and that the Jews helped to erect the Colosseum? When did Nero die? In the year 68. Solid, unmistakable verities, these stones and these dates. There are very many events, 1800 years gone by, of which we are more sure than we are of what happened in the next street an hour ago. When did Paul die? Under Nero. Everybody admits that Paul died in the reign of this despot, although there is a dispute as to the year; but he certainly died under Nero, and, therefore, before 68. When did Paul write his epistles? *Before he died!* [Laughter and applause.]—*Ex. from 152d Boston Lecture by Joseph Cook.*

### Our Casket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—*Gen. 43:11.*

—Men and watches don't amount to much when they run down.

—The strongest man is rarely strong enough to hold his tongue at the right time.

—The best society and conversation is that in which the heart has a greater share than the head.

—Every man in the world has a master whom he is trying all the time to please,—and that master is himself.

—Men are sometimes accused of pride merely because their accusers would be proud themselves if they were in their places.—*Shenstone.*

—Longfellow was not without a sense of humor. He once slyly described a lady as wearing flowers on the "congregation side of her bonnet."

—There are some people so sordid that they would swap off a few thousand years of immortality in the next world for a little more cash in this world.

—Lord Houghton, when asked why he did not visit the United States, replied: "I am afraid to go, because I might never want to come home again."

—Many in this world run after felicity like an absent-minded man looking for his hat, while all the time it is on his head or in his hand.—*Sydney Smith.*

—Nero, the Roman tyrant, prepared himself to murder thousands, when he became emperor, by torturing flies when he was a boy. "Cruelty to animals is the crime of cowards."

—"Money does everything for a man," said an old gentleman, pompously. "Yes," replied the other man, "but money won't do as much for a man as some men will do for money."

—To tell our own secrets is generally folly, but that folly is without guilt; to communicate those with which we are intrusted is always treachery, and a treachery, for the most part, combined with folly.

## News of the Week.

### DOMESTIC.

—There were 199 suicides in New York last year.

—We have \$1,659,000,000 cash in the country, of which \$1,283,000,000 is engaged in carrying on our business.

—New Orleans looks with fear and trembling upon the rolling floods of the Ohio. They all go to sea via New Orleans.

—Conflagrations were reported Feb. 12, at Nevada, O., Dalton, Ga., Port Huron, Mich., Dundee, N. Y., and Chicago, Ill.

—It is reported that Mrs. H. M. Vaile, wife of one of the star-route defendants, has committed suicide at Independence, Mo.

—The Indiana Legislature, Feb. 14 passed a bill appropriating \$40,000 for the relief of sufferers in the Ohio and Wabash River districts in Indiana.

—A blizzard was reported as having possession of Minnesota, Feb. 17, and traveling eastward. The thermometer fell fifty degrees in about 24 hours.

—The lower house of the Indiana Legislature, Feb. 16, passed an additional bill appropriating \$100,000 for the flood sufferers, and the Senate will undoubtedly concur in the measure.

—Near Sumner, Cal., Feb. 13, a water-spout covered the railroad track with mud, causing the derailing of a freight train, two engines and six cars being wrecked and a number of cattle killed.

—At the Diamond mine, 4 miles from Braidwood, Ill., Feb. 16, the water from an old sink hole broke through causing a general caving in of the shaft, instantly killing sixty-nine men and one boy.

—The rough weather of the past few days has caused trains to be abandoned in Illinois, Pennsylvania, and some other places. Traffic was for a time abandoned between Chicago and the West.

—We noticed last week that the camel of free trade was getting his head inside the tent by removal of duty on rough lumber by the Senate. Feb. 13 the same body rapped him out by restoring the duty.

—At Fern Bank, below Cincinnati, Feb. 14, a floating house was stopped, and in one of the rooms was found a baby, sleeping peacefully in its crib. The child was delivered into the care of the Catholic Orphan Society.

—Commerce seems destined to bring the United States and Mexico into cordial relations. It is reported that funds have been secured to complete the Mexican National line of railway from Laredo to the city of Mexico.

—The Senate, Feb. 15, passed the Japanese indemnity bill, which provides for the payment of the principal, without interest. The bill now goes to the President for his signature. A long-standing blot will thus be partially and tardily wiped from our national escutcheon.

—A Pacific Springs (Wyoming Territory) stage-coach was caught in the terrible storm of Feb. 2, and the travelers had to abandon the vehicle, after which two of them were frozen to death, and another will lose his hands and feet. The driver of a stage says the snow is two feet on the level, and cattle are starving.

—It is sufficiently painful to see men and boys groveling in the use of tobacco. But what shall be done when the girls take up such habits? Read the following, clipped from a Massachusetts paper: "A Boston cigar dealer says his largest trade in cigarettes is with the girls in the high and Normal schools."

—A correspondent from Illinois speaks of the ravages of the late ice storm in that State as terrible. On some railroads ice was frozen five inches thick over the rails, engines frozen to the track, traffic suspended, and great damage inflicted. In these abnormal freaks of nature, certainly the judgments of God are abroad in the land.

—Put down another mark against Insurance companies. Catharine A. Pollock sued the United States Mutual Insurance company at Philadelphia for \$5,000, her husband's policy, who died by accidentally taking poison. The Supreme Court decided in favor of the insurance company, which was also victorious in a lower court.

—The Arkansas Legislature passed an act Feb. 15, prohibiting for two years the sale of intoxicants within three miles of a church or school, according to the wishes of the adult majority of both sexes. Let the people of Arkansas now establish churches and schools within less than six miles of each other in all directions, and they will be all right in regard to the cursed liquor traffic.

—Feb. 17, the floods at Cincinnati were reported as subsiding, but a new peril now threatens from another quarter, as hundreds of animals have been drowned in the inundated districts, and pestilence is feared. One of the pumps of the water works has been put in operation, relieving the fear of a water famine; and the gas works are expected to be able to resume by Monday.

—The *Inter-Ocean* of Feb. 12 speaks of the Iowa prohibitionists: "Iowa prohibitionists are plucky. They are undaunted by the recent overthrow of their amendments by the courts, and declare they 'will sow the State knee deep with temperance documents.' They refuse to make it a party question, but will ask the Legis-



lature to submit the amendment again to a vote of the people of the State."

Mention is made in our Special Mention Department this week, of the fiendish practices prevailing in New York prisons. The Inter-Ocean of Feb. 16, gives a statement from B. Wardwell, the great prison reformer, that in one year sixteen men have been driven incurably insane by torture in the prisons of Massachusetts. The I. O., adds: "Massachusetts is about the last place we would look for such barbarisms."

The educational bill reported last May is again receiving the attention of Congress. It provides that \$10,000,000 per annum shall be drawn from the national treasury, and divided among the States and Territories in proportion to the illiteracy of each. This will give the States where slavery recently existed \$7,556,733,—more than two-thirds of the whole appropriation. This is only a matter of justice, as the whole country should share in the burden of educating the freedmen.

Isaac H. Vincent, State treasurer of Alabama, has disappeared from Montgomery, leaving behind a note confessing that he is a defaulter to the sum of \$213,000. Before leaving, Mr. V. destroyed the bonds he had given on taking office. This is another illustration of the evils of speculation; and the Christian Union thinks it is high time that bankers and brokers dealing with persons who have large trust funds in their hands should be on their guard against becoming unconscious accomplices in robbery.

Diplomatic relations between England and Mexico were suspended during the troubles of twenty years ago, and since that time Mexico has had no minister at the court of St. James, nor Great Britain any representative in Mexico except the commercial agents at some of the outposts. When Maximilian had been driven out of Mexico and the republic had been re-established, England made conditions as to the renewal of diplomatic and commercial relations, which Mexico declined to accept. Now, however, fearing the effects of American influence, England has sent a consular officer to Mexico to look after her interests, and it is rumored that she will come down from her high horse, make an unconditional proposal for the renewal of relations, and that Mexico will accept it.—Inter-Ocean, Feb 9, 1883.

The flood record of last week still continues. Cincinnati, O., is the heaviest sufferer. The water was reported Feb. 14, to have risen 65 feet, 1 1/2 inches, one foot higher than the great rise of 1832. One depot full of people was undermined and washed away, and many drowned Feb. 15, the water had risen nearly sixty-seven feet, and the day's report closed with the water still rising. There were forty miles of inhabited streets which could be traversed only by boats and skiffs, and sixty thousand persons out of employment in the city. There are 300 houses in Covington, 700 in Newport, and 3,000 in Cincinnati, more or less deluged with water. Some are completely submerged, some floating about, and others anchored by cables. Other towns are also sufferers, among which are specially named, New Albany, Madison, Evansville, Jeffersonville, in Indiana; Frankfort and Milton, Ky.; Shawneetown, Ill.; and Helena, Ark.

FOREIGN.

The royal family of Great Britain costs that country \$4,466,910 annually.

Prince Gortschykoff was reported, Feb. 17, to be in a dying condition at Nice, Italy.

Parliament opened Feb. 15, but the Queen's speech was not such as to cause any special comment.

A tempest has been ravaging the English coast the past week. Two fishing smacks foundered off Yarmouth, England, their crews, numbering fourteen persons, being drowned.

The French Cabinet has resigned, and De Freycinet has been summoned by the President to form a Ministry, but he hesitates. The Parisian tradesmen desire that he be chosen Premier.

The release of Prince Napoleon has greatly excited the French radicals. It has now been made criminal to post placards inciting the overthrow of the republic. Jerome will go to England.

The French Senate adopted M. Waddington's proposal that princes who attempt to further their pretensions be banished, after trial in special assizes, or by the Senate, sitting as a high court.

The committee of the French Chamber again discussed the expulsion projects yesterday, and decided in favor of Floquet's motion prohibiting members of the dynasties from residing in France or Algeria.

The London Times makes the statement that at the recent meeting of Prince Jerome and the ex-Empress, private misunderstandings were arranged, and she formally recognized him as the head of the Bonaparte family.

In an editorial on "The State of Europe," the London Times says: "On the Continent people feel themselves to be walking over a mine controlled by men at whose motives and modes of thought they can only guess."

The Times in an editorial bewails the farming prospects. It says: "A crisis in field work exists. There is water everywhere. Good sowing time is wanted. It is surmised that much of the autumn sowing is rotten. All Europe is in a similar condition."

—Outside the critical state of affairs in France, the most interesting phases of European politics are those bearing on the relations between Russia and the Western European powers, or on those connected with the intrigues of the Slavs, Poles, and Nihilists in Russia."

—A revolution is in progress in Ecuador, and for some time success has crowned the revolutionary movement. A government has been formed, with Eloy Alfaro as dictator; and the work of reform is to commence with the expulsion of the Jesuits, who have practically ruled the country, and the restriction of the power of the clergy.

—The scheme to flood the Sahara from the Mediterranean is taking definite shape under the auspices of M. De Lesseps, by whom it has been developed and agitated. If the work is accomplished, Tunis and Algeria will be isolated from the desert, and communication between the most important commercial centers of the countries will be greatly facilitated.

—Michael Kavanagh, the carman who drove the Phoenix Park assassins, has turned informer, and at the investigation at Dublin Saturday, detailed the whole affair, and the men who employed him, and named the participants in the tragedy. It appears that Burke's life only was wanted, and that Cavendish was slaughtered simply for being in his company. Kavanagh's emoluments for his share in the transaction amounted to £3 and a new set of harness. All the persons implicated in the murders, with one exception, are in custody.

Obituary Notices.

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

FULLMER.—Died of old age and nervous debility, at Gagetown, Mich., Jan. 15, 1883, John Fullmer, aged sixty-seven years. His remains were taken to Pendleton Center, N. Y. R. S. BROWN.

ROBINSON.—Died of pneumonia, in Fairchild, Eau Claire Co., Wis., Feb. 2, 1883, Willie E., son of Fredrick and Lettie Robinson, aged three years, three months, and twenty-one days. Although the hearts of the parents have been made sad, yet they find comfort in the hope that little Willie will come again from the hand of the enemy. Funeral discourse by Eld. Robinson, Methodist. C. W. OLDS.

PIERCE.—Died of consumption, at Monterey, Allegan Co., Mich., Feb. 2, 1883, Sister Adaline Pierce, in the forty-eighth year of her age. She leaves a husband who is a mute, to mourn his loss. Sister Pierce has been an observer of the Sabbath for a quarter of a century or more, and in her death the church at Monterey lose a devoted member. Discourse from John 11: 25. H. M. KENYON.

CRAMER.—Died in Manistee, Mich., Jan. 31, 1883, Ellen Cramer, aged about eighty-eight years. Sister Cramer was the mother-in-law of Isaac C. Snow, of Allegan, Mich. Her death seemed to have been occasioned by old age, rather than by disease. She had observed the Sabbath of the Lord for thirty years. Her life was such that her mourning friends hope to meet her in that better land whose inhabitants will "never grow old." W. H. LITTLEJOHN.

BURCH.—Died at Dundas, Rice Co., Minn., Feb 5, 1883, Hiram Burch, son of Eld. D. C. and Eliza Burch, in the twenty-fifth year of his age. He accepted Christ and the Advent message some years since, but had been in a back-slidden condition for the past two or three years. For the last few months he had been earnestly seeking the Lord anew, and his parents and friends are comforted by the hope that the Lord accepted him, and that the summons to the land of silence, which to them was so unlooked for, did not take him by surprise, nor find him unprepared. Funeral services were held on the 7th at his father's house, conducted by Eld. L. H. ELLS.

"Friend after friend departs; Who hath not lost a friend? There is no union here of hearts, Which finds not here an end. Were this frail world our only rest, Living or dying, none were blest."

D. P. CURTIS.

RICE.—Died of congestion of the lungs, at Newfane, Niagara Co., N. Y., Dec. 29, 1882, Bro. David W. Rice, the father of Sister Mudge, whose obituary was published last week, aged sixty-six years and four months. His death was sudden, he being confined to the house only about twenty days, and able to walk about to the last. Eld. Marvin preached at his funeral also, from 1 Cor. 16: 22.

Bro. Rice embraced the advent faith in 1842, and took a part in preaching that first message. In 1860 he embraced the Sabbath, which he has held ever since. In his last will and testament he remembered the cause. He fell asleep in the blessed hope. Sister Rice is thus bereaved of her only daughter and her husband in a very brief period of time. But the consolation of the blessed hope soon to be realized is hers. May God bless her and the remnant of the family; and may they so live that they may share in the soon coming reunion. R. F. COTTRELL.

THE SIGNS OF THE TIMES.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 29, 1882.

Table with columns for WESTWARD, STATIONS, and EASTWARD. Includes times for Pacific Express, Day Express, Chicago Passenger, and various stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskells, Valparaiso, Chicago.

\* Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Night Mail, Day Exp., Local Pass., Local Exp., and various stations like Detroit, Battle Creek, Kalamazoo, Michigan City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.30, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 5.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Express west and Atlantic and N. Y. Express east, daily. Night and Evening Express on Saturdays. O. W. SUGGESS, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., February 20, 1883.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Table listing contents with page numbers: Poetry (Attraction of the Cross, The Lord's Poor, Family Love, Forgive for Jesus' Sake, What I Most Desire, Haunted), Special Mention (Church Spires Overtopped, Fiendish Abuses of Prison Convicts, The Editor, Religious Liberty Denied, Proposed Sunday Legislation in New York, Railway Building), The Sermon (Jethro as a Jurist), Our Contributors (When did Christ Rise from the Dead?, The Closing Act of Earth's Drama, How to Tell Them, Church Business Meetings, Letter to a Young Lady, Synopsis of the Atonement), The Home (Blame Less, Praise More, Outdone by a Boy, The Mouth that Speaketh Lies shall be Stopped), Editorial (The Sanctuary, Matthew 24, The Third Angel's Message, The Instability of Nations, A Sign of the End), The Commentary (Remarks on Phil. 1:23, Scripture Questions), Progress of the Cause (Reports from Dakota-Kansas-Virginia-Wisconsin-Massachusetts-Michigan, Prayers Answered, Colorado Conference Directory, Power of Silence, Emerson), Our Tract Societies (A Leaf from Experience, Reports of T. and M. Societies, British Mission, Maine T. and M. Society, How to be Ready for Successful Labor), Choice Selections (Luther's Conflict with Popery, Advanced Thought on the Credibility of New Testament History, Joseph Cook), Our Casket, News of the week, Obituary Notices, Editorial Notes, Appointments, Publishers' Department.

The brethren in Virginia will notice the change of place of the coming general meeting in their State, from Soliloquy to Liberty. See appointments.

To those who have made inquiries on the subject, we would say that Eld. A. McLearn has taken the pastorate of the Seventh-day Baptist church at Walworth, Wis.

We have always read the words of Christ to the thief on the cross, "This day shalt thou be with me in paradise." But in the Christian Union of Jan. 25, 1883, a correspondent quotes it, "This night shalt thou be with me in paradise," and it passes without correction. Can it be that they are seeking darkness rather than light?

The January (1883) number of the Sabbath Memorial, published by Eld. W. M. Jones, London, comes to our table inclosing a portrait of Joseph Stennett, Pastor of Pinner's Hall S. D. Baptist church, London, from 1690 to 1713. He was author of the familiar Sabbath hymn, "Another six day's work is done."

Will those who send in questions to be answered in the REVIEW, please write them on separate slips of paper, and not on the same sheet with other matter. If our correspondents will comply with this request, putting business matter, personal matter, and REVIEW matter, each by itself, the different parts of their letters can be put immediately into the hands of those who are to attend to them, and thus time and trouble will

be saved. And further, will those who ask questions put the matter into just as few words as will serve to clearly express their meaning?

We call attention in another column to the important subject of the sanctuary. The expositions of this subject issued at this Office, are quite complete. The reader can procure them in the form of either bound books or pamphlets. The books are waiting for a still wider circulation. Those who have procured them are ready to testify to the benefit of their study. The price is within the reach of all. We are satisfied that very many of our own people are without these books, who ought to have them. And then can you not induce some kind neighbor to investigate this important subject? If you make yourself intelligent in the matter, and have a justifiable amount of enthusiasm, we think you can. We are in the period of the investigative Judgment, and the people ought to know it. Shall we not see these books going forth to enlighten them?

No greater evidence could be given of the important position America is coming to hold among the nations of the earth, than the fact that the uncertainty which exists as to the probable action of our Congress on the tariff and related matters, unsettles the condition of the money market in England scarcely less than in our own country. On which an exchange says,—

"That our cousins across the sea should at last concede so great influence to anything American, is, however, not so much a ground of pride as a reason for greater caution. Responsibility increases with the increase of influence. The larger the magazine, the more significant the match."

NOTICE.

By a recent ruling of the Canadian Postal department, it is decided that bound books cannot be sent into Canada by mail. They must go by freight or express so that duties can be collected on them. Under these circumstances, the Office will keep a supply of bound books with Eld. A. C. Bourdeau, South Stukely, P. Q., and our Canadian friends can get them by mail from him.

THE YEAR BOOK.

WE received to-day a copy of the first "Year Book" ever published by S. D. Adventists, and are much pleased with its appearance and its contents. It is all that was claimed for it. It contains the statistics of our people, the records of the different organizations, directories of the officers of all our Conferences and different Societies, and many other items of interest. It is just what we have been wanting for years,—something to which we may turn, and inform ourselves with regard to points constantly arising. We hope the call for them will be great enough to justify their publication every year till the Lord comes, so that we can keep them for reference and comparison year after year. We trust all our tract societies will keep them, and that our people everywhere will supply themselves with them.

GEO. I. BUTLER.

Appointments.

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

CHANGE OF APPOINTMENT.

The Sabbath-keepers of Virginia will please notice that our next quarterly meeting will be the first Sabbath and Sunday in March, at Liberty, instead of Soliloquy as appointed last week. As Eld. Corliss will be with us to assist in laying plans for the future, this will be an important meeting, and we hope that all the Sabbath-keepers will be present. A. C. NEFF.

The next quarterly meeting of the Dakota T. and M. Society, will be held at Swan Lake, March 24, 25. We greatly desire a general attendance at this meeting. The churches should hold

their quarterly meetings the first Sabbath and Sunday in March. Let the librarians be sure to supply every member of the T. and M. society with blanks for reporting. We hope that every member will fill out his blank so that we may have reports from all. O. A. OLSEN, Pres.

QUARTERLY meetings will be held in Wisconsin at Debelo, March 3, 4; and at Leon, March 10, 11. Meetings will commence Sabbath evening. We want to see or hear from every member of the above-named churches at the time of their meeting. Bro. Decker will be present at these meetings if consistent with his other duties. C. W. OLDS.

No preventing providence, we will hold a series of meetings at Mt. Pleasant, Henry Co., Iowa, commencing Feb. 27, and continuing over two Sabbaths. The absent members of this church are invited to attend, if practicable; if not, we would like to have them report by letter. Neighboring churches are invited. H. NICOLA. C. A. WASHBURN.

FRIEND, Neb., Feb. 23. Exeter, March 2. Bloomington, " 9. Alma (Monday, Tuesday, and Wednesday evenings), March 12-14. Oxford, March 16. Richmond or Beaver city, evening, " 22. Lyndon, Neb. " 30. Will the brethren at the above places, please take pains to thoroughly advertise the meetings, personally inviting those known in any way to be interested. Announce all meetings to continue over Sunday, except at Alma, where it is announced for three nights during the week. GEO. B. STARR.

No providence preventing, I will meet with the church at Spring Arbor, Feb. 24, 25. Napoleon, " 27. Hanover, March 3, 4. M. S. BURNHAM.

I WILL hold meetings in Wisconsin as follows:—River Falls, Feb. 24, 25. Beldenville, March 3, 4. Maiden Rock, " 10, 11. H. W. DECKER.

QUARTERLY meetings in Dakota will be held as follows:—Dist. No. 1, at Elk Point, March 17, 18. " 2, at Madison, " 3, 4. " 3, at Swan Lake in connection with the State meeting, March 24, 25. I shall try to be present at these meetings. O. A. OLSEN, Pres.

Publishers' Department.

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

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.

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.

THE post-office address of Eld. G. I. Butler, till further notice, will be South Lancaster, Mass.

DANISH brethren who contemplate studding homes in the West, and who are in good standing in the churches where they now live, can obtain reliable information concerning this part of Kansas by writing to Soren Nielsen, Snow Hill, Labette Co., Kansas. L. D. SANTSER.

Books by Express.—Mrs M A Bishop \$5.00, D J Bock \$39.60, C A Gibbs 27.80, H L Gage 1.43, W H Ward 4.16.

Books by Freight.—Samuel Fulton \$28.90—19.22—14.75, S N Haskell 210.00—90.00, Signs of the Times 94.40, Levi Turney 46.50, A J McClellan 273.95, S H Lane 22.45.

Cash on Account.—H C Crumb \$4.00, C C Lewis 3.48, Wm F Killen per J O Corliss 75c, S R Hogue 17.00, Pa T & M Society per B L Whitney 424.95, Ont T & M Society, D W and E J Bartholomew, tithes 15.00, Danish Signs per M L Huntley 19.00, Cal T & M Society per A Morrison 350.00, Signs of the Times, Mich T & M Society per N E Sisley 500.00, Me T & M Society per Mrs R Robbins 75.00, U C T & M Society per Mrs G W Colcord 25.84, R F Barton 12.59, S Thurston 10.00, P L Hoen 25.00, Minn T & M Society per N G White 200.00, N Y T & M Society per B L Whitney 432.43, A D Olsen 30.00.

Shares in S. D. A. P. Association.—A K Atteberry \$10.00, Mary Harlow 10.00, V H Lucas 10.00, Fred E Foster 5.00, Parthenia Sheapley 10.00, Beem Craig 15.00.

Donations to S. D. A. P. Association.—R C King \$1.25, Warren Swartz 3.00.

Gen. Conf. Fund.—U C Conf tithes per Mrs G W Colcord \$42.75, N E Conf tithes per E T Palmer 109.21.

Mich. Conf. Fund.—J A Demill \$2.00, Lapeer per G A Crownhart 62.00, Newton per James Stiles 38.76, Taylor Center, Clara E Fairman 6.00.

Mich. T. & M. Society.—Dist 2 per Anna Mills 70c, Dist 4 per E M Perham 1.50, Dist. 6 per F Howe 24.16, per Mrs Nora Owen \$2.20, Dist 7 per A E Burrill 118.57.

Int. T. & M. Society.—Albert Curtis, L M \$10.00.

Mich. T. & M. Reserve Fund.—Dist 3 per L S Shear 5.00, Dist 3 per Mary Turner 2.00, Dist 6 per A W Maynard 25.00, Dist 6 per Mrs J B Haynes 10.00.

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BUSINESS NOTES.

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

WANTED AT THE SANITARIUM.—Ten strong, healthy, Sabbath-keeping young women to learn nursing and to be employed as bath attendants. Address, for further particulars, Sanitarium, Battle Creek, Mich.