

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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THE FULLNESS OF CHRIST.

BY MRS. P. ALDERMAN.

SAVIOUR, let me come to thee,—
Weakness on thy strength to lean,—
Till no sin be found in me,
Till my soul is white and clean.

Do thou kindle in my breast
Love that will forever glow.
I am weary; give me rest,
Peace for care, and joy for woe.

Thou hast told us not to fear,
Thou hast bidden us to trust;
Thou hast promised to be near,
Thus to help and save the just.

Can we ask a greater joy?
Can we gain a higher good?
No! 'tis bliss without alloy,
Thus to rest, and hide in God.

Safe from every fear of ill,
Safe in danger, safe in death;
May this trust my being fill,
May it cheer my parting breath.

Special Mention.

—Who can fathom the evil wrought by the "dime novel" literature with which the whole land is flooded to-day! One of its latest developments is this: A Russian boy thirteen years old was forbidden by his father to read novels. Whereupon the youngster thought he would place himself among the "heroes" of his favorite literature by ridding himself of "such a rough, uncultured father." He accordingly stole up stairs with a hatchet and hewed him to pieces. In the corrupt literature of the day, which bears such fruit as this, these features are prominent: licentiousness, sensational crime, and infidelity. These go hand in hand. And in almost every news-stand, there they lie, Ingersoll's shallow godlessness, "police" papers, and licentious sheets, inviting the unsuspecting to drink of their defiling streams, and seducing those already poisoned to wade still deeper into their damning depths. Would that some power (to change the figure) could rid the land of all this brood of hissing serpents.

—Surely Satan must have things about his own way, when those who are appointed to be the guardians of law and good order belong themselves to the criminal classes. And such seems to be fast coming to be the case in New York City, as shown by the following facts: 1. Charges preferred by Dr. Howard Crosby and Anthony Comstock against certain high officials, have not yet resulted in bringing the said officials to trial. 2. One of the Police Captains appears among the

members of a gambling club which was openly violating the law. Being requested to close the room, he refused. Mr. Comstock raided and closed it. 3. Within the past month, Mr. Comstock discovered a gambling den, which he determined to close. He applied to the police for help, whereupon a uniformed officer managed to notify the gamblers in season for them to escape. 4. And when the District Attorney commenced his energetic warfare against the gamblers, he had to go outside of the police for evidence to suppress them.

These are facts of startling significance. We gather them from the *Christian Weekly* of Feb. 17, 1883.

—The situation in Russia has become so far modified that the Czar, if reports are correct, ventures to walk unguarded in the streets of St. Petersburg, and has appointed the day of his coronation in May next. But critical observers have not all confidence in the security of the situation. For instance, the *Springfield Republican*, of Feb. 9, says:—

"The Czar has proclaimed his coronation, and that is all very well. But it is rather absurd for the *London Times* to congratulate him on the 'suppression' of nihilism simply because nothing has lately happened. We do not even know that such is the case; a good many things happen in Russia that are not telegraphed. Nihilism has always been 'suppressed'; that is its normal condition. But to say that such a conspiracy is dead when the causes for its existence are unremoved,—when the whole service of the empire, civil and military, reeks with corruption and revels in tyranny,—is to say that men are no longer human."

ALARMING EXTRAVAGANCE.

UNDER this heading a writer in the *Inter-Ocean* of Feb. 7, 1883, reviews briefly the social customs prevailing in New York City. If it is true that "history repeats itself," then these things may well be called "alarming"; for the uniform testimony of the past is that such wild extravagance and reckless luxury is the sure and immediate precursor of every moral disorder, and social anarchy and ruin. Such manifestations therefore become a significant sign of the times. The article referred to says:—

"A writer on social topics in New York, who has seen the world and knows what he is talking about, says the rich men of Europe do not spend any where near the amount of money that is considered necessary for 'keeping up appearances' among the capitalists of New York; and declares that within the last two or three years the extravagance in the latter city has become simply appalling. There are a thousand men there who annually spend an income of \$100,000, most of which is wasted, and as many more who manage to get away with from \$25,000 to \$75,000 annually, when they could get just as much comfort and enjoyment out of one-fourth of that amount. The ladies of the wealthy families encourage and share the extravagance, indulging in expensive whims and fancies which a few years ago would have been considered not only wickedly wasteful, but indicative of lunacy. It is not an uncommon thing for \$400 and \$500 to be expended for flowers at a reception, and dinner parties costing as many

thousands are given every week. A recent ball given by one of the leading society ladies is known to have cost \$30,000, and when the lights were turned out, there was nothing in the hands of the hostess or the guests of permanent value. It was all expended for flowers and wine and food and clap-trap."

Why are not these expensive whims and fancies just as "wickedly wasteful," and just as "indicative of lunacy" now, as they would have been a few years ago? They are; but the downward tendency has been so strong and the sensibilities of those who indulge in these things have become so blunted, that they are not questioned. Think of the want and distress existing everywhere in that city (and we speak now only of that to be found among the innocent and virtuous, and which the wise expenditure of a little means would greatly relieve), and then, within the sight and sound of this want, the wicked squandering of \$30,000 on a single evening's festivity! Is it any wonder that among the poor there is to be found communism and discontent and the spirit of wrath and revolution? God will surely visit his judgments upon such wickedness. It is time "to sigh and to cry for all the abominations done in the land."

WHAT CATHOLICS SAY.

HARD QUESTIONS FOR SUNDAY-KEEPERS.

THE first of the following paragraphs we find in a newspaper article credited to the *Palmer Journal*. It is an explanation of the Sunday question by a Catholic from a Catholic standpoint. This paragraph shows how Protestants are involved in papal tradition by the observance of the day. How can they clear themselves from the charge of recognizing the authority of the Catholic church? He says:—

"The observance of Sunday as a religious festival by Protestants implies a recognition of the authority of the Catholic church in spiritual matters, as the Bible is silent on that matter. No apostolic command or suggestion has been given for the change of day. Protestant compilers of Bible Dictionaries are driven to despair when they come to explain the adoption of the first day of the week in lieu of the seventh-day Sabbath on Bible authority; they usually explain away the change, in words meritoriously brief, by saying that the Apostles, Acts 20:7, broke bread on the first day of the week. But as it is not customary for Protestants 'to break bread on the first day after the Sabbath,' the mere recital of this occurrence has no binding force on them. A Protestant cannot on any principle of his religion defend or explain the adoption of Sunday in lieu of the Sabbath of the decalogue."

The following is from James Blake, M. D., another Roman Catholic. In a debate with a Protestant he drove the latter to the wall with the following unanswerable charges:—

"Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the seventh day. 'Remember to keep holy the seventh day'; and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he

any Scripture authority for rejecting it? No, he has not. Why, then, does he not observe it? Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the hand-writing of God the Father. And yet he will look you in the face and declare that the Bible, without church authority, is his rule of faith."

THE CALIPH OF ISLAM.

An interesting side-light is thrown on the Turkish question by the following, which appeared in the editorial of the *N. Y. Independent* of Feb. 15, 1883. Read it.

"There is a Sultan of Turkey; there is a Caliph of Islam. The Sultan of Turkey is not necessarily Caliph of Islam, although he has been since, three hundred and fifty years ago, Sultan Selim I. compelled Caliph Mohammed XII. of Cairo, to yield to him the title. From that time, the Caliph, or spiritual head of all Islam, has not been of the family of Mohammed, of the tribe of Korish, nor even of Arab descent. He has been a Turk, and has held the title of Caliph simply by right of force. Because he possessed, as Sultan of Turkey, the highest civil power in the Mohammedan world, his claims have been allowed to be also the Pope of Islam.

"The Sultan holds Turkey only by the active military support of Christian Europe. Ever since the Crimean war, this has been confessed. Even lately, a single European power has, in a short campaign, released the larger part of what was European Turkey from the hold of the Sultan. If England and France were to take off their hand, Russia would in a year seize Constantinople and Asia Minor, and drive Sultan Hamid to Mecca. But Mecca would not receive as Caliph the man who could not maintain his power as Sultan. Already it is England that maintains the caliphate at Constantinople. But for England, Arabi would have been master of Egypt, and soon after recognized Caliph; for, though Hamid gave him qualified and diplomatic aid, as a Moslem fighting the infidel, yet Hamid well knew that Arabi, victorious and powerful, would as certainly supplant him as the Head of Islam, as would Mohammed Ali have done it, but for European intervention. Then Europe decided who should be Caliph, and Europe does it now. This does not satisfy the Mohammedans of Egypt, Tunis, Arabia, scarcely of Turkey. It is as if China and Japan were to settle who should be Pope of Rome. Pan-Islam knows that Turkey is weak, and that Hamid is Caliph not by the grace of Allah, but by the grace of the Giaour. Pan-Islam feels the humiliation; and, if left to itself, the Shereef of Mecca, who is of the lineage of the Prophet, or of any Mehdi who could claim the title, would be gladly recognized as the spiritual head of the Moslem world. It is only lately that the Shereef was deposed by the Turk because he aspired to be Caliph, and another was put in his place. The Turk is not loved by the Arab. Give the Arab a chance, and he would be free from the Turk.

"But Sultan Hamid holds on with great tenacity to his religious power. Unlike Abdul Aziz, he is a pious Moslem, and cares more to be Caliph than Sultan. It is not his ambition to make Turkey great and prosperous, but to see Pan-Islam successful against the Infidel, if not by war, then by diplomacy. Hence the plots in Tunis, in Egypt, in India. Hence he sits in his palace and dreams of the victories of the Faith of the Prophet. Meanwhile there are no reforms in Turkey; no believer is punished that murders a Christian; new fanaticisms and outbreaks against Christians are encouraged; Christian churches can get no firmans; Christian books can scarcely be printed even in a Christian language; no Mussulman would now dare abjure his faith; and the counselors of the Sultan are not the ministers of the Porte, but the astrologers, eunuchs, and holy men of the Palace. Meanwhile Islam gains no benefit, while Turkey suffers that Islam may be exalted. The Caliph could do nothing for Tunis against France, nor for Egypt against England. He is dishonored before the Islam which he claims to lead.

"Why should Europe still support his spiritual claims? Grant that the Sultan shall still rule in Constantinople over Turkey, why uphold him as the chief plotter of outbreaks among two hundred million Moslems? Why not let the Shereef of Mecca take the honor which he aspires to, and tell the Sultan that he will be held responsible by

Europe, as the Khedive of Egypt is held responsible by England, for the good government of his Turkish dominions? Only let England lift her protecting hand from Hamid, and Mecca would again become the spiritual center of Islam. There is good reason to believe that here is the best solution, for the present, of the Turkish question."

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.

TWO EVILS.

BY ELD. J. E. ROBINSON.

A SHORT SERMON ON THE SABBATH.

TEXT: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

THE bare possibility that these burning words may apply to the professed "Zion" of the present time, should cause us to give them earnest heed. By the context we learn that the Lord charges his professed people with inconsistency of action that is without parallel even among the heathen: "Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." The Lord continues: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

In order to more deeply impress upon the mind the unreasonableness of this departure, the Lord asks, "Have I been a wilderness unto Israel? a land of darkness?" Is it because my love, mercy, and goodness have been withheld, and is it in order to procure favor which I have failed to bestow, that you have left me, the "living waters"? God inquires. From verse 32 we learn that this departure is one of long standing. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me *days without number*."

Sad as the case now appears from the reasoning of the Lord, yet the worst feature still remains to be stated; viz., that God's people, who of all others should have a burden of souls upon them, instead of turning the sinner away from his sin, have taught their sins to him, and souls will be lost as the result! "Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these."

The only redeeming feature in the case is that this grievous departure is not a deliberate forsaking of the fountains of living waters; for when the Lord pleads with them, they are very much surprised, and feel that they must be innocent: "Yet thou sayest, Because I am innocent surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned." This unnatural departure is censured by the Lord under two divisions: the first is departing from the "living waters," the second is hewing to themselves cisterns that can hold no water. Can we learn what these two evils are? In the 18th chapter we find a key that opens the whole subject. "Therefore thus saith the Lord: Ask ye now among the heathen who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?"

By reading the next verse (the 15th) with care, we learn what this *very horrible thing* is of which the Lord complains, "Because my

people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Here we have it plainly stated that this "very horrible" departure consists in leaving the ancient paths, thus leaving the "living waters," and walking in paths not cast up, and in hewing to themselves "broken cisterns that can hold no water."

All that now remains to be done is to learn what the ancient paths are, and what constitutes the paths "not cast up" and the problem will be solved. Let us first notice that this departure from the old paths is one of long standing: "My people have forgotten me days without number," but the promise is, "I will plead with you and with your children's children." When is God to plead with his people, and cause them to see the evil of their course? "In the latter days ye shall consider it perfectly." Jer. 23:20. That this promise embraces God's pleading with his people, and shows when their attention will be called to the ancient paths, is apparent from the verses that precede and follow. This is strengthened by the testimony found in the 6th chapter, where we are informed that at the very time of God's call to seek for the "old paths," a cry of "peace, peace," is heard among his people, and the apostle Paul states in 1 Cor. 5, that this peace-cry will be given by those who will be surprised by Christ's second coming. Thus we have the time of God's pleading with his people to return to the "living waters" by returning to the "ancient paths," clearly defined.

What are the ancient paths from which God's people have strayed, and to which he commands a return? Listen to the voice of Inspiration: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." Jer. 6:16, 17. Here we learn that the Lord will have a trumpet sounded to call his people back to the old paths. But Ephraim has become wedded to his idols, and refuses to return. The Lord speaks further: "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." This blowing of trumpets will be in regard to the law of God; for those who refuse to walk in the old paths reject the law.

The reform demanded is not a change of belief simply, but a change of practice, for these old paths are ways in which we are to walk. This blowing of the trumpet among God's people to bring them to the ancient paths is fully set forth by the prophet Isaiah (58:1, 12, 13): "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. . . . And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable," etc. Here it is plainly stated that this old way is the Sabbath of the Lord, and that we can again enter it by ceasing to trample it under our feet. If we find upon investigation that God's people have left the ancient paths, his Sabbath, and are walking in a way not cast up; that is, keeping a day he has not commanded, it will prove the correctness of our reasoning.

What day does God claim as his Sabbath? "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. God set apart his holy rest-day while man was in Eden. Gen. 2:3. It was proclaimed at Sinai by the voice of the Lord; it was kept by holy men of old; Christ claimed it as his, and taught his disciples to pray that they might not be forced to desecrate his holy day. Mark 2:28; Matt. 24:20. Surely this ancient path cast up by the Lord was traversed by his people from Adam to Christ, and

onward. Do we find the professed people of God still following this time-honored and God-blest path? Alas! her glory is departed, her feet are in a way not cast up. The church of Christ have forsaken the Sabbath of the Lord and have thus committed the first evil. They have also taken to themselves a day not commanded, the only authority for which comes from the Romish church, which baptized the pagan "venerable day of the sun," and introduced it into the Christian church in the fourth century; thus have the Christian church been hewing to themselves "cisterns that can hold no water."

In which path, friends, are you traveling? If your feet have wandered into a strange way, listen to the sound of the trumpet, and return to the ancient paths. Let no one say that the Lord does not care for these things; for he testifies that the "virgin of Israel hath done a very horrible thing" in departing from the ancient paths.

May God help us all to listen to the sound of the trumpet, to ask for the old paths, and to walk therein.

Our Contributors.

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

A STORY OF THE NORTH.

BY MARY MARTIN.

"'T is strange!" said the boy with the lustrous eyes;
And his soul was filled with hope and fear
As he turned, with trembling, his childish face,
And waited his father's response to hear.
But the elder face, so dark and cold,
Gave forth no answering, kindly gleam;
But, "What is strange?" in his gruffest tone,
Broke in upon childhood's fairy dream.

"The melodies, father, in air and grass"—
But his voice sank tremblingly and low.
How he wished he had not spoken the words
Whose meaning the father could never know!
"I hear no melody," rasped a voice,
As he took from his mouth a pipe of clay;
And, feeling vexed such a child were born,
He was turning in anger to walk away.

Sighing and silent, the boy looked out
To the western mountains against the sky,
And a light broke over the fair young face—
Such lights may be smothered, but never die.
"What is it now?" 'T is the father's voice;
Anger to pity has grown apace.
"I have seen it, father, for many years;
It is the beautiful mountain's face.

"I have never spoken of it before,
But you cannot fail to see it now,
It is so large and beautiful—see!"
But the father stared with a darkened brow.
"There! just there! You will see it, sure!"—
And the sunset gleamed athwart the sky—
"The hands are folded, and eyes are closed;"
But the sight is only for mental eye.

"There is no face there, you stupid dunce!
I will teach you better than tell me so."
And suiting the action unto the word,
He smote his son with a cruel blow.
There's an inner temple that God hath placed
In the heart of every child and man;
Oh! dare not enter to desecrate,
Simply because ye are stronger, and can.

It is written thus, and the day will come
When truth and falsehood undraped will stand;
And the cheek will pale, and lips grow dumb,
As justice is meted by Judge's hand.
The child lay stretched in the whispering grass
While the evening dew came down like rain;
He could not weep, but he wrestled there
Alone with the thoughts of his wild, wild brain.

A footstep, a hand upon his head.
"The grass is damp as I came along;
You had better be in—but things, I see,
May have gone with you a little wrong.
Can I be of service in any way?"
"No, no—unless, sir, you can trace
Along the line of the mountain there
By that chain of cliffs, a beautiful face?"

The master adjusted his specs with care,
And looked and puzzled, but looked in vain.
"Young man, I have taught near threescore years,
And that face is a phantom of your brain,
Unless the parson can see it there;
Perhaps he will, and agree with you.
In all the parish, there is only he
Who claims more knowledge than e'er I do."

When the Norway sun poured down its gold
On the harvesters, as they mowed the grain,

Gazing upon a blue-eyed flower
We recognize the boy again.
Just then the parson was passing by,
Pompous and stout, who could solemnly tell
That men must crucify lusts of the flesh—
(Quite fond of good things himself, as well).

"What is it, my lad?" and the voice rang out,
While the color mounted the boy's fair cheek.
"I would know of the tares," said he, "of which
You in your sermon did lately speak."
Now the parson—considered a learned man—
(As are all parsons, so we are taught)
Had preached from the text full twenty times,
But upon that point he had never thought.

So he said, with a clearly visible frown,
"My child, I see it, and I grieve,
The tares have been sown within your heart.
Lay aside your questions, and just believe."
The boy was o'erawed, but ventured to ask,
With a trembling voice and unshed tears,
If the parson could see the mountain face
That he had seen for these many years.

Mutely he gazed on the good man's face
While his soul went out in deep, wild prayer.
But vainly, how vainly the poor man looked;
He saw but the mountain and empty air.
Wandered the lad, and struggled to quell
His soaring fancy, and thoughts' strange trend,
With anguish none know but who have felt
No other their soul can comprehend.

He breathed "Our Father" with fervent zeal,
And pledged that as years fled on apace,
His eyes in their orbit should never turn
To look again on the mountain's face.
Dreamily whispered the waterfall's tone,
Drowsily chanted the homebound bee,
While earth and sky vouchsafed to the lad
A kinder than human ministry.

Where the autumn forests in beauty glowed,
And through mossy banks the streamlet crept,
He threw himself on a fern-crowned knoll,
And his burning brain grew calm—he slept.
There came to him then a princess fair,
With stone, and grass, and the leaves of trees;
'T was the mountain maiden's form and face;
She bestowed her gifts, saying, "Sing of these."

When the golden forests had turned to brown,
And tourists were all on their homeward way,
A lady whose carriage must have repair,
In passing, called at the farm one day.
The lad was pleased, for he felt in his soul
She could see what all others had failed to do;
So he bade her look on the mountain face,
And said, "It so much resembles you."

She smoothed the hair from his lifted brow,
And the mother heart saw the want he felt.
"I understand; you're a poet, child,"
She said, as trembling the poor lad knelt.
"If your father will lend you, go with me,
Where teachers, and schools, and helpers are."
She saw in the plain, rough form, a gem
That ere long might gleam on the world a star.

Moons waxed and waned, and the years swept by,
Clad in springtime bloom and autumn gold.
There arose a poet in the North,
Who of earth and her beauties sweet lyrics told.
And the world acknowledged the genius rare,
That showed a wisdom both pure and strong;
For the heart, the home, and the nation's ear
Were bowed alike to receive his song.

One day, the foster-mother returned
To restore to the father his long-lent boy;
And the valley peasants awaited them
With music, and speech, and the wildest joy.
At the old farm-house, in a quiet nook,
Stood a little group of white-haired men;
For the pastor good, and the master wise,
With the father welcomed him home again.

They chat of the long-gone past, and the years
That silent and swift have crept between;
Whatever he took in his passage, 't is plain
Old Time has left them their memories green.
"Do you recall," says the master now,
As he joggled his spectacles into their place,
"How once, when a boy, you questioned me
About the beautiful mountain's face?"

"That you could not see?" and the poet laughed,
"I beg your pardon," and lowered his brow;
"I never was blind, and 't was always there,
Just as plainly limned as it is now."
"Why, certainly," said the parson grave,
And his full-moon face sought the western sky;
"T was always a marvel of human form,
A wonder of nature's consistency."

"And you, father, can you see it too?"
Said the poet, almost too much amazed
To utter a word; for it seemed to him
That the men either were or had been crazed.
"What do you take me for, my son?"
And darkened the brow as once before;
"There was never a time when it was n't plain,
Though I've lived here more than years fourscore."

When the battle is fierce in the noonday sun,
Few stand for the right when they strike to fall;
But, the struggle over, and victory won,
Long lines file in when the roll they call,

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

BY ELD. W. H. LITTLEJOHN.

(Continued.)

OBJECTIONS CONSIDERED.

It has been well said, that there are two sides to every question. It would be very singular, therefore, if our friends were not able to present some difficulties in the way of the interpretation which we offer. This they have done, and candor demands that we should give them a fair consideration. We have already so fully discussed the one which relates to the words, "In the end of the Sabbath, as it began to dawn toward the first day of the week," that it needs no further attention at our hands. We advance, therefore, to the consideration of one or two more.

The first one which we shall notice, is based upon the expression found in Matt. 12:40, which is as follows: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The point made is this: If Christ was crucified on Friday and rose on Sunday, he did not remain in the heart of the earth (the tomb) three days and three nights, therefore he must have been crucified before Friday. Having assumed thus much, they proceed to locate the day of the crucifixion on Wednesday, jumping to the conclusion that Christ rose on Saturday, since that would harmonize with their theory in regard to the three days and three nights. But is this argument quite satisfactory? Is it not in the face of the weight of historic evidence? Indeed, is it not against the fair and natural interpretation of the gospels themselves?

What shall we infer from Luke, where it is stated that the women, having beheld where Christ was laid, returned, and having rested the Sabbath day according to the commandment, came to the sepulcher at the rising of the sun on the morning of the first day of the week? Luke 23:54; 24:1. From this it is evident that the Sabbath was drawing on at the time of Christ's burial. Honoring that Sabbath, the women refused to embalm Christ, agreeably to a Jewish notion, during its hours. But when the Sabbath was past, they came to the sepulcher to do that work. Now let us see. It is urged by our friends that the Sabbath here spoken of was a ceremonial sabbath, which fell that year on Thursday. That being so, we inquire,—

First, Was it considered illegal to embalm the dead on a ceremonial sabbath? If this is answered in the negative, then we ask, Why did they not embalm Christ on Thursday or Friday? If it is answered in the affirmative, then we wish to know why Luke, instead of saying that the women rested the Sabbath day according to the commandment, did not rather state that they rested *the sabbath days* according to the commandment?

As the record stands, it gives no adequate idea of the length of time which the women actually rested between the crucifixion and the embalming of the body of Christ, if it be true that Christ was crucified either on Wednesday or Thursday, since, if he was crucified on Wednesday, they rested Thursday and Friday before coming to embalm him, even if we should admit that they came to do that work on Saturday. On the other hand, if he was crucified on Thursday, then they rested on Friday and Saturday, provided they came to embalm him, as it is clear they did, on Sunday morning. As it regards the Sabbath day upon which they really did rest, we think there is no room for reasonable doubt that it was the weekly Sabbath and not a ceremonial sabbath.

The declaration of Luke that they rested the Sabbath day according to the commandment, is manifestly an allusion to the fourth, or Sabbath, commandment of the decalogue, which was the highest Sabbath law known to the Jews. To say that the women would regard a ceremonial sabbath too sacred for the embalming of

Christ, and then come to the sepulcher on a weekly Sabbath to do that work, is preposterous; for every scholar knows that the ceremonial sabbaths were not celebrated with as much solemnity as was the weekly Sabbath. But enough on this point.

It is manifestly true that the theory of our friends is all out of joint with the brief but explicit narrative of Luke. He says that the women returned, prepared spices and ointments, and rested the Sabbath day according to the commandment, and then came to the sepulcher on the morning of the first day of the week to embalm the body; whereas, if they are right, he ought to have said that they rested the fifth and sixth days as well as on the Sabbath, before coming to embalm the body. This delay is not only in conflict with the narrative, but also with probability. The preparation of the spices required but a brief space of time. It was important that the body of Christ should be embalmed as soon as possible after his decease. If he was crucified on Wednesday, and Thursday was not a high day or sabbath, then it is to be presumed that they would have come on that day. If Thursday was a high day, then certainly they would have come on Friday, which could not have been a high day if Thursday was one. We repeat, therefore, either Luke bungled in giving the account under consideration, or our friends have blundered in interpreting the same. We leave the reader to decide which hypothesis he will prefer.

Having pointed out the difficulties into which those fall who so interpret the language of Christ respecting Jonas as to make it necessary that the latter should remain in the tomb three literal days and literal nights, we are now prepared to examine the language upon which they base their argument. It is quoted above, and is found in Matt. 12:40. Now mark it! The Saviour declares that he should be in the heart of the earth three days and three nights, as Jonas was three days and three nights in the whale's belly. In other words, that the confinement of the one in the tomb should correspond with that of the other in the belly of the whale. Our friends, with a logical agility which is really surprising, jump to the conclusion that Jonas was in the whale's belly precisely three literal days and three literal nights, and then infer that Christ must necessarily have been for the same period in the heart of the earth. But let us go slowly here. The event to which Christ refers is recorded in the first chapter of Jonah. If the reader will peruse the chapter carefully, he will find that there is nothing in the context, save the bare expression, "three days and three nights," to help him in determining just how long Jonah was in the bowels of the sea-monster.

The whole question therefore turns upon the proper interpretation of that phrase. If a Hebrew scholar would have necessarily understood by the expression three days and three nights, three of our literal days and literal nights, then we must accept the situation, and admit that Christ was in the grave for three such periods. If, on the contrary, he would not have been shut up to that conclusion, then we shall not be. What is the exact truth in the matter? We answer that among the Hebrews it was quite customary when speaking of a day to allude to it as a *night and a day*. This may be illustrated from Esther 4:16 and 5:1, where we have the following words: "Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink *three days, night or day*. . . . Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house over against the king's house." Here it is manifest that "a day and a night" and "a day" are one and the same thing.

Again: In Gen. 1, we read, "The evening and the morning were the first day," and "the evening and the morning were the second day," etc.; *i. e.*, the first and second days covered a period which was the equivalent of that covered by the evenings and mornings, or darkness and light, corresponding to them.

Once more: In Dan. 8:14 we have this language, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." In the margin we have "evening morning" as the equivalent of day; *i. e.*, it would have been just as proper to have translated it 2300 evenings and mornings, or nights and days, as to have translated it 2300 days.

To make it certain that this understanding of the matter is correct, and that the terms "day" and "night and day" were interchangeable among the Hebrews, it will be in place to give some authorities right here.

Dr. Adam Clarke, in his notes on Jonah 1:17, has the following: "That *days and nights* do not, among the Hebrews, signify *complete* days and nights of *twenty-four* hours, see Esther 4:16, compared with chapter 5:1; Judges 14:17, 18. Our Lord lay in the grave *one* natural day and part of *two* others; and it is most likely that this was the precise time that Jonah was in the fish's belly."

Albert Barnes thus comments on Matt. 12:40: "THREE DAYS AND THREE NIGHTS.—It will be seen in the account of the resurrection of Christ that he was in the grave but two nights and a part of three days. (See Matt. 17:23.) This computation is, however, strictly in accordance with the Jewish mode of reckoning. If it had not been, the Jews would have understood it, and would have charged our Saviour with being a false prophet; for it was well known to them that he had spoken this prophecy. Matt. 27:63. Such a charge, however, was never made; and it is plain, therefore, that what was *meant* by the prediction was accomplished. It was a maxim, also, among the Jews, in computing time, that a part of a day was to be received as the whole. Many instances of this kind occur in both sacred and profane history. See 2 Chron. 10:5, 12; Gen. 42:17, 18; compare Esther 4:16 with 5:1."

Dr. Lightfoot makes this statement: "If you number the hours that passed from our Saviour's giving up the ghost upon the cross to his resurrection, you shall find almost the same number of hours; and yet that space is called by him *three days and three nights*; whereas, two nights only came between, and only one complete day. Nevertheless, while he speaks these words, he is not without the consent both of the *Jewish* schools and their computation. Weigh well that which is disputed in the tract *Scabbath* concerning the separation of a woman for three days; where many things are discussed by the *Gemarists*, concerning the computation of the space of *three days*. Among other things these words occur: *R. Ismael* saith, *Sometimes it contains four onoth*, [אונות], sometimes five, sometimes six. But how much is the space of an onah [אונה]? *R. Jochanan* saith, *either a day or a night*. And so also the *Jerusalem Talmud*: '*R. Akiba* fixed a DAY for an onah, and a NIGHT for an onah.' But the tradition is that *R. Eliazar ben Azariah* said, 'A day and a night make an onah; and a PART of an onah is as the WHOLE.' And a little after, *R. Ismael* computed a part of the onah for the whole. Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day; the whole of the following night, the next day and its night, and any part of the succeeding or third day." (As quoted by A. Clarke on Matt. 12:40.)

The International Revision Commentary has the following: "SO SHALL THE SON OF MAN BE THREE DAYS AND THREE NIGHTS. In round numbers according to the Jewish mode of reckoning time." (Notes on Matt. 12:40.)

Thus much by way of proving that the expressions "day" and "night and day" were anciently regarded as synonymous. Having shown that such was the case, if we can prove that the Hebrews, in computing time, were in the habit of speaking of a fractional day as a whole day, then that custom will apply equally well to a night and a day, since it was employed to mean the same thing. In other words, if it can be shown that Christ was in the grave on parts of three days, then the declaration was fulfilled in regard to his being in the heart of the earth

three nights and three days according to the Jewish custom. He was crucified and placed in the tomb on Friday. As heretofore shown, he remained in the tomb all day Saturday and until Sunday morning. On parts of these three days, consequently, he was in the grave. Hence, all which remains to make the argument complete is to demonstrate from the Bible that in Jewish computation parts of days were reckoned as whole days. The following texts will suffice for that purpose. "And she wept before him the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because she lay sore upon him; and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle." Judges 14:17, 18.

The foregoing represents the wife of Samson as weeping during the seven days of the feast. The context shows, nevertheless, that she obtained the information which she desired, and imparted it to her friends some time before the setting of the sun on the seventh day; *i. e.*, before the seventh day was ended. Certainly she must have ceased to weep as soon as the secret was communicated to her. Thus it appears that she is said to have wept seven days; whereas, she could have wept only on the six days and a part of the seventh day.

"And he said unto them, Come again unto me after three days. And the people departed. . . . So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day." 2 Chron. 10:5, 12. In the preceding, the expressions "after three days" and "third day" are interchanged. First, it is stated that the king told them to come after three days, and then it is recorded that they came on the third day as the king had told them, showing that after three days really meant after they had entered upon the third day and before it had expired.

"And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so." Gen. 42:17-20. Here it is stated that Joseph put his brethren in ward three days, and yet it is made to appear that all but one of them were released before the expiration of the third day, thus demonstrating once more that with the Hebrews, an event which covered any part of three given days was spoken of as covering the whole of them.

We might allude here to 1 Sam. 20, where is given an account of the hiding of David behind the great stone in the field for three days, evidently commencing with the new moon, and show that on the third day of the month and before its close the three days spoken of had expired, according to the usage of the times. But it is unnecessary to advance further illustrations, and so we desist.

POSITIVE STATEMENTS.

Those who advocate the view to which exception is taken here, seem to have been so intent upon finding statements to support their own theory that they have altogether overlooked those which antagonized the same. That such exist, however, cannot be disputed. We give some of them as follows:—

"They shall kill him, and the third day he shall be raised again." Matt. 17:23. Mark it! Three full days were not to expire between the killing and the resurrecting, but the latter was to take place *on the third day*; *i. e.*, before it ended. "For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." Mark 9:31. Here, again, he was to rise the third day,

not *after* it had ended. "Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and rise the third day." Luke 9:22. The same may be said of this text which has been said of the former one.

"And they shall scourge him, and put him to death; and the third day he shall rise again." Luke 18:33. "Him God raised up the third day, and showed him openly." Acts 10:40. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." John 2:19. That the last text refers to the resurrection of Christ, will not be denied; and yet it is diametrically antagonistic to the idea that Christ was to remain in the grave three full days of twenty-four hours each. The Saviour says, "In three days [*i. e.*, within three days] I will raise it up." Within does not mean just outside of, and hence shows that three days were not to be completed between the crucifixion and the resurrection. "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away." Matt. 27:63, 64. The preceding is given to show that the chief priests and Pharisees understood the words of Christ to cover only the third day from and including the one on which he was crucified.

"And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done." Luke 24:20, 21. The foregoing is the language of the two disciples as they walked with Christ to Emmaus. That this took place on Sunday morning will be admitted. Now observe the language, This, say they, is the third day since these things were done; *i. e.*, since Christ was crucified. Now count backward, beginning with Sunday as the third day, as follows: Sunday one, Saturday two, Friday three. What will our friends do with this? How will they stretch three days, which were to begin with Sunday, back far enough to make them reach to Wednesday? If they can do so, either the days of the week are more elastic than we supposed they were, or the measure of their strength is greater than we have given them credit for. Let the other hypothesis be adopted, and there will be no trouble, when it is remembered that in such a computation, among the Jews as with us, the day on which the thing took place would be counted as the first of the series.

(Concluded next week.)

"NEITHER IS THERE SALVATION IN ANY OTHER."

ACTS 4:12.

BY ELD. F. PRABODY.

In any other besides whom?—Christ. What is he to us? Just what he has always been to rebellious man,—"the only name under Heaven, given among men, whereby we must be saved." Ever since rebellion began among men, Christ has been the one, and the only one, in whom was salvation. He is the antitype seen through the types before. Israel had the paschal lamb. Christ is ours. They were to put away all leaven before they partook of the lamb. Leaven is an emblem of wickedness, which all must put away from them before they can partake of the life which is in Christ.

We were put to death by the law through his body. Rom. 7:4. He loved us and gave himself for us. Eph. 5:2. He is the mediator between God and men. 1 Tim. 2:5. His blood cleanseth from all sin. John 1:7. In due time he died for the ungodly. Rom. 5:6. Where, in all the universe, is there another name given for fallen man through which to look for salvation? All hangs upon one,—the "only name under Heaven given."

Your Saviour is my Saviour. The rich, the poor, the high, the low, must alike look in one direction. No privileged characters here. The proud and haughty must come down. All are

rebels to the government of Heaven, and need to be sought with terms of reconciliation. All must find mercy here. All alike must be put to death by the unchangeable law of God.

Thou Lamb of God, we would ask for no other name. We will trust all in thy hands. Though the last enemy overtake us, we know that in thine own good time thou wilt enter his dark domains and rescue us. O Immanuel, if we leave thee, to whom shall we go?

"KNOW NOT GOD."

BY G. W. ROGERS.

"THE Lord Jesus shall be revealed . . . in flaming fire taking vengeance on them that know not God." 2 Thess. 1:7, 8. I wish to notice particularly the expression, "Know not God." Who are they that know not God? They are those who oppose them that know him. "He that saith, I know him [God], and keepeth not his commandments, is a liar, and the truth is not in him [his heart Jer. 31:33]." 1 John 2:4. We can readily see by 2 Thess. 1:7, 8 and 1 John 2:4, that Christ is coming to take vengeance on those that are not keeping God's commandments.

Dear reader, are you keeping all of God's commandments? If not, it is time you should see to it; for the Lord is soon coming, and if we are found violating one of his just precepts (Rom. 7:12), vengeance will be meted out to us in full measure.

THE EVIL EFFECTS OF VICIOUS LITERATURE.

BY WM. PENNIMAN.

WE copy the following from the *Herald and Presbyterian*, of Jan. 18, 1882, formerly published in the *Central Christian Advocate*. It is so truthful that we would like to see it published in all of the religious papers in the land. The writer says:—

A prominent minister in one of the Eastern cities, after devoting several weeks to a careful study and examination of what the boys and girls of this day are reading, delivered a sermon in which he said that nothing more imperatively demands the attention of moral reformers and the public authorities than the great evil of vicious literature.

Any one who has given this matter serious attention will concede that he puts the case none too strongly. The baneful fruit of the flash periodicals that flood our land, is to be found on every hand. Scarcely a week passes without mention being made of crime and recklessness, brought about solely through the influence of sensational papers or books. One of the three boys who were recently sent to the Arkansas penitentiary for life for train robbing, said, during their trial, "We read about the James boys in the papers and books, and saw how easy it was to rob trains and get away, and decided to rob a train."

A few months since, several Canadian youths who fitted out a boat for piracy on the lakes, and two boys in Illinois who wrecked a train, admitted that they were led to these crimes by the reading of vicious periodicals. Indeed, it is a matter of surprise, when we consider the number and circulation of these sheets, filled as they are with immorality, vulgarity, and perverted thought, that their influence for evil is not greater. It seems impossible that so much pitch can be handled and yet not defile everybody that touches it. The State protects its citizens from public nuisances, from small-pox, from yellow fever, and from tainted meats, and it ought to check and stamp out the circulation of this demoralizing literature. Parents, too, cannot escape responsibility in this direction. They should supervise their children's reading, and see to it that their families are amply provided with good newspapers, good magazines, and attractive books.

The preceding certainly has the right ring, and its allusion to the duty of the State in checking this growing evil is to the point. There are, no doubt, thousands of cases similar to the ones mentioned, and corrupt literature is the chief cause of them.

One case came under my own observation. The young man had Christian parents, yet they allowed him to read the *New York Ledger* and other pernicious literature, till finally the young man, rushing to imitate some of the heroes of

whom he had read (as he afterward acknowledged), entered a store in the night, knocked down a merchant, intending to kill him, and for this crime was imprisoned. After serving his time, or being pardoned out, he has again been imprisoned for stealing articles from a preacher's cellar.

A gentleman who had recently visited St. Louis, stated to me a few days ago that the "Lives of the James Boys" is having an immense sale, as all day long, when he was there, a publishing house was engaged in packing and sending all over the land these pernicious books. And there is another bad feature which he mentioned, and that is, that the James boys have an interest in the profits of this publishing house, or at least in the profits of the sale of this book. This is certainly making these "Boys" speculators on a grand scale. They first go out and plunder, rob trains, kill and destroy, and do a big business, then publish to the world what they have done, and share in the profits,—yes, share in the profits of the books which publish all over the world their own evil deeds.

We say to all, then, Beware of vicious literature.

THEOLOGICAL DISCOVERY.

BY ELD. WM. COVERT.

THE last discovery in theology that has come to the notice of the writer is one relating to the change of the Sabbath. It was discovered on this wise: A brother who now belongs to one of our churches was previously a member of another denomination. While investigating the subject of the Sabbath, he applied to his minister for instruction upon the subject. The minister replied, that Christ did intend to change the Sabbath, but the Jews crucified him before he could get it accomplished, and that the disciples, knowing their Master's intention to change the Sabbath from the seventh to the first day of the week, proceeded to finish the work that Christ was prevented from doing because of his untimely crucifixion.

If this new theory be correct, then our Saviour was mistaken when he said, "It is finished"; "I have finished the work which thou gavest me to do." John 17:4. Of course the disciples could do nothing of the kind until they were endued with the Holy Ghost. It then follows that what Christ did on the resurrection day, and "after eight days again," and at the Sea of Tiberias when they were fishing, had nothing to do in changing the Sabbath, neither did the day upon which pentecost came, have anything to do with it, as it was a work devolving upon the disciples, to be performed by them after they were qualified by the Holy Spirit.

But I have discovered that the will and testament of Christ was completed, ratified, and in force before the day of pentecost, Luke 22:19, 20; Heb. 9:16, 17; and that not a clause, condition, or promise could be added, or a point taken from it after its ratification. Gal. 3:15.

If Christ did not effect the change before his death, then the change cannot be accomplished until he makes a third covenant; but as the second covenant is final, the matter is settled with the seventh-day Sabbath as a part of the law to be written in the hearts of those who come into covenant relation with God in this dispensation. Those who refuse to obey the law are of the carnal mind; for the spiritual mind delights in the law of God, and rejoices to walk in the light which obedience brings.

— The Lord's plan for the support of his cause is the tithing system. Some think another way is better; but they mistake; the Lord's way is best, and those who accept it will in this have the approbation of God. R. F. C.

— Some of the brightest drops in the chalice of life remain for us in old age. The last draught which a kind Providence gives to drink, though near the bottom of the cup, may, as it is said of the Roman of old, have at the very bottom, instead of dregs, most costly pearls.

Choice Selections.

THE MASTER'S TOUCH.

IN the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—Horatius Bonar.

THE JEWISH DAY.

THE Israelites counted time, as to the beginning and ending of the day, not as modern Gentiles do, but from sunset to sunset; and so did some of the ancient heathen nations. In speaking of the beginning of the civil day, Ferguson says: "The ancient Greeks, Jews, Bohemians, Silesians . . . begin it at sunset; and the ancient Babylonians, Persians, Syrians, with the modern Greeks, at sun rising."

Says the Union Bible Dictionary: "The Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset. This mode of reckoning days was not uncommon among other Eastern nations."

Says Dr. Malcom: "The Hebrews began in the evening." And this agrees with Bible testimony: "From even unto even shall ye celebrate your Sabbath." Lev. 23: 32. And as the seventh day began where the sixth day ended, and the sixth began where the fifth ended, so the first day began where the seventh ended,—at even, or at sunset. As far back as the creation, Moses introduces this account as the prevailing one, saying, "The evening and the morning were the first day," beginning his count of each with the "evening."

Keeping this in memory, we are driven to the conclusion that when Paul preached to the disciples at Troas, who had "come together to break bread," upon "the first day of the week" (there being many lights in the upper chamber, Paul continuing his speech till midnight), this "first day" having commenced at sunset on our Saturday night, the breaking of bread was on Saturday night, there being no other night on "the first day of the week" as the Jews counted time; nor will it change this conclusion if we conjecture that they were then counting time as the rest of the people did at Troas, instead of keeping the Jewish count; for it turns out that Troas was inhabited by the ancient Greeks, who always began their day at sunset, just like the Jews. Acts 20: 7. If they had gathered to break bread on Sunday night, that would have been on the second day of the week, the first day having ended at sunset on Sunday, and the second day beginning at the same point. We do not protest against breaking bread on Sunday night, or any other night of the week (as the Jews did not institute the ordinance on the first day, so it was not always celebrated on that day); but we do protest against insisting upon observing this ordinance on Sunday night on the plea that it should be upon the first day of the week, when in fact, Sunday night in Bible time, is on the second day of the week. If we were to insist on restricting its observance to the night of the first day, we should also insist on observing it on our Saturday night; and, indeed, without being dogmatical, we much prefer Saturday night, it being the only night that can claim apostolic precedence, aside from the night of Jesus' betrayal, Wednesday night.—*W. S., in World's Crisis.*

NOTE.—The writer of the foregoing remarks, Eld. Wm. Sheldon, so far as he is known to S. D. Adventists at all, is known as a most violent and unreasonable opponent of the Sabbath of the Bible, as an institution which antagonizes the first

day of the week as the Sabbath. We are glad he has for once been betrayed into an acknowledgment of the truth on a subject intimately connected with the Sabbath question. He became so absorbed in the subject of breaking of bread, that he forgot the bearing of what he was saying on the subject of the first day Sabbath. Had this latter been the question under discussion, we venture to express the thought that we never would have been favored with admissions "so childlike and bland."—ED. REVIEW.

THE FIRST PRAYER IN CONGRESS.

IN Thatcher's *Military Journal*, under date of December, 1777, is found a note containing the identical "first prayer in Congress," made by the Rev. Jacob Duchet, a gentleman of eloquence. Here it is—a historical curiosity: "O Lord, our Heavenly Father, high and mighty King of kings and Lord of lords, who dost from thy throne behold all the dwellers of the earth, and reignest with power supreme and uncontrolled over all the kingdoms, empires, and governments, look down in mercy, we beseech thee, on these American States, who have fled to thee from the rod of the oppressor, and cast themselves on thy gracious protection, desiring to be henceforth dependent upon thee. To thee they have appealed for the righteousness of their cause; to thee do they now look for countenance and support which thou alone canst give. Take them, therefore, Heavenly Father, under thy nurturing care. Give them wisdom in counsel, and valor in the field. Defeat the malicious designs of our adversaries; convince them of the unrighteousness of their cause; and if they still persist in sanguinary purposes, oh, let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be thou present, O God of wisdom, and direct the counsels of this honorable assembly. Enable them to settle things on the best and surest foundations, that the scenes of blood may be speedily closed, that order, harmony, and peace may be effectually restored, and truth and justice, religion and piety, prevail and flourish amongst thy people. Preserve the health of their bodies and the vigor of their minds; shower down upon them and the millions they here represent, such blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, our Saviour. Amen."

THE SABBATH IN THE NEW TESTAMENT.

COLLATING all these facts, and summing up the case as regards the example of Christ and his apostles, it stands as follows:—

1. During the life of Christ, the Sabbath was always observed by him and his followers. He corrected the errors and false ideas which were held concerning it, but gave no hint that it was to be abrogated.

2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles while they were organizing many of the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection.

3. In all the history of the doings and teachings of the apostles there is not the remotest reference to the abrogation of the Sabbath.

Had there been any change made, or had any authority been given for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was, is therefore to charge them with studiously *concealing the truth*, and also, with recognizing and calling a day the Sabbath which *was not the Sabbath*.

But some will say, "Christ and his apostles did all this as Jews, simply." If this be true, then Christ lived and taught simply as a Jew,

and not as the *Saviour of the world*. On the contrary, he was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a "Christian," but a "Jew," what becomes of the system which he taught? If his followers who periled all for him and sealed their faith with their blood, were only Jews, or worse, were dissemblers, doing that which Christians ought not to do for the sake of policy, where shall Christians be found? The idea dies of its own inconsistency. More than this, Bible history repeatedly states that the Greeks were taught on the Sabbath the same as the Jews, and in those churches where the Greek element predominated there is no trace of any different teaching or custom on this point. The Jews kept up their *national* institutions, such as circumcision and the Passover, while all Christians accepted the Sabbath as a part of the law of God. Indeed, the popular outcry against the Sabbath as "Jewish" savors more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God has given the world no word of inspiration from Gentile pen or Gentile lips. Is the Bible therefore "Jewish"? The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day, marked by his own example, and sanctified by his blessing, for the race of man, beginning when the race began, can end only when the race shall cease to exist. Christ recognized it under the gospel as he recognized each of the other eternal laws with which it is associated in the decalogue,—recognized them as the everlasting words of his Father whose law he came to magnify and fulfill.—*The Outlook.*

A STRANGE PREACHER.

THERE was once a minister of the gospel who never built a church.

Who never preached in one.

Who never proposed a church fair to buy the church a new carpet.

Who never founded a new sect.

Who never received a salary.

Who never asked for one.

Who never wore a black suit or white necktie.

Who never used a prayer-book.

Or a hymn-book.

Or wrote a sermon.

Who never hired a cornet soloist or violinist to draw people to hear the word.

Who never advertised his sermons.

Who never took a text for his sermons.

Who never went through a course of theological study.

Who was never even "converted."

Who never went to a Conference.

Who never was surprised by a donation party.

Who was he?

Christ.

MAKING THE YEAR HAPPY.

THE compliments of the season are easily passed and little thought on; yet no man or woman deliberately and of choice contemplates anything else. There are those who must expect nothing good of the year, whether by misfortune or by ill-doing, but normally each one of us starts out in life to be happy. It is not long before we find out that happiness, such as we can get, is only comparative, and in that measure we continue to plan and scheme for it and count on it. If it were not for this common trait of humanity, the world would be indeed dreary and dreadful, the very sky gray for the gloom of men, and all the meditations of a certain type of religion in a vale of tears would be but the proper expression of us miserable sinners. But since all the earth then expects a happy new year, let it be thought that the one who will most surely have it is he who sets himself to make it for his neighbors. The lesson is not new, but it is as true as it was when Jesus preached on the mount.—*Springfield Republican.*

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. 144:12.

EVENING BY EVENING.

Good night, ye gems of beauty,
 Good night, thou gentle blue;
 On quiet bed I lay me,
 And bid farewell to you.
 Good night, ye wakeful woodlands,
 Good night, ye sleeping flowers,
 Amid whose smiles and odors
 I've passed day's wayward hours.
 Good night, ye star-tipped mountains,
 Old friends, the tried and true;
 Good night, ye wandering waters;
 Ocean, good night to you.
 Good night to all, but not to Thee,
 My God, who ever art with me.

Good night, dear faces round me;
 Night's hours will swiftly run,
 And we shall say good morning
 At the ascending sun.
 The farewell hour is coming,
 The last good night is near,
 When I shall part in silence
 With those who loved me here.
 Then, all my farewells over,
 Just passing out of sight,
 Unweeping and untrembling,
 I'll look my last good night.
 Good night to all, but not to Thee,
 My God, who ever art with me.

Yet not good night forever;
 For He who is my day,
 Will wake me soon,—I see him
 Already on his way.
 No, not good night forever;
 I shall but sleep in Him
 Who shall arouse me early,
 While yet the dawn is dim,—
 Who shall arouse me early,
 And bid this flesh arise
 In glorious resurrection,
 To meet him in the skies.
 Good night to all, but not to Thee,
 My God, who ever art with me.

I see him,—lo, he cometh!
 Himself the morning light,
 To bring the dawn of gladness,
 The dawn that knows no night.
 O Bridegroom of the morning,
 Bright bringer of the day,
 Put on thy fair adorning,
 Thy beautiful array.
 Lord Jesus, Star of Evening,
 Yet Star of Morning too,
 Earth's uncreated splendor,
 Rise on our longing view.
 Good night to all, but not to Thee,
 My God, who ever art with me.

—H. Bonar.

HOW TO ADMONISH.

WE must consult the gentlest manner and the best address; our advice must not fall like a violent storm, bearing down and making to droop, those whom it is meant to cherish and refresh. It must descend as dew upon the tender herb, or like the melting snow-flakes, the softer it falls, the longer it dwells, and the deeper it sinks into the mind. If there are few who receive advice as they ought, it is often because there are few who have discretion to convey it in a proper spirit, and can qualify the harshness and bitterness of reproof, against which corrupt nature is apt to revolt, by artful mixture of sweetenings and agreeable ingredients. To probe the wound to the bottom with all the boldness and resolution of a good spiritual surgeon, and yet with the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and complacency of behavior will disarm the most obstinate; whereas, if instead of pointing out their mistakes, we break out into unseemly sallies of passion, we cease to have any influence.

LOST TIME.

"O MISS JENNIE," cried a little girl to a Sabbath-school teacher, "I am so sorry, but I have lost a whole morning."
 "Lost a whole morning!" repeated Miss Jennie, with a grave look upon her sweet face; "how is that, Clara?"
 "Why, mother was so busy that she left Harry in my room, and really, Miss Jennie, the lit-

tle fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love" Clara, as he called it in his baby talk. He pressed his lips upon her cheek, saying, "Me love 'oo, Cara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this, Mrs. Palmer was seized with a very severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter, I fear that she would not have recovered so soon, if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.—*Presbyterian.*

TRUE HOSPITALITY.

I PRAY you, O excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman who have just alighted at our gate; nor a bed-chamber made ready at too great cost; these things, if they are curious in them, they can get for a few shillings at any village inn; but, rather, let that stranger see, if he will, in your looks, accents, and behaviour, your heart and earnestness, your thought and will, that which he cannot buy at any price in any city, and which he may travel twenty miles, and dine sparingly and sleep hardly, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth and love and honor and courtesy flow in all thy deeds.—*Emerson.*

FARM AND GARDEN.

THE VALUE OF A BIT OF WIRE.

ALL who use vehicles of any kind, and farmers especially, should know the great value of a bit of copper wire in making a large variety of repairs. Indeed, its utility is not confined to the farm. We never set out upon a journey, or even on a short fishing excursion, without making sure that copper wire is placed among the essentials of the outfit.

Perhaps the most convenient size for general use is number sixteen, which is about the size of an ordinary knitting needle; but a size larger, and one smaller, will very often come handy. The wire may be made into a small coil, or it may be wound upon a spool, or even a stick. Before it is coiled or wound, it should be made ready for use by straightening out any kinks or crooks there may be in it. This is done very quickly by making one end of the wire fast to any convenient strong nail, then take one turn of the wire around a smooth stick of hard wood (a hammer handle answers well), and, by walking backwards, allow the wire to slip tightly on the stick. This will make it perfectly smooth, when it may be wound up. A coil or roll of the wire should be put in every carriage or wagon, and every mower, reaper, grain drill, and other farm machine should be similarly provided. Even the plowman, if he values time, will take care to have a piece of the wire, either in his pocket or attached to the plow. He can then mend a trace chain without spending several hours in going to have a loose link put in; and even a broken whiffletree may be made serviceable in a few minutes. There is scarcely any part of a harness that cannot be mended by the use of the wire, and it is often done so completely that no further repairs will be needed.

The number of breaks in farm and household implements of various kinds, which may be remedied and the article made as good as new by the proper application of copper wire, will be

found surprisingly large, when one gets in the way of using it. A friend of ours, who was making a journey in his own carriage, broke one of the springs when a long way from home; this was soon mended with the wire, and the spring was so serviceable that it was used in this condition after reaching home until it was convenient to have it repaired by the blacksmith.

In repairing an article of wood or metal, the wire should be wound around it in close coils, each pulled taut in the same manner that sailors apply yarn in "serving" or "woolding." In mending a harness, long stitches may be made with the wire. "Annealed" iron wire is cheaper and stronger, and as useful, if protected from rust.

KEEP THE TOOLS FROM RUSTING.

Farm implements and machines rust out much more than they wear out. Therefore, whenever a tool or a machine, whether a hoe or a reaper, is laid by for any time, it should be protected from rust. Take half a pound of lard, add to it a piece of rosin half the size of a hen's egg, and melt them over a slow fire. This may be done in an old tin fruit can, or in some other convenient vessel. When completely melted, remove from the stove, and stir with a stick until cold. This makes a soft ointment, which may be applied with a cloth, or brush, or with a swab made by wrapping a bit of cloth around the end of a stick. Any metallic tool, if smeared with a thin coating of this before it is put away for the winter, will be perfectly protected from rust. Not only the coarser implements of the farm, but knives and forks not often used in the household, may be protected. A mere film is all that is required. Crude petroleum, which is very cheap, is much better than any paint for the woodwork of almost all farm implements. It should be added so long as any is absorbed.

Nothing pays farmers better than a little care rightly bestowed upon their implements.—*Sel.*

Our Casket.

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

—When a man has not a good reason for doing a thing, he has one good reason for letting it alone.

—If you have an opportunity to do a generous action, do it. It is a very pleasant reflection to go to sleep with.

—Man wastes his mornings in anticipating his afternoons, and wastes his afternoons in regretting his mornings.

—We cannot conquer fate and necessity, but we can yield to them in such a way as to be greater than if we could.

—Mirth should be the embroidery of the conversation, not the web; and wit the ornament of the mind, not the furniture.

—When you are asked about a brother or sister, remember the saying: "One voice that blames has the strength of ten that praise."

—It is the crushed grape that gives out the blood-red wine. It is the suffering soul that breathes the sweetest melodies here below.

—Millions of people are putting happiness away off in the future, when they might enjoy it to-day just as well. Resolve to be happy now.

—Says a gray-haired preacher: "There are several reasons why the sons of clergymen are worse than other boys. In the first place, they are not."

—The Chinese have a peculiar and admirable practice with which they mark the beginning of the new year. The devout followers of Confucius pay his debts, if possible, at that season. There have been some attempts made to introduce the custom here, but, being a pagan practice, it is of course, abhorred by Christians and is but seldom observed.—*N. Y. Herald.*

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 27, 1883.

URIAH SMITH, Editor.

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

—It was our privilege to enjoy an excellent meeting with the brethren and sisters of Ceresco, Mich., and vicinity, Sabbath, Feb. 24. We spoke a short time on our present position and work, showing the elements of permanence and stability which inhere in the cause of present truth, and the certainty of its triumph in the near future. The thoughts presented were responded to by many of those present, with earnestness and feeling. There were some at the meeting who received the doctrine of the Sabbath under a presentation of the third message of Rev. 14, some thirty years ago, who testified to a greater interest in these things now than then. The love of the truth has evidently been implanted in some hearts to stay. We believe there are many such in different parts of the land, waiting, and waiting not in vain, for the "consolation of Israel" in the greater and higher sense in which it pertains to the second appearing of Christ to complete for us the promised redemption. Sabbath, March 10, nothing preventing, we meet with the brethren in Marshall, Mich.

THE RUSSO-TURKISH QUESTION.

A CONFERENCE of the Powers was held in London the third week in February on "the Danube question." The Congress of Vienna laid down a general principle to regulate the navigation of the Danube, which has always been a fruitful source of contention between the different countries which it separates or passes through. Russia was deprived of her position as a Danubian power after the Crimean war of 1853-6. Roumania, Servia, and Bulgaria were forbidden to place vessels of war upon it. But Roumania in the latter part of 1881 assumed a special right to establish a river police on the lower river. Austria promptly protested. This question, with others growing out of the elevation of Roumania and Servia to the rank of kingdoms, still remains open for settlement. "But the real issue," says the *Interior*, "is the re-instatement of Russia as a directing power, hitherto prevented by the opposition of Germany and Austria on the ground of the westward trend of Russian extension." Thus Russia is slowly gaining back the prestige she needs to enable her to strike again toward the object of her ambition,—the possession of Constantinople.

THE COMING OF THE LORD.

WE who profess to believe the sublime doctrine that Christ is soon to appear in the clouds of heaven, in such glory and power as no language can describe, and no imagination conceive, would do well to ask ourselves the question whether we hold this as a mere sentiment, or as a great practical reality; and then, in reference to this question, carefully and critically examine our hearts and lives.

Is this doctrine merely something to furnish us a little stock in religious trade, a convenient theme to talk about now and then in social meeting, the subject of an occasional hymn, then to be ignored and forgotten till another meeting? or is it that which supplies the motives of our actions, and exerts a governing influence upon our course of life?

The doctrine can be held in either of these ways but with very different results in the end. To hold it in one way is to hold it in unrighteousness;

to hold it in the other is to be sanctified through it, and to be gaining a good title to that crown of righteousness which will be given in that day to all who love his appearing. Through the one path we go straight forward to the doom of the hypocrite and unbeliever; through the other we move as surely toward the open gates of the shining city.

How may we know if we are holding it aright? John tells us: "He that hath this hope in him purifieth himself." If it leads us to purity of heart and life; if it weans us from the world; if it keeps us separate from sinners, harmless and undefiled, it is bearing in our hearts the genuine fruit, and we may rejoice in the anticipation of a blessed harvest.

And this, remember, is the only test. By their fruits we are to know whether people are followers of Christ or not; and by our fruits the Lord will know at last whether we are his children or not. He comes to reward every man, not according to the feelings he has experienced, or the views he may have entertained, but according to his works. Much that we may have esteemed very valuable, theological luggage, here, will probably be ignored in that day; and many of the little tests we set up for ourselves and apply rigidly to one another here, the Judgment will doubtless make us ashamed of. Fruits, works, deeds, character, are the points on which the lines will be drawn at last. And he whose will is in perfect accord with God's will, and whose life is in perfect accord with the divine standard of character, will be accepted as a citizen of his eternal kingdom. And what can be better calculated to bring us to this position, than to make the great doctrine of the coming of Christ an ever present reality?

A YEAR OF DISASTERS.

WE have already given several quotations from different papers in regard to the calamities, unparalleled both in frequency and destructiveness, which have thus far marked the present year. We herewith present another, not for the purpose of adding anything specially new, but that the reader may catch the general tone of the public prints on this subject, and mark the impression it is making on the public mind. The *Inter-Ocean* of Feb. 15, 1883, said:—

"So far, 1883 has been a year of startling calamities. More deaths by violence have occurred within six weeks than in all the fifty-two weeks of last year, or any one of the three preceding years. More lives have been lost by accident on sea and land since Jan. 1, than were sacrificed in the Egyptian war. More damage has been caused by the storms and floods of the last few weeks, than by the storms and floods of the three or four preceding years.

"Hundreds of lives were lost and millions of dollar's worth of property destroyed by the disastrous floods in Germany. Three hundred people went down with the steamship *Cimbria*. Scores of men and women met with a frightful death in the Newhall House holocaust. The casualty list was enormously increased by the loss of the City of Brussels, the California railway accident, and the series of terrible explosions that followed one another like the discharges of great signal guns of distress, or like harbingers of coming gloom.

"Then came the storms of snow and sleet, sweeping over a section that had scarcely recovered from the effects of intense cold. Crops were damaged, fruit trees were broken down, traffic was suspended, and business checked. Before the country had recovered from the effects of the snow and ice storms came the unprecedented floods in the Ohio Valley.

"Disaster has followed disaster, horror has succeeded horror, and floods have followed floods with such rapidity that no opportunity has been given for recovery from depressing effects. Public spirit and courage have been beaten down, as it were, by cruel blows in the shape of accident and calamity toward the lower level of settled depression and gloomy foreboding."

Not only has the year been noted thus far by unusual calamities, but its death harvest of notable men has been equally remarkable. It seems early in the year to speak of its death rate, but

THE NECROLOGY OF 1883

has already become so remarkable as to attract general attention. The paper above quoted, of the 17th inst. says that the short period already elapsed this year, "has surpassed the entire previous year in the roll of notable deaths." The necrology of 1882, so far as concerns persons of eminence, is short. The names of special prominence are Longfellow, Emerson, Darwin, Draper, Auerbach, Dana, Pusey, Weed, Bellows, Mrs. Lincoln, and Skobelev.

The present year we have already to record the deaths of Gambetta, the French Statesman, Gens. Chanzy and Devallan, eminent in French military circles; Charles, the venerable brother of the Emperor of Germany, known as the Marble Prince; Gustave Doré, the artist, and Richard Wagner, the composer.

In our own country there has been a remarkable fatality among public men, among whom may be named ex-Congressman L. M. Morrill, of Maine; Col. Fort, of Illinois; Delano, of Massachusetts; and Sedgwick, of New York; ex-Governors Davis, of Texas; Smith, of Wisconsin; and Jewell, of Connecticut; C. Gossage, N. Luddington, and S. Myers, Chicago celebrities; C. Mills, sculptor, Dr. G. M. Beard, scientist, and Mills, artist; and within the present month, Wm. E. Dodge, Chas. Thorn, and Edwin D. Morgan, ex-Governor of New York.

ANOTHER SLANDER DITCHED.

INFIDELS are greatly pleased to fix some stigma upon believers in Christianity and especially upon ministers of the gospel. And so strong is this wish that it becomes father to assertions which are born of falsehood, and nourished by slander. An infamous charge of this kind was exposed by Eld. P. S. Hulbert, in a late number of the *Interior*, as follows:—

"A few weeks ago the following statement appeared in the public press of this city, over the signature of 'Freethinker':—

"By their fruits shall ye know them. In the States of Massachusetts, New York, Ohio, Indiana, Illinois, Iowa, and Missouri, from May 1876, to May 1881 (five years), 477 ministers of the gospel have been guilty of criminal acts, the majority being that of adultery, bigamy, rape, and murder. It strikes me this is a pretty good moral showing for the chosen lambs of God."

"I reasoned this way regarding this charge: If it be true, then they must have been convicted of these crimes. But if they were convicted of any of the last three crimes mentioned,—bigamy, rape, murder, then they were sent to State's prison, as these are penitentiary offenses. I considered it worth while, under the circumstances, to make an investigation as to the facts. I wrote to the officials of the prisons in the several States mentioned, inquiring as to the number of clergymen who were inmates from 1876 to 1881, with the following results: Massachusetts, in thirty years, three; New York, Sing Sing, since 1876, none; Auburn, for fifteen years, one; and he became insane shortly after entering, and was sent to the insane department, where he soon died of softening of the brain.

"Since 1816, in Auburn, only three; Ohio, since 1876, none; Indiana, North, since prison opened, three; Indiana, South, since prison opened, three; Illinois, since 1876, none; Iowa, since prisons opened, none; Missouri, since 1876, none. Thus showing that but ten clergymen were confined in the prisons of these seven States covering a period of thirty years, and in five years only one and five-sixths.

"A CATECHISM.

"1. Did you ever see a counterfeit ten-dollar bill? Yes.

"2. Why was it counterfeited? Because it was worth counterfeiting.

"3. Was the ten-dollar bill to blame? No.

"4. Did you ever see a scrap of brown paper counterfeited? No.

"5. Why? Because it was not worth counterfeiting.

"6. Did you ever see a counterfeit Christian? Yes, lots of them.

"7. Why was he counterfeited? Because he was worth counterfeiting.

"8. Was he to blame? No.

"9. Did you ever see a counterfeit infidel? No; never.

"10. Why?"

MATTHEW 24.

8. THEIR FULFILLMENT.

1. THE SUN shall be darkened. We have but little to say on this point,—not that there is not much to say, but that so much has already been said. "The dark day," is a common phrase to denote the 19th of May, 1780. A few are yet living who witnessed it. The writer well remembers that, in his boyhood, aged people made frequent mention of it in relating notable points in their experience. One testimony only we here give, from an authority of undisputed reliability. It is a publication of the American Tract Society, entitled, "Life of Edward Lee" :—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

Had the author and publishers of this work intended to give a forcible illustration of the fulfillment of this prophecy, they could not better have chosen their language for that purpose. But they had no such intention—they had not this prophecy in view at all, which makes their testimony all the more emphatic as evidence on the question.

Some have questioned whether this was sufficient to fulfill the prophecy, admitting that it must be so fulfilled. Dr. Noah Webster, who was an eye witness of it, says the sun was darkened fourteen hours. Then it was darkened over *fourteen twenty-fourths* of the earth's surface, and particularly over that part where we believe the most important scenes of last-day prophecy are laid,—the continent of America.

2. The moon shall not give her light. It was well suggested by Dr. Henry, the commentator, that the moon would fail because the sun would shed no light on her, in the fulfillment of this prophecy. In New England, where the sun's darkening was most noted, the moon, though full, was totally obscured till midnight, when it came out with brilliancy. Here is the evidence that the sun was darkened fourteen hours—from 10 A. M., of the 19th, till the midnight following. Many descriptions have been given of the intense darkness of that night. One said, that if every luminous body had been struck out of existence, he could not imagine that the darkness could have been more intense. It was startling, and overpowering, and even painful to the senses because of its intensity. And *learned men say it cannot be explained or accounted for.* We think it admits of just one explanation. The God of Heaven—the Ruler of Nature—hung out these signs in the heavens to teach the student of his word that the Son of God would soon make his second advent to this world. And we are thankful that the warning has not been in vain. The marked ful-

fillment of the prophecies has led thousands to look, to hope for, and to rejoice in the "blessed hope," of the coming of the dear Redeemer.

3. And the stars shall fall from heaven. We may be permitted to notice this more particularly, as efforts have been made to show that no past fulfillment can meet the requirements of this part of the prophecy. We believe that it was fulfilled in the fall of 1833.

Professor Olmstead, of Yale College, said that they who were so fortunate as to witness the falling stars on Nov. 13, 1833, probably beheld the greatest display of celestial fireworks that has ever been seen since the creation of the world,—certainly the greatest that has ever occurred within the time covered by the annals of history. It was more than a "shower," as it has been called. They began to fall as early as 11 o'clock, and increased until they truly resembled a shower, but of many hours' continuance. We witnessed them in all their glory, for nearly three hours, till they were obscured by the light of dawning day. And when the day dispelled the appearance they were still falling as numerous as ever, as was proved by their being visible in the west when the advancing light of the sun rendered them invisible in the east. During their fall, the largest and brightest would leave a mark of light down the heavens like a mark of phosphorus on a wall in a dark room. When it became so light that the mass of them could no longer be seen, one would occasionally make its presence known by such a penciling of the sky. No description can give one any conception of the grandeur and glory of the scene. As our memory recalls it, we feel that the power of God was manifest to make known to the student of prophecy that the coming of the Son of man is near.

By comparing the testimony of the Evangelists we find these signs still more definitely located. We have noticed that the greatest tribulation, or affliction, which ever befell the church of Christ was under the Papal Roman power. This power was symbolized by the "little horn" of Dan. 7, into whose hands the saints of the Most High were given for a thousand two hundred and threescore prophetic days—1260 years. This period commenced A. D. 538, and ended when the civil power fell from the hands of the papacy by the imprisonment and exile of Pius VI. in 1798. For extended evidence on this point the reader is referred to "Thoughts on Revelation." The persecution began to wane under the German Reformation, and ended in the first half of the eighteenth century. To this the Saviour doubtless referred when he spoke of shortening the days of the affliction for the elect's sake. The affliction ceased before the expiration of the days spoken of by the prophet. And Mark says, "In those days, after that tribulation, the sun shall be darkened." Mark 13: 24. This was actually fulfilled, in that order. The days of the prophecy closed at the very close of the eighteenth century. The power was still in the hands of the papacy, but unused; the affliction was past; the long, dark night of persecution upon the church of Christ had come to an end; there was a respite "for the elect's sake," lest no flesh should be saved—lest the faithful witnesses for Jesus should be exterminated by the power and malice of the Inquisition. And in this time of respite, while yet the power lingered in the hands of the man of sin, the sun was darkened—God's signs "in the heavens above" commenced their fulfillment. The darkening of the sun in 1780 was the greatest that ever was known, and it took place at the very time specified in the "sure word of prophecy."

We have now considered the signs of Matt. 24 in connection with a class of evidences which we consider fully sufficient to disprove the current idea that the coming of the Lord referred to the

destruction of Jerusalem. We will answer a few objections, and make the application of the prophecy.

J. H. W.

(To be continued.)

A STRIKING ADMISSION.

FROM a recent issue of the Springfield (Mass.) *Republican* we cut the following significant extract :—

"Rev. George F. Pentecost, the noted evangelist, says in the *Independent* that the conversion of sinners is becoming a lost art. 'The fact is sad and stubborn that in the great cities where churches, talent, wealth, culture, leisure and opportunity to do revival work abound, there the number of conversions is in an inverse ratio to the facilities.' He attributes this to what he calls the overfeeding of the churches. 'Too much food and too little work result in surfeit and torpor, and that is where he thinks the trouble lies.'"

Mr. Pentecost is known as one of the most earnest revival workers of the present time. There are few men living better prepared to speak on this subject than he. He would probably object as strongly to our views of the fall of Babylon as any one, for he has confidence in the modern revival work, and has acted a prominent part in it. We can but respect the earnest labors of such men as Moody, Pentecost, and some others, though we cannot indulge in such bright hopes of successful results as they seem to. Is it not a striking commentary on the tendency and progress of religious movements in this age, when a leading actor in them uses such language as we find here attributed to him? And does it not sound much like a confession that we are right in our views of the "fall of Babylon?" What could be said which would more fully endorse them? "Talent, wealth, culture, leisure, and opportunity to do revival work abound," and yet conversion is "becoming a lost art." Old fashioned religion is dying out, its most earnest workers thus testify.

But we take no satisfaction in such a condition of things. We are forced to admit these same influences are at work among us. Worldliness, pride, love of pleasure, superficiality of religious experience, threaten us as well as others. We are living in the "perils of the last days," and Satan is making mighty efforts to destroy true religion from the earth. Our only hope of success is to be faithful to our father's God, and be sure to walk in the "old paths." God has given us special light, which will preserve our feet from sliding if we walk in it. Nothing else will. Such confessions as the above show the need of something more than modern popular religion possesses.

GEO. I. BUTLER.

THE NEW ENGLAND SCHOOL.

IT has been some time since anything has appeared in the *REVIEW* concerning the school at South Lancaster, Mass., and as the friends of our educational interests may like to learn something of its present outlook, a few words respecting it may not be out of place. One reason why no more has been said, is because we have had as many students as our facilities would accommodate comfortably.

When the school first commenced, it was only as an experiment for one year or less. The desire to secure laborers in the cause of God prompted its establishment. The providence of God favored us with the experienced teachers of our choice. At our first term we had twenty-four students, gathered from different parts of New England. As they met together at the close of the first term, the sweet, melting Spirit of God seemed to unite the hearts of teachers and scholars, and set its seal to their efforts.

During our second term we had an enrollment of fifty-seven names, and the same spirit which

crowned the closing of the first term was manifest in the school, and seconded the efforts of both teachers and students, so that a goodly number of the youth gave their hearts to God.

The third term commenced immediately after the close of the last session of the N. E. Conference. The number of students enrolled has increased to eighty. Owing to the cold weather, and our limited school-room and boarding-house accommodations, it was impossible to give either teachers or students the conveniences that we desired, but all took hold with a will to make the best of everything, and in a short time things became settled. The meeting-house was occupied as a school-house, and the old chapel as a dining-room, in which about sixty-five took their meals. One favorable feature of the school has been the cheerfulness manifested by students and teachers in their work. Every one tries to make the best of his surroundings. Our accommodations are much like those of the omnibus,—always "room for one more,"—yet we could not urge students to come as we would have done if we had had a suitable school-building and boarding-house.

The boarding-house is under the management of the school. The students have the entire charge of the culinary department, performing all the work of cooking, washing, ironing, mending, etc. The boys, for physical exercise, saw and split from twenty to twenty-five cords of four foot wood per week. Three single horse teams are constantly employed in marketing and drawing wood. We have no arrangements made for giving diplomas, but we think that the work of some of the young ladies shows that they are masters of bread-making, house-keeping, etc. They certainly show great proficiency in the practical duties of house-work in its different phases. The dexterity shown by many of the young men, is proof against their coming to want so long as there is wood to saw.

The question of building is now agitating the minds of our brethren. In this matter we trust that God will direct. If our school continues, buildings will have to be erected immediately. Thus far the arrangements have been temporary, and we are waiting to see the indications of God's providence.

We are constantly in receipt of letters making inquiries in regard to sending children to the school, especially with reference to their working for their board. For the information of such we would say, that thus far each student has received pay in proportion to the value of his labor, as estimated by those having the school in charge. Some of the smallest earn twenty-five cents per week, and a few of the oldest their entire board. Upon an average, they earn about one-third of their board, which includes room, washing, lights, etc., and is reckoned at \$3.00 per week. Hence they altogether earn about seventy dollars per month. Quite a number who attend, board at home. The teachers are faithful and untiring in their efforts for the students.

It is with much interest that we look forward to next summer's vacation, when we trust quite a number of the students will engage in some branch of the work of God. All take part in the study of the Bible, which is made prominent in the school. Special instruction is given in the missionary work. The future of the school depends upon the faithfulness of those connected with it. We have reason to believe that God's special providence has thus far had much to do with it, and we trust that he will still guide. We look forward with hope. Shall we go forward in the erection of a school-building, is now the important question.

At our quarterly meeting the brethren present showed an interest in the matter, some of them pledging one thousand dollars, providing it was

thought advisable to push the matter forward. Other pledges have since been made. We think that God will help us in every advance step. We believe that our brethren who have always been true to every onward move will say, "Forward march!" The Lord is preparing the way before his people as never in the past. We have reached the closing scenes in this world's history, and our interest should become more and more engrossed in the work of God. Our entire energies should be devoted to forwarding the truth which relates to this time. May God so help us to do our work that the Judge of all the earth will say to us, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." S. N. HASKELL.

The Commentary.

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

SCRIPTURE QUESTIONS.

72.—THE GENEALOGY OF CHRIST.

Please reconcile the lineage of Jesus in Matt. 1:16 with Luke 3:23. J. W. L.

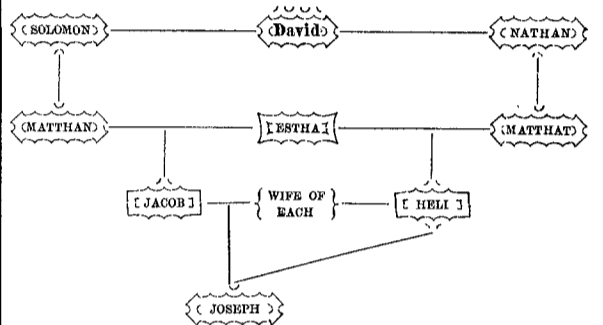
ANS. In modern times, infidels have made considerable capital out of the seeming discrepancy between the genealogy of Christ as given by Matthew and Luke. It is a remarkable fact, however, that, according to the statement of Adam Clarke, the infidels of the first century never sought to invalidate these genealogies, though they were, no doubt, just as sharp in making points against the Christians as are their brethren of the present time. The explanation of this difference is found in the circumstance that they, living near the time of Christ's birth, knew very well that the accuracy of these genealogies could not be successfully disputed.

A glance at the two lines will show that they differ so widely in the numbers of the persons mentioned by each, that the two writers could not have attempted to follow one and the same line. Matthew, for example, has forty names between Joseph and David; whereas, Luke has only twenty-five names between Joseph and David. Again, in running up the two lines, Matthew begins the ascent as follows: Joseph, Jacob, Matthan; while Luke has it: Joseph, Heli, Matthat. Once more: Matthew ends his line with Solomon and David, while Luke ends his with Nathan and David; *i. e.*, running up from Joseph, both terminate with David; but one passes through Solomon the son of David; the other, through Nathan, another son of David. Now we have a clue to the matter. It is possible, nay, probable, that one ascended to David through the line of Nathan's posterity, and the other through that of Solomon's posterity. The only difficulty in the way is found in the fact that Matthew says that Jacob begat Joseph, while Luke says that Joseph was the son of Heli. But let us be patient in our investigation. It is not best to throw away the whole Bible before we have first manfully grappled with the difficulties which are in the way of our accepting it as authentic. To begin with, then, we suggest that among the Jews a son by marriage was spoken of at times as a son in reality. Recollecting this fact, Albert Barnes will furnish a way of escape out of the whole trouble. He says, Joseph was the natural son of Jacob, and at the same time the legal son of Heli; also that Matthew traced his genealogy down through Jacob to Joseph, from David, while Luke, on the contrary, traces his up through Heli to David; *i. e.*, through another line of the same family, legally speaking.

This question is so important, and is handled so largely by skeptics, that we give below some remarks from Mr. Barnes on the subject, together with a diagram which may be found in his notes

on Matt. 1: "Joseph was the legal son and heir of Heli, though the *real* son of Jacob, and thus the two lines terminated in him. This was the ancient explanation of most of the Fathers, and on the whole is the most satisfactory. It was a law of the Jews that if a man died without children, his brother should marry his widow. According to this solution, which was first presented by Africanus, Matthan descended from Solomon, married Estha, of whom was born Jacob. After Matthan's death, Matthat, being of the same tribe but of another family, married his widow, and of this marriage Heli was born. Jacob and Heli were therefore children of the same mother. Heli dying without children, his brother married his wife, and begat Joseph, who was the legal son of Heli. This is agreeable to the account of the two evangelists. Matthew says that Jacob begat Joseph; Luke says that Joseph was the son of Heli; *i. e.*, was his legal heir, or, reckoning according to law, his *son*."

Diagram explaining the above:—



It is not a little remarkable that the Talmud calls the mother of Jesus the daughter of Heli, thus independently confirming Luke, and furnishing a satisfactory explanation of the object which he had in view in tracing the genealogy of Christ through a different line from the one followed by Matthew; *i. e.*, a desire to show that Christ through his mother was actually descended from David, Matthew having previously demonstrated that he had thus descended, legally speaking, by virtue of the fact that Jacob, his reputed father, had in his veins the blood of that king. The early Christians, knowing the relationship between Joseph and Mary, had no difficulty in the matter of handling any objections which the infidel cavilers might have brought up in their day. A word of explanation in the record would have saved the Christians of modern times a world of trouble, and deprived their infidel opponents of an apparent advantage in the argument. Do you ask why that word was not inserted? I answer, Possibly to develop the very state of things which we now witness.

As the result of the long conflict now happily brought to a satisfactory conclusion, God has been able to demonstrate to the world the wide difference in point of character between skeptics and believers; that is, it has enabled him to show that those who reject his word do so without reason, and because they hate him; while those who hold on to the same, patiently vindicating its authority, do so because their confidence in its teachings is so strong, and their love for its author so great, that they will investigate long and patiently before rejecting the one and turning away from the other. Not only so, the very fact that Christians have stood up to a disadvantage for so many years against the specious logic of those who would undermine the Bible, and been fully vindicated at last by historic developments, will serve to strengthen their faith in the book of God for the future, and enable them to hold on to it firmly, even when appearances are against them. W. H. L.

TRUSTING.

BY R. E. HOXIE.

With willing heart, at early morn I stood,
Waiting the Master's orders to obey,
Yet hoping that some great and noble work
He would see fit to trust to me that day.

With kindly look and gentle voice I saw
Him give to others work I longed to do;
But hoped I still some smaller task he'd give,
That I might, sometime, hear the "well done," too.

With answering smile he met my anxious look:
"Thy work has been to toil from morn till late
At night; some lessons thou hast need to learn;
So, for to-day, 'tis thine to stand and wait.

"First, thine own self renew with prayerful heart,
Nor let one selfish thought within find place;
Let charity, 'the bond of perfectness,'
Abound, and cherish every Christian grace.

"Learn, day by day, the way of perfect trust,
And walk by faith, when thou canst not by sight,
Where'er the Master leads. Leave not undone
One duty, howe'er small. Love's task is light."

So, now, with trusting heart, I am content
To leave to his dear will the future dim,
Knowing that cross and crown together stand,
And shade as well as sunshine comes from him.

However small the work he gives us here,
If rough or smooth the way, or strait the gate,
Obedience shall find a sure reward,
Sure even to those who only stand and wait.

Bowersville, Ohio.

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.

REPORT FROM BALE.

OUR missionary work in Central Europe was never so interesting as at the present time. We bestow much labor and care upon the preparation of our journal, and send it out with many prayers that the blessing of God may attend it. We have much reason to believe that the Spirit of God does really make the truth effectual to the salvation of many of its readers. Last week we received about sixty missionary letters, and about fifty demands for our journal on trial, and thirteen subscribers. Besides the ordinary method, which we have followed for several years, of sending out four successive numbers of our journal on trial, the first being accompanied with a letter of introduction, and the last number being accompanied with a letter in which we invite the receiver to subscribe, we have adopted another method of action, which has produced important results. We have advertized in the best journals of the country, giving a concise statement of the different subjects which are treated in our journal.

Our advertisement reads thus: "*Les Signes des Temps*: A monthly religious journal, published by the society of Seventh-day Adventists. This journal treats of the following subjects: the accomplishment of the prophecies which lead us to the end of time; obedience to the commandments of God and faith in Christ; the second advent of Christ and the signs preceding that event; the nature and final destiny of man; the Judgment of the great day; the future life; the fulfillment of prophecy as shown by ancient history; Christian experience. This journal seeks to correct the errors introduced by the church of Rome, and to re-establish the teachings of the Bible. *Les Signes* will be sent gratuitously during four months to every person who shall demand it. Address: Bureau des *Signes des Temps*, Bale, Suisse."

When we send the fourth number of our journal in this manner, we send with it our printed letter asking the receiver to subscribe. We have received many demands for our paper, and at the end of this period of trial a considerable portion of these persons have subscribed. A few of our Swiss brethren have sustained all the expense of this work thus far, and even the idea of this plan originated with them. We have met with so much success in this work of advertizing in Switzerland, that we desire to repeat it in the journals of France and Belgium.

Those who write us express their deep interest in our journal and in the truths which it teaches. We have reason to believe that the most of those who receive *Les Signes* are fully convinced in regard to the near coming of Christ and the duty of keeping the commandments of God. They write

us that their neighbors also read our journal, and that many of them believe what it teaches. We know that some are actually keeping the Sabbath and desire to be baptized. We believe that several hundred persons have embraced the principles of total abstinence as taught in our journal.

Our brethren in Switzerland are consecrating themselves to the work of God. Several of them are making much sacrifice in order to help in our missionary work. We have heard of another company in Italy who are keeping the Sabbath through the influence of our journal.

The meetings of Bro. Ertzenberger in our hall promise very encouraging results. He is now speaking upon the subject of the Sabbath, and the people are much interested in what he says. Some have already decided to keep the Sabbath. The last two Sabbaths fourteen persons have met with our church. Our hall will seat one hundred and seventy-five persons, and it has often been well filled. The ministers are making much effort to keep the people away, but there is still a good attendance of interested hearers. We have every cause to thank God and take courage.

I have still to contend with serious difficulty in my lungs, and I am conscious that I may be suddenly taken away. I have been able to work during the past three years by what seems to me a constant miracle. Every month, whatever may be my condition of feebleness, the Spirit of God comes upon me, and enables me to perform much work on *Les Signes des Temps*. This work seems to be to me a life insurance, and I shall cling to it as long as I can. The shadow of death has rested heavily upon me this winter, but it has seemed to me, for several weeks past, that God has been turning the shadow of death into morning.

We look forward with great interest to the coming of Bro. and Sr. Whitney, and we believe that their coming will add great strength to our mission. It gives me extreme pain to take Bro. Whitney from the cause in New York and Pennsylvania, and for that reason I delayed making the request as long as I dared to delay it. I feel the deepest gratitude to the brethren who have made the sacrifice to send him, and I pray that God will raise up some man to take his place. I hope to live, for I see a great work to do, and all my being is called out to enter into it. There are great things before us in Europe if we are only faithful to God. J. N. ANDREWS.

Bale, Switzerland, Feb. 5, 1883.

THE SCANDINAVIAN MISSION.

NORWAY.—We had quarterly meeting the first Sabbath in January. Three persons were baptized. Sixty brethren and sisters took part in the ordinances. During the past year, nineteen persons have been baptized, and twenty-two received into the church. Fourteen members have moved away, nearly all to America; one has died; and seven have been disfellowshipped. The present number of members is one hundred and ten. Of these, many live at a distance.

Bro. Rosqvist has been with us a few weeks, and has done most of the preaching during that time. He is now laboring in Sweden. He has held meetings with the brethren in Amot, and a series of meetings at Liljedal. Here, some have been awakened and have commenced to seek the Lord. Bro. Berg is laboring diligently in the western part of Norway near Haugesund. He has sold many tracts, and obtained not a few subscribers. He has also held some meetings, which were well attended. Bro. Ström has labored in Moss, held twelve meetings, and sold a number of publications. We are obtaining many new readers for our papers, especially in Norway and Denmark.

SWEDEN.—Bro. O. Johnson has labored with some success in the central part of Sweden. At a large meeting at Kopparberget no less than thirty preachers met to discuss the following subject: The prophecies for our time, antichrist, and the spirits in prison. Bro. J. was permitted to speak as fully as he desired, and to present briefly the truths we believe. Many were interested, and he received invitations from two different places to come and preach to the people. The first Sabbath in January he held meetings with the brethren in Långbanshyttan. The ordinances were celebrated, and although the members are very much scattered, and most of them had to come from a great distance through deep snow among the mountains, yet all were present but

four. Two new members were received into the church, which now numbers forty members. The following Sabbath he administered the ordinances in Grythytted, and held several meetings, which were well attended. A good interest was manifested.

DENMARK.—Bro. Brorson is now laboring in Sjælland, and has held meetings during the month of January in nine different places.

In Hvalsømagle the brethren met and celebrated the ordinances. The Lord has blessed their labor, and the cause is onward.

It is remarkable how often the enemy is ahead of us in the work. In Stockholm, Sweden, there is now published a paper by those who oppose our work. They have also quite a large assortment of tracts. Dr. Lee is scattering the seed of discord through books, and is preaching as widely and effectually as possible. Under these circumstances, while thousands are willing to read the truth, we think it is high time to make extra efforts to publish the truth in such a form and manner that it can be scattered in Sweden, and do good under the blessing of God.

Christiana, Norway, Feb. 5. J. G. MATTESON.

KENTUCKY.

RANDOLPH, FEB. 10.—I have been here two weeks, and have quite an interest. My lectures have been retarded by the rain, but when it is possible, the people attend. I have not reached the Sabbath question yet. There was much prejudice when I came here, but the people are quite friendly now. S. OSBORN.

FEB. 19, Bro. Osborn further reports as follows:—

Another week has passed, and still it rains. I have only partially canvassed the Sabbath question, but one firm farmer has taken his stand upon it. We have still a fair interest. Pray for us.

OHIO.

WEST SALEM, FEB. 18.—The series of meetings held at this place during the last two weeks or more, have been a source of strength to those who have lately embraced the faith of S. D. Adventists. The *REVIEW*, *Signs*, *Instructor*, and *Good Health* are taken, and over \$20 worth of books have been purchased. One more decided to obey the truth. A Sabbath-school was organized. We now feel that if those who have embraced the truth will improve upon the instruction they have received and the reading matter with which they have supplied themselves, they may become strong in the truth and lights to those around them.

We now separate, Bro. Lindsey returning to his part of the State, while I shall visit the churches again before the State quarterly meeting.

G. G. RUPERT.
D. E. LINDSEY.

KANSAS.

SNOW HILL.—After five weeks' labor in this place, the result is truly encouraging. Twenty-one are keeping the Sabbath. We organized a Sabbath-school last Sabbath, and to-day an order for ten Song Anchors has been forwarded. Ten copies of the *Instructor* have also been ordered, and several copies of the *REVIEW*. Last night we spoke on health reform, and this morning water appeared on several tables where coffee had before been served.

Our conference meeting last Sabbath was a precious season. Two lonely sisters here had written for help year after year, until their hearts had grown sick and discouraged. Now to hear their friends and neighbors acknowledge God's Sabbath and tell their hopes, their cup of joy seemed full, and they could only weep tears of joy. We all rejoiced together that the Lord had spoken good concerning Israel. L. D. SANTEE.

ILLINOIS.

POTTER'S HALL, MACEDONIA, AND MARION.—Since camp-meeting I have held meetings at the above-named places. At the first place, we had a fair attendance until our meetings were broken up by severe cold weather. After the test was presented, our congregations consisted of a few young people. Finally, we had to give way for a protracted effort. The meetings which we have held here have been a benefit to our people.

At Macedonia the congregations were made up principally of Predestinarian Baptists. After coming a few times, they concluded to use the stay-away argument. Continued the meetings only one week. One family became interested, and I visited them and supplied them with reading matter.

Jan. 26, I commenced meetings at the Marion church. A few I think are interested.

West Salem, Feb. 16. G. F. SHONK.

VIRGINIA.

MT. ZION, RILEYVILLE, HOPE MILLS.—In company with the director of the T. and M. society, I met with the church at Mt. Zion, Feb. 7. I spoke on the missionary work to a good congregation. Most of the brethren and sisters were present, and the word spoken seemed to revive the missionary spirit. A club was secured for the *Signs* at the last quarterly meeting, and the names of several interested readers have been obtained.

Feb. 8, I went to Rileyville, and was with the brethren there over the Sabbath. Spoke three times, mostly upon missionary work. On the Sabbath eight bore testimony, and four others, by rising to their feet, expressed a desire to be saved.

On Sunday I spoke at Hope Mills. Quite an interest was awakened, and we think the way is open for a course of lectures at this place.

Brethren and sisters, let us be faithful in the missionary work. By disseminating the light of truth, we may add stars to our crowns of rejoicing, and at last hear the "well done."

R. T. FOLTZ.

INDIANA.

ROSEBURG, FEB. 19.—The quarterly meetings during the last quarter were productive of much good. Six persons joined the ranks of S. D. Adventists, and several were disfellowshipped. The rolls of some of the churches were revised, and names of persons unknown and lost sight of were stricken from the list. Nearly \$100 was pledged on the tent-fund. A good condition of spirituality is existing in the churches which I visited.

After the State quarterly meeting, I began meetings in a church at Roseburg, Grant Co. Have some interest, and hope for some success.

J. P. HENDERSON.

PULASKI, FEB. 21.—Commenced meeting here Feb. 14. Have given six discourses, presenting the prophecies of Daniel and John. The attendance has been good; sometimes the house has been crowded. Yesterday our meeting was cut short by the breaking up of the Tippecanoe River. Heavy cakes of ice beat against the bridge and destroyed it, and as most of my hearers came from the other side, I thought it not profitable to continue longer. I have procured a school-house on the east side, and expect to commence meetings to-morrow night.

VICTOR THOMPSON.

WISCONSIN.

STEVENS POINT, DEERFIELD, ALMOND.—Since the general meeting, I have visited the Stevens Point church. Spent two days visiting among them. They are of good courage. Feb. 9, I went to Deerfield. Found all willing to take advance steps in the message, especially in health reform. Sold \$7 worth of books. The 3d inst., I went to Almond; held two meetings. Two more have decided to obey all of God's commandments. The interest is still good. Eld. Palmer has announced that next Sunday evening he will prove that Sunday is the true Sabbath. J. J. SMITH.

Feb. 19.

ELM DALE, FEB. 20.—During Sabbath and Sunday, Feb. 10 and 11, we were with the church at this place. Spoke with freedom a number of times to the few assembled. The meetings seemed to result in good. A club of six copies of the *Signs* was secured. This church now maintain a Sabbath-school and a Tuesday evening prayer-meeting. We hope they will feel the importance of paying their tithes, and doing every known duty.

Feb. 17, 18, we spent with the church at Waterloo. The weather was quite unfavorable, but the attendance was fair. We spoke five times. The meetings were good, and the church was encouraged. A club of six copies of the *Signs* is taken here. This little company have, besides their Sabbath meeting, a weekly prayer-meeting, which is generally well attended.

N. M. JORDON.

SOUTH ATLANTIC MISSION.

GEORGIA.—We held but few meetings in Perry. It rained nearly every day we were there; in fact, there have been few days during the entire winter that the Southern States have enjoyed fair weather. The oldest inhabitants of the country say that they never saw so bad a winter in which to get around. Bro. Killen's family are the only Sabbath-keepers in Houston Co., and there seems to be very little interest, if any, in that section to hear the truth.

In company with Bro. Killen we visited the friends at Renyolds, Taylor Co. Here we found more interest on the part of those outside of our faith, but circumstances forbade our remaining long at that point. At one time there was a small church at this place—the result of Bro. and Sister Taylor's labors—but some have since removed, and others have apostatized, until only a few faithful souls are left to hold up the light of truth; but even these are much scattered, and have very few meeting privileges. When they learned the wants of the missionary enterprise, each seemed to desire a part in the work, and they pledged \$11 for that purpose, to be paid during the present year.

Our next visit was to Spaulding Co., where there are a few more who are trying to live the truth. At this place we had a better hearing than in any other part of the State. There are, we think, some excellent openings in this vicinity for tent labor. If such an effort could be consistently made, we feel quite certain that it would result in good to the cause in Georgia. At this place we parted with Bro. Killen. We were sorry to separate from him so soon, but duty seemed to suggest that we move northward, while he should visit a small company of our people in an extreme portion of the State. We accordingly came to Virginia Feb. 8, where we have labored since. Of this labor we will speak in a future report.

Widely scattered throughout Georgia are a few souls who dearly love the third angel's message, and seem willing to do all in their power to help spread the truth. We can but feel anxious to see a permanent organization effected there that will give tone and vigor to the work. This we feel quite certain can be soon brought about, with proper effort. But we await the opening providence of God to indicate just what shall be done in this, as in all other parts of the great harvest field.

Feb. 18.

J. O. CORLISS.

MICHIGAN.

OVID.—I have given twenty discourses at this place, which have been a source of encouragement to those already in the faith, and three, at least, have taken their stand upon the truth. May those who have so long struggled to maintain the truth, be faithful, and remember that God still hears prayer. We expect to visit this place with the tent early in the season, as it looks like a promising field for labor. Am now seven miles east of Ovid. The interest is apparently good. The Lord comes very near while laboring for others. We greatly desire the prayers of those whose hearts are imbued with the spirit of this last work.

L. A. KELLOGG.

Feb. 20.

NORTH-EASTERN MICHIGAN.—I have recently met with the churches of Memphis, Smith Creek, Grant Center, and Cedar Dale. The church at Memphis is in quite a prosperous condition. The Smith Creek church has passed through a severe trial. There are ten there who are firm in the truth. At Grant Center eight express their determination to maintain their fidelity to the truth. At Cedar Dale there are eight who are keeping the Sabbath. They are very much scattered. The winter has been severe, snow deep and badly drifted. I held two meetings with these. All were present but one, and there was a good attendance of outsiders. The church in Rochester hold their regular Sabbath-meetings and Sabbath-school. Though their numbers are few, they are of good courage.

R. J. LAWRENCE.

Feb. 22.

QUINCY AND COLDWATER.—Early Friday morning, Feb. 9, I left Battle Creek, in company with Bro. W. C. Sisley, director of Dist. No. 3, and Sister Nellie Sisley, secretary, to hold meetings in Quincy. After tedious delays on the railroads, we arrived at our destination just before the Sabbath. We were made welcome at the good home

of Sister Turner, and were soon ready to fill the first appointment of our meeting that evening.

It was a source of much joy to me to meet with this church where I bestowed my last labors in Michigan before going West. I was surprised to find so neat a house of worship, and was glad to learn that the church, although having passed through some severe trials, had remained true, and were still manifesting some zeal in the cause of truth.

Our Sabbath and Sunday meetings were all good, and much courage was given to all the members. The outside attendance was not large, because of two other protracted meetings which were being held in the place; yet a few came, and showed much interest. The T. and M. meetings, both Sunday morning and afternoon, were of much interest, and were attended with good results. One hundred and twenty dollars was pledged, on the T. and M. reserve fund, part of which was paid.

We continued our meetings here each evening up to Thursday. We had good freedom while trying to set before them the close, heart-searching truths of the closing message of mercy for man. There was a general expression of encouragement from all, and a strong appeal for me to remain with them longer.

Thursday evening after meeting, I went home with Bro. T. V. Canright, who lives near Coldwater. It was well that I did so, for before morning a heavy rain-storm set in, and continued all day Friday. We went through the storm that night to the city, and met a few of the members of this church in their place of worship. The storm and high water kept some away who otherwise would have been there. On the Sabbath there was a good attendance of the church and a few others, and we enjoyed a good season of worship together. The brethren and sisters here have a love for the truth and are manifesting much zeal to keep the light burning before the people.

Our meetings on Saturday night and Sunday were well attended. Some from the outside were deeply interested. Steps have been taken to make a thorough canvass of the city, and in view of this, enough money has been raised to add to their present club twenty-four copies of the *Signs* for the next six months. They intend to canvass the town also, for the purpose of having more labor bestowed there if possible the coming summer. May God speed the work. I. D. VAN HORN.

Battle Creek, Feb. 19.

AN OPEN LETTER.

BY ELD. D. H. LAMSON.

"DO THE WORK OF AN EVANGELIST." 2 TIM. 4:5.

DEAR REVIEW: I wish to say a few things to all our churches, and yet if it is not best I would rather this open letter should not appear in your columns. The whole world should, and must hear the warning voice of the third angel, and how shall this object be compassed? By missionary labor, some will answer, by the sending out of periodicals, by the writing of letters, and by the distribution of tracts. An answer good and true; but will not the ministers have a large share to perform in this work? Let me speak of the spirit that was in all our churches a few years ago, going back to the very beginning of our work. It was not customary for a young minister to labor in the churches at all, or at least so little as to be scarcely worth mentioning. The officers of one of our oldest churches in Michigan once said to me, "We like to have you with us, and hear you preach, but there is other work for you to do, go out into the world and tell others the things we have learned, that they too may rejoice in the truth, and we will pray God to bless your labors."

Is not this, after all, the true spirit? and would it not be better for the churches and the world, if this same spirit was all-pervading? Are our churches better off, are they as self-reliant, do they live as near to God, as under our former system of doing? Can we afford pastors in all our churches, and the great work of an evangelist in the main, be left out? *Who will go for us to the dark corners of the earth, and how shall means be supplied? Others have made sacrifices of means, and health, and life; and the most precious cause that earth ever knew languishes.*

"Let us arise and put on strength."

Hillsdale, Mich., Feb. 17, 1883.

Our Tract Societies.

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

GETHESEMANE.

BY HATTIE Q. COUCH.

Oh, let our spirits be willing,—
Be willing, and true, and strong,—
Though the flesh be painfully weary,
And the night of our watching be long.

Not now is our Lord agonizing
In the vale of Gethsemane;
But his gentle voice still is pleading,
"Can you not watch one hour with me?"

The hosts of sin are advancing;
There is work for the Christian to do;
The weak who are almost falling,
Must be helped by the strong and true.

There are souls from sin to be rescued,
To be brought to the glorious day;
We must earnestly work for the Master,
While we faithfully watch and pray.

REPORTS OF T. AND M. SOCIETIES.

For quarter ending Dec. 31, 1882.

NEW ENGLAND.

No. of members,.....	365
" " reports returned,.....	162
" " members added,.....	2
" " missionary visits,.....	617
" " letters written,.....	566
" " Signs taken in clubs,.....	683
Pages tracts and pamphlets distributed,....	58,635
Periodicals distributed,.....	11,566
Annuals ".....	152
Received on membership and donations, \$50.68; sales, \$553.14; periodicals, \$557.01; subscribers obtained for REVIEW, 2; Signs, 225; other periodicals, 13. The local society at Washington, N. H., failed to report.	
MRS. E. T. PALMER, Sec.	

TENNESSEE.

No. of members,.....	35
" " reports returned,.....	22
" " members added,.....	2
" " missionary visits,.....	55
" " letters written,.....	41
" " Signs taken in clubs,.....	4
" " subscribers obtained for REVIEW,....	5
" " " " " Good Health,....	2
" " " " " Instructor,....	10
Pages of tracts distributed,.....	2,991
" " periodicals distributed,.....	602
Cash received,.....	\$28.48
MRS. M. C. FULTON, Sec.	

KANSAS.

No. of members,.....	270
" " reports returned,.....	117
" " members added,.....	25
" " " dismissed,.....	8
" " missionary visits,.....	309
" " letters written,.....	121
" " Signs taken in clubs,.....	62
Pages tracts and pamphlets distributed,....	63,181
Periodicals distributed,.....	2,199
Received on membership and donations, \$33.30; on sales, \$59.21; on periodicals, \$241.45; on T. and M. reserve fund, \$31.00; collected on other funds, \$3.25. Subscribers obtained for REVIEW, 14; Signs, 27; Good Health, 4; Instructor 33; other periodicals, 1; annuals distributed, 1. The local societies at Jay Eau, Noble, Canton, Ward, South Mound, Timber Hill, Cherokee, and Oswego failed to report.	
MRS. C. A. L. GIBBS, Sec.	

DAKOTA T. AND M. SOCIETY.

THE quarterly meeting of this society for the quarter ending Dec. 31, 1882, was held at Swan Lake, D. T., Jan. 28, 1883. The President in the chair. Prayer by Eld. R. Conradi. The minutes of last meeting were read and approved. The report of labor for the past quarter was given, as follows:—

No. of members,.....	189
" " reports returned,.....	93
" " members added,.....	21
" " " dismissed,.....	3
" " missionary visits,.....	310
" " letters written,.....	139
" " Signs taken in clubs,.....	47
" " Tidende taken in clubs,.....	127
" " Stimme " " ".....	31
New subscribers obtained for REVIEW,.....	1
" " " " " Tidende,.....	18
" " " " " other periodicals,.....	40
No. of pages tracts and pamphlets distributed,.....	22,974
" " periodicals distributed,.....	727
" " Annuals distributed,.....	51
Cash received on membership and donations,.....	\$ 71.51
" " " sales,.....	63.63
" " " periodicals,.....	164.84
" " " other funds,.....	188.12

On account of severe storms, no report was received from Dist. No. 3. An interesting letter from Eld. Haskell relating to missionary work, was read to those present.

Voted, That we change the time of our quarterly meetings as recommended by the General Conference.

Voted, That the next quarterly meeting be held at Swan Lake.

Adjourned *sine die*. O. A. OLSEN, Pres.
MARY HEILESON, Sec.

MINNESOTA.

THE semi-annual meeting of the Minnesota T. and M. Society was held at Hutchinson, as appointed. Owing to the severity of the winter, and the worst storm of the season, which was raging at the time, the attendance was small.

The interest taken in the meetings from the first was praiseworthy. The morning prayer-meetings were seasons of much profit. Good, practical instruction was given by the ministering brethren.

The report of the State secretary showed an improvement in the financial condition of the Society. The cause among the Scandinavians was quite fully considered. A district was formed of all the Scandinavian churches in the Conference, without reference to their location, to be known as Dist. No. 5, taking the place of the district formed by the churches in Wisconsin formerly belonging to this Conference. Eld. L. Johnson was chosen Director. After remarks from Bro. Johnson and others on the importance of getting our reading matter before these nationalities, it was decided to raise a fund sufficient to pay for one hundred copies of the *Tidende*. These are to be placed in the hands of experienced persons for circulation. The subject of canvassing for the *Signs of the Times* was also considered.

After the reading of a stirring appeal from Bro. Haskell, Dist. No. 3 decided to use fifty premiums. We hope other districts will "go and do likewise."

The Sabbath-school interests were not forgotten. Three excellent essays were read, followed by timely remarks from those present. All were much encouraged.

The old spirit of the message seemed to come back, when, on Sunday evening, just before meeting, several brethren from the northern part of the State arrived, having been hindered by the almost impassable roads. Although losing the greater part of the meeting, they returned full of courage, feeling paid for their hard journey.

The Lord came very near to us. We trust much good will result from this meeting.

Feb. 15. J. FULTON.

WHAT ONE WOMAN DID FOR JAPAN.

UNDER this heading, Mrs. H. H. S. Thompson gives the following narrative in the *S. S. Times* of Feb. 10, 1883. Some of our T. and M. workers who think that they cannot accomplish much and therefore hesitate to try, may possibly find therein a useful hint:—

"In 1880 the prison of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Koshu. Many of them were high in rank and honor among their countrymen. A few had been pardoned, many had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

"In a remote part of Kioto, an earnest, gifted woman had gathered a girl's school and home. Eager of heart, alert, wise but wary, her noble presence had won its way, with the men and women of Japan, in quarters that were inaccessible to others. 'More work for Jesus,' was her watchword; and this is what happened to her. One day, at morning worship, a gang of prisoners filed into the yard, and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, 'Jesus, I my cross have taken,' and 'I am glad I'm in this army,' and the unusual words and tones arrested the prisoners' ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climb the steps, and are soon within the walls; a strange sight for a girls' school,—the overseer with his lash and sword, and these sad-faced men with their clank-

ing chains. But the songs ring out again their glad welcome, and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale. We would like to hear more of it," say they, slowly filing out.

"Come again, come again! you are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

"After a few weeks a request was sent from the prison for a Christian teacher; and this strong, brave woman went forth fearlessly under guard of an officer of law, if not to preach, at least to speak to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Koshu, they carried the precious seed dropped into their hearts from the girls' school; and, by and by, there came a pleading call for a missionary to be sent, who, responding to the call, found a church, all but in name,—a waiting company of believers hungering to be taught of the Lord.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that?"

"Does not 'what this woman hath done' deserve to be told as a memorial of her in all lands?"

TO DIST. NO. 5, INDIANA T. AND M. SOCIETY.

BY D. H. OBERHOLTZER.

I HAVE just received a communication from the State secretary stating that no report has been received from this district since last April. Having just entered upon the duties of director, I asked the district secretary the reason of this, and he told me that he had received no reports, and consequently could not send in any report to the State secretary.

Now, brethren, this is too bad. True, we have but few members, but certainly we can do something, and no doubt you have done something; but why do you not report?

Our next quarterly meeting will be the first Sabbath and Sunday in April. Each member will be furnished with a blank report, which we hope will be filled out and given to the librarian, or sent to the district secretary, Bro. J. T. Richards, prior to, or at the meeting. He will condense the reports, and send them to the State secretary, be the work done much or little; and if nothing is reported, there shall be sent to the State meeting a *blank report*.

Brethren, let us wake up; the Lord is coming. Do we believe it? Shall we hear from his loving lips the "well done"? or will it be, "Thou wicked and slothful servant"?

We expect to see a report from each T. and M. society in the district at our next meeting. Shall we be disappointed?

TO DISTRICT NO. 1, N. Y.

BY ELD. R. F. COTTRELL.

SHALL we have a revival of the T. and M. work in this district? Is it not needed? Is it not duty? If it is duty, can we hope to have the favor of God while the duty is neglected? If every member would report, were it but a small amount of labor, we would have a report of progress at our next quarterly meeting. Let all who would have the approval of Heaven, think of this, and act accordingly. Individual duty can be done, and those who act their part well, will enjoy the favor of God and the approval of their own conscience.

Work in the T. and M. cause is work for the Lord. Who of us are doing our duty to God and our fellow-men? We may well fear that we shall fail to enter into the rest. Are we improving the talents which the Lord has entrusted to us? This is a matter that deeply concerns us. Our action is tending to life or to death. Which way are we going?

There should be not less than fifty copies of the *Signs* taken in clubs in this district; and then willing hands should be engaged in their judicious distribution. Not one paper should lie idle or be destroyed. Who will give their money for the papers? and who will give time and means for their distribution?

Let us see progress at our next quarterly meet-

ing. And why not *have a meeting* at that time? It will probably be appointed at Newfane. We shall hope to see a representation from the other societies. Who will help forward a revival of the the work?

"WELL DONE."

BY ELD. R. F. COTTRELL.

"THE work of the third angel's message is pre-eminently a missionary work, and the churches of Seventh-day Adventists ought to be *missionary churches*. It would be sad indeed if, in the great day, a minority only of our church members should hear the words, 'Well done, thou good and faithful servant.' They who hear these words spoken to them will not only be servants, but they will be *good servants*. They not only profess, but they *do*. And they not only do something, but they *do it well*; they do it *faithfully*. They must not, they cannot, be negligent. They cannot love their own ease. They cannot choose their own way in preference to active, energetic service in the cause of God. They who do not give all diligence to make their calling and election sure, will surely fail of a reward in the kingdom at last. 2 Pet. 1:5-11.

"And the Lord will make no mistakes; he will not deal in flatteries. He will not say, 'Well done' to any who have not done well. He will not call any one a 'faithful servant' who has not been faithful in his service. We fear that many who profess the faith of the message will be found in that day among those spoken of in Matt. 7:21-23. They surely will, unless they consecrate their lives to his service, and move forward in the work of spreading the light to their fellow-men. God commits the message of warning to his people, and who that neglects the work can hope to be accepted in the day of his appearing?"

The foregoing words from the *Signs of the Times* rest with solemn weight upon my mind. The argument contained in them I can see no way to gainsay. It is self-evident that the Lord will say, "Well done" only to those who have done well. To whom can he say it among us, who have the truth for the present time committed to our care, to enlighten and save men, when we, as a people, are doing so little in comparison to what we might do?

We have the means to do the work, were our thoughts and interests in that direction. We have the publications containing the truth and adapted to the work. And it is agreed by our people generally, that the *Signs* is the best instrumentality to awaken an interest, and get people to read. This being so, not a church should be without a club of the *Signs* for missionary work. And are there not churches that are doing nothing in this direction? I should be very loth to be compelled to say that a whole district can be found, including several churches, where only one small club of the *Signs* is taken, and that by an individual. I should be loth to have it told in Gath, or published in the streets of Askalon, "lest the daughters of the uncircumcised triumph."

But there are those who are trying to do their whole duty. These are not satisfied with their own efforts; yet if they are persevering, they will finally have the approval of the Master, not so much for the amount of good accomplished as for the spirit in which the little has been done. Let such take courage, double their efforts, and persevere.

All can have a part in the work, and share in the glorious reward, if we will now consecrate ourselves to the work, and give our best energies to the cause. Only make the cause of God first in importance, and let our worldly interest take a secondary place. Brethren, let us change things about. Let self take the second place, and let the service of God and the salvation of men be the first great object of our lives. Then shall we prosper in spiritual things, and souls will be converted to God.

In a little while from this we shall see the extreme littleness of worldly wealth. Compared with eternal salvation, it will seem as less than nothing and as vanity. Oh that we might now have a view of it through the heavenly telescope! Let us anoint our eyes with eye-salve that we may see. Then will the cause move onward, the message go with power, and the servants of God be sealed.

It is not good to live in jest, since we must die in earnest.—*Whichcote*,

News of the Week.

FOR WEEK ENDING FEB. 24.

DOMESTIC.

—Chicago has more liquor-saloons than the whole State of Missouri.

—The loss from the recent floods in Toledo, Ohio, is estimated at \$1,000,000.

—70,717 more immigrants landed in this country at all ports, in 1882, than in 1881.

—Thirteen children at Milford, Mass., were badly injured by the upsetting of a sleigh, Feb. 22.

—All the temperance measures before the New Jersey House of Representatives have been defeated.

—The Indiana Legislature has appropriated \$140,000 to the relief of the sufferers by the recent floods.

—The United States steamer *Ashuelot* was lost in Chinese waters. 14 of the crew perished, but all of the officers escaped.

—The hay crop of 1882 is estimated at the value of \$372,000,000. This exceeds the cash value of the cotton crop by \$90,000,000.

—Two hundred and four business failures are recorded for the past week—sixty-nine more than for the corresponding week of 1882.

—During 1882, 296 persons were accidentally killed, and 1,014 injured, in and around the anthracite coal mines of Pennsylvania.

—The *Religious Herald* says that the American people pay more for smoke than for fuel, and that tobacco costs them more than bread and potatoes.

—Dr. H. J. Glenn, the wealthiest wheat-grower in California, was fatally shot Saturday by H. Miller, a book-keeper whom he had discharged. Dr. Glenn was once Democratic nominee for Governor of the State.

—The Citizens' Law and Order League of Boston have notified 150 liquor-dealers that their licenses are forfeited on account of their proximity to school-houses, and that the League will prosecute all violation of the law.

—The people of Braidwood, Ill., the scene of the terrible mine accident, mentioned last week, are settling into a state of resignation to their loss. But it is feared when the bodies are recovered, many sad scenes will be witnessed.

—Both houses of the Maine Legislature have passed a prohibitory amendment to go to the people to be incorporated in the constitution. An attempt to exempt cider failed. Maine's famous prohibition is altogether by statute.

—Many desperate convicts in the Jefferson (Mo.) Penitentiary, mutinied, Feb. 23. The foremen of the whip and collar shops were seized and bound, and a fire set which destroyed \$300,000 worth of property. The leader and confederates were finally subdued.

—According to reports from over 100 points in Colorado, Kansas, Nebraska, Wyoming, Montana, Utah, and Idaho, the aggregate value of the cattle lost during the severe storms of the past few weeks, is over \$2,000,000. Should the weather continue cold, the losses during the next two or three weeks will amount to several millions more.

—The steamer *Blake*, which has just arrived in New York, has made the deepest soundings yet reported in the Atlantic. The greatest depth hitherto reported was 3,862 fathoms. But the *Blake* beats this record by 700 fathoms. A place was found about a hundred miles northwest of St. Thomas where it took 4,561 fathoms of line to touch bottom. This gives a depth of five miles, and 966 feet.

—California refuses to adopt the whipping post for any offense, but the proposition to employ it in the punishment of wife-beaters is before several Legislatures, Illinois and New York among the rest. While the bill pending in Springfield specifically confines the punishment to the beaters of lawful and wedded spouses, the one pending in Albany goes farther, and declares that "whenever any male person shall hereafter be convicted of an offense consisting in, or accompanied by, the willful infliction of brutal or unusual physical pain or violence upon the person of a female or female infant of any age, or a male under 14 years of age," the beater shall be obliged to take a dose of his own medicine. Let Quinn, of Peoria, broaden his bill into conformity with the New York measure.—*Inter-Ocean*.

—In the school-house attached to the German Catholic Church of the Most Holy Redeemer at New York, under the care of the sisters of Notre Dame, fire under the stairway in the second story, Feb. 20, caused a panic among the children in attendance, who rushed for the exits, causing the breaking of the balustrade, thus sending the surging mass to the floor below. The little ones were piled upon each other from four to five deep, and still others were pushed down by the frantic crowd above. Six were taken out dead, nine died after being rescued, and others lie dying in neighboring tenements. The accident caused great excitement, and the streets were jammed with people for blocks around. Later reports swell the death list to eighteen. They were buried Feb. 22. The services were most impressive and solemn,

and the way taken by the procession was lined with multitudes of spectators.

—The Roman Catholics of the Empire State are trying, by means of the Freedom of Worship Bill, to gain special privileges in the House of Refuge in New York City, and in other similar institutions throughout the State. Moral and religious instruction is freely given in the House of Refuge, but it must be unsectarian. The record of the institution under its present management is highly creditable, 78 per cent of the inmates having been rescued from a life of vice. The bill has passed the New York Senate and is now in the House. Its Jesuit supporters, with their usual craft, received pledges from the candidates to support the measure. The *Catholic Review* thus threatens the law-makers who hesitate to favor the demands of the church: "We wish to say that there are enough men interested in the passage of this measure to secure the political damnation of any man or any party that will not do us justice. We have already marred the political future of more than one bigot, and we advise all others to note the fact." There is no mistaking the meaning of this threat.

FOREIGN.

—One of the 113 newspapers of Japan has a circulation of 19,000 daily.

—There are 21,000,000 widows in India, most of them victims of child-marriage.

—Twenty-two persons were drowned in the Bosphorus, Feb. 22, from a wrecked steamer.

—The False Prophet, the leader of the insurrection in the Soudan, has been made prisoner at Obeid.

—A memorial tablet has been placed in the house at Rome inhabited in 1830 by Professor Samuel F. B. Morse.

—The coronation of the King of the Sandwich Islands took place on the 12th inst., and was attended with much ceremony.

—The German Reichstag has appropriated 100,000 marks to defray the expenses of an exploring expedition in Central Africa.

—The Czar speaks with great hopefulness of the present quiet. The Nihilist papers respond that it is the "quiet before the storm."

—A party of mountaineers attacked a Turkish guard-house at Scutari, and in the battle which followed twenty Turks were killed or wounded.

—Five of the persons concerned in the murder of Professor Palmer in Egypt have been sentenced to death, and others to terms of imprisonment.

—On account of the revolution in Ecuador, American, English, and French war vessels have been ordered to Guayaquil, at the request of the foreign residents.

—The Secretary of the British Legation at Teheran, with his escort, was attacked on the Turcoman steppes, eleven of the escort being killed and nine wounded.

—Carey, the informer and participant in the Phoenix Park murders, sent Miss Burke the first letter of condolence she received after the assassination of her brother.

—The French flag has been hoisted in Western Madagascar, and the natives have become excited and irritated. Foreign residents have been requested not to visit the interior.

—Fourteen French Bishops have been summoned before the State Council for publishing a decree from Rome, placing on the Index Expurgatorius certain works on education.

—Jules Ferry, the new French Premier, favors constitutional revision and the establishment of the scrutin de liste. The Gambettist journals look with favor on the new Ministry.

—Glasgow, Scotland, must be a jolly place on Saturday nights. A local statistician figures that 50,000 residents go to bed intoxicated on that night during the larger portion of the year.

—President Grevy formally accepted the resignation of the French Cabinet yesterday. Jules Ferry has been intrusted with the formation of the new Ministry, but will consult with his friends before assuming office.

—Two companies of troops have begun a campaign in Southern New Mexico against the "rustlers" and thieves, whose lawlessness is unbounded. Governor Sheldon is determined to restore order, and is backed by well-meaning citizens.

—The steamer *Buenos Ayres*, of the Allan Line, came in collision with a steamship off the Scottish coast, causing the drowning of 14 sailors. The American schooner *Pilot's Bride* was wrecked on Desolation Island, and but four of the crew were saved.

—The new French Cabinet is composed of Ferry, Challemeil Lacour, Waldeck Rousseau, Martin Feuillee, Ch. Brun, Meline, Herrisson, Cochery, Raynal, Tirard, and General Thibedau. Ferry is Premier and Minister of Public Instruction, and Lacour is Minister of Foreign Affairs.

—Pope Leo has written Emperor William, stating the German Bishops have been instructed to inform the Government of the appointment of new curates. The Pope asks that, in addition to the revision of the May laws, impediments to the exercise of clerical duties and training be removed.

The question has been frequently asked, How many British troops are there in Egypt? The last official report shows that there are 12,976 troops in different parts of the country, principally at Cairo, Alexandria, and along the line of the Suez Canal.

The disclosures made during the investigation of the persons recently arrested in Ireland on suspicion of being implicated in the atrocious murders of prominent officials, reveal a deplorable state of things in that unhappy country.

The Nihilistic disturbances in Russia have in a good degree subsided. The reign of terror has so far ceased that the Czar now walks the streets of St. Petersburg without an escort.

At the examination of the Dublin conspirators Saturday, James Carey, Town Councilor, one of the prisoners who had previously figured in the dock, appeared on the witness stand in the role of an informer, and detailed the murders of Cavendish and Burke in Phoenix Park.

The statement that eleven miles of tables are being constructed at Moscow for use on the occasion of the coronation of the Czar, recalls an incident of the coronation of Alexander II. Great preparations were made to feed the multitude, and the signal for admission to the tables was to be given by the lowering of a flag on the grounds.

Obituary Notices.

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

SILSBEE.—Died at Raceburg, Rooks Co., Kansas, Dec. 9, 1882, of spinal complaint, Charles, son of James and Mary Silsbee, aged five years. Remarks by Eld. M. W. Neal, of Bull City. EMMA HALL.

OPPY.—Died in Hillsborough, Weld Co., Col., Jan. 26, 1883, Lulu, youngest child of Bro. and Sr. J. A. Oppy, aged one year and two months. Bro. and Sr. O. are deeply afflicted in the loss of their little one; and as they laid her to rest in their own yard, they were comforted with the hope that soon the Lord Jesus will come and bring forth the little sleeper, and give her life that will never end.

At the time of her burial, a large number of sympathizing friends assembled at the house, and were briefly addressed by the writer, from Jer. 31:17. E. R. JONES.

GREEN.—Died of pneumonia, in Granville, Vt., Jan. 2, 1883, Bro. Henry O. Green, in the fifty-fifth year of his age. Bro. Green was a sufferer from ill-health during the greater part of his life, but more especially the last two years. He had been an observer of the Bible Sabbath a number of years. The testimony borne of him by Eld. Snow, Methodist minister, who attended his funeral, was, "All say he was a good man." His last years were spent at Plymouth Union, away from Sabbath-keepers; but here he and his companion had sympathetic and kind friends. The burden of our afflicted sister's prayer had been for months, "Lord, give me strength and wisdom for what thou hast for me to do and bear." "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." A. S. HUTCHINS.

BINGHAM.—As Mrs. Mary Bingham, widow of Bro. Hiram Bingham, had many personal friends who are readers of the REVIEW, and who may not have learned of her death, I would say that she died at her home in Morristown, Vt., last November, of a cancerous difficulty, soon after her return from a tour West. When we learned of her rapidly failing health, we were informed that she had sunk too low to be able to converse with, or recognize, her friends. Mrs. Bingham was a reader of the REVIEW, watching with interest the progress of the cause of truth in our midst. She read the testimonies, and held in high estimation Bro. and Sister White, and others of our people. From the last visit we made her, and the last communication received from her, I think it is safe to say that she cherished feelings of tenderness and respect toward us as a people, and largely believed the truths we advocate. A. S. HUTCHINS. Feb. 14, 1882.

Appointments.

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

DIST. No. 11 will hold its quarterly meeting at Smithland, March 10, 11. We wish to see a large attendance of the brethren and sisters at this meeting. Come praying that we may have the blessing of God. G. W. HOSKINS, Director.

CLARION, Kansas, March 9-11. Sterling, " 16-18.

We hope that both of these meetings will be generally attended by the surrounding churches and scattered brethren. Meetings to commence Friday evening at each place. J. H. COOK.

THE Fentonville church will meet for their regular monthly meeting, the first Sabbath in March, at the house of Bro. Dawson, in Tyrone; also the third Sabbath in March, at the Kennedy school-house in Mundy. S. WOODHULL.

THERE will be meeting in the school-house at Westville, Montcalm Co., Mich, Sabbath, March 3. Preaching at 10:30 A. M.; Sabbath-school in the afternoon. Brethren from surrounding churches are invited. Please bring what provisions you will need on the Sabbath. M. B. MILLER. W. C. WALES.

THE quarterly meeting of Dist. No. 3, Neh., will be held at Dunbar, Neh., March 10, 11. Librarians are requested to have their reports sent in on time. O. W. BENT, Director.

DIST. No. 5, Neh., will hold its quarterly meeting at Halifax March 10, 11. Hope all the librarians, and as many of the T. and M. workers as can, will be present on that occasion. JOHN CLARK, Director.

OUR next general quarterly meeting will be held at Bro. J. B. Forrest's, in Metcalfe Co., Ky., commencing Friday evening, March 16, and will continue until the following Monday evening. Meetings of the T. and M. society and Sabbath-school will be held at this time. We hope there will be a general turnout. Come, brethren and sisters, let us make preparations now, so as to be sure to come. S. OSBORN.

BURLINGTON, Mich., Sabbath and Sunday, March 3, 4. Coldwater brethren are invited to attend. Sunday will be devoted especially to missionary work. Ceresco, Sunday evening, March 4. C. W. STONE. W. C. SISLEY, Director.

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.

A REQUEST.

As I am canvassing and laboring among the Scandinavians of Polk, St. Croix, and Barron counties, I would like to hear from all the scattered brethren and sisters living in said counties. Would like to spend the Sabbath with them whenever convenient.

Please address me at New Centerville, St. Croix Co., Wis., and state how far, and in what direction, you live from your post-office. J. C. MIKRELSSEN.

Books Sent by Express.—Josephine Griffith \$39.00, Delia Fitch 19.19, H E Olmstead 17.61, Ada M Shields 9.92, Geo Foreman 13.83, J Q Allison 14.56, W D Stillman 18.75, A C Hudson 2.83.

Books Sent by Freight.—S N Haskell \$29.12, A C Bourdeau 24.63, —15.88—28.87, Mary Heleson 9.15—22.39—25.12, Bettie Coombs 19.84—31.78—20.67, C A L Gibbs 33.19, S N Haskell 52.60, Mrs D C Phillips 49.18, W D Stillman 52.85, Signs of the Times 47.35, G W Angleberger 33.10, S H Field 184.88.

Cash Rec'd on Account.—Iowa T & M Society per L Hornby \$511.12, Iowa Tent Fund per L Hornby 144.00, B F Merritt 13.25, B C V M Society per F H Sisley 36.20, O A Olsen per J C Mikkelsen 6.00, N Y T & M Society per B L Whitney 5.00, N Y Conf Fund (Mrs I D Cramer, tithe 5.00, Mrs Wm J Sherman, tithe 7.00), S H Field 20.00, Iowa T & M Society per L Hornby 61.65, Signs of the Times per W K Vickery 117.65, Ohio T & M Society per Ida Gates 453.45, Minn T & M Society per N G White 92.00 S F Howe \$10.00, A D Olsen 5.00.

Gen. Conf. Fund.—Pa Conf tithe \$96.67.

Shares in S. D. A. P. Association.—B N Berry \$5.00, Franklin Squire 100.00, Mrs E B Miller 10.00.

Donations to S. D. A. P. Association.—Alex Logan \$1.00, Andrew Erskine & wife 5.00.

Mich. Conf. Fund.—Kalamazoo, Mary Kellogg \$15.00, Sherman City per J B Tinker 13.00, Hastings per L G Moore 5.00, Imlay City per E P Daniels 8.20, Lapeer per E P D 71.00, Bancroft per E P D 14.50, Fenton per E P D 11.50, Flint per E P D 5.70.

Mich. T. & M. Society.—Dist 3 per Viola Fish \$12.37, per Nora Owen 24.00, per N E Sisley 3.65, Dist 3 per Viola Fish 2.50, Dist 5 per J S Wicks 14.00, Dist 6 per F Howe 62.17, Dist 6 per D K Oxley 3.25.

Mich. T. & M. Reserve Fund.—Dist 6, W A Towle \$50.00, Dist 6 Orange church, 100.00, Dist 6, L B Kneeland 17.00, Dist 6, a friend 25.00, Dist 6, S W Hastings 50.00, Dist 5, Mary A Wicks 25.00.

Chicago Mission.—Mrs Sarah Nettleingham \$2.00. Review to Poor.—M A Colby, thank-offering per A S Hutchins \$5.00.

European Mission.—W W Stoner \$10.00, Mrs Laura Paris 10.00, Mrs Elizabeth A Payne 5.00, P E Ferrin 5.00, Lucy Hart 5.00, Mrs A C Hart 5.00, Lewis Wilson 8.00, thank-offering 2.75, J M Willoughby 2.50, David Kinney 2.50, Effie & Lily McClintock 1.00, M J Lippincott 1.00, J C Smith 1.00, V E Smith 1.00, L A McClintock 1.00, Arthur McClintock 25c, Elizabeth Bird 50c, Wm Arnold 100.00, S Kennedy 25c, J S Van Deusen 25c.

English Mission.—"Hos" \$3.00, John W Auten 20.00, Mary Grassel 3.62, Mollie Wood 1.50, Mrs I D Cramer thank-offering 5.00, Mrs Wm J Sherman thank-offering 2.50, L M Payne 10.00, Mrs E D Scott 3.00, W A Towle \$10.00.

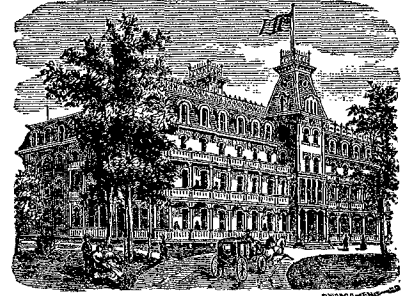
Mrs. Dr. Ribton.—Nancy Miles \$1.00. Danish Mission.—Elk Horn church, Iowa \$10.00. For J. N. Andrews.—E Van Deusen & wife \$18.50.

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.—A trusty Sabbath-keeping boy to work on a farm for one year, commencing April 1, 1883. Further employment, if satisfactory. Good wages. Address, Philip Elliott, Victory, Mason Co., Mich.

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CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect October 29, 1882.

Table with columns for WESTWARD, EASTWARD, STATIONS, Mail, Atlantic Express, Night Express. Rows list stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, South Bend, Stillwell, Haskell, 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, GOING WEST. Rows list stations like Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 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 Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday. Q. W. RUGGLES, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., February 27, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Integrity of Character.—Trusting.—This Earth is like a Troubled Main.—Respect the Aged.—Forgiveness.—Did Luke Reckon by Roman Time in Acts 20 : 7?—Pride.—The Two-horned Beast.—This Same Jesus.—The Vine and Branches.—Just, before Generous.—The "Old Fiddle" Argument.—Awaking from Sleep.—The Last Days Perilous.—Self-Renunciation.—Matthew 5 : 11.—Synopsis, History of the Sabbath.

RESPECTFULLY DECLINED.—"Straws Show which Way the Wind Blows." All correct in sentiment; but the writer reviewed seems too weak to be worthy of notice; and the article contains many expressions which would be calculated, we think, rather to irritate than to convince.—"The Harvest Time." An effort to cover too much ground, which causes abrupt transitions from one point to another, and hence a lack of coherency in the line of argument.—"Too Late." A well written poem, but on a subject the agitation of which we would fain believe is not called for among our people. We think it would be acceptable to papers in some of our large cities where the evil specially prevails.—"The Eden Above." The writer's failure here is rather in the choice of subject. Only the most experienced pens can treat such a subject in poetry without degenerating into too many common-place expressions.—"Letter to a Doubting Friend in Reference to One Deceased." So wanders from the subject as to lose most of its force, besides being too lengthy.

WE learn from the last number of the Signs that Eld. Waggoner reached Oakland, Cal., in safety, Feb. 9. W. C. White, accompanied by our

eldest son, who goes to labor in the Signs office for a year, is now on his way back to California.

One of Satan's most effectual ways of nullifying the power of the gospel, is to rush fanatics into the field with such absurd and uncouth views as to disgust all sensible people. We have received a document entitled "Proclamation to the Churches, by Divine Authority," signed, "Fredrick Boyce, Authorized Servant of Jesus Christ." It is filled with the most absurd claims and preposterous positions.

The Commissioners of Immigration of the State of New York, recommend that "the term for which the State assumes the charge of sick and destitute immigrants be reduced from five years to one." This is made on the ground of complaints that the "useless and infirm" are left there while the healthy and vigorous push on to the Western States, and when they become poor and sick, are sent back there. The Christian Weekly protests against a course which compels that State to provide for those which the selfishness of other countries and States imposes upon its charity. It is on the same principle that the Battle Creek church has had occasion to speak from time to time about the sick and poor from other States being sent, or allowed to come, without good cause, into our midst.

SOMETHING TO BE PROUD OF.—A brother has sent us a copy of a paper called the Gospel Trumpet, which turns its amiable side toward S. D. Adventists in the following style:—

"Bro. Dolan in the Sword devotes an entire editorial to the Adventist sect. We think he does them justice hence quote his article in full for our readers, here it is.

"The Advents are one of the meanest little sect under heaven."

To which the editor adds: "It were difficult for the devil to invent a sect on meaner specialties."

We give the foregoing quotations *literatim et punctuatim*, as we find them. In its prospectus this paper puts forth the following modest claim: "A semi-monthly Holiness Journal, edited and published in the name of the Lord Jesus Christ." We suggest that the prefix "semi" is attached to the wrong word; that it should be, "A monthly semi-holiness journal, edited and published in the name of Ananias and Sapphira."

OBITUARY POETRY.

MANY of the obituary notices we receive have more or less lengthy pieces of poetry attached to them. For the sake of the friends who send them we should be very glad to publish them all. But we must remember that only a limited circle, comparatively, would have a special interest in them; and the question which must govern the insertion of matter in the REVIEW is, What will be of the greatest interest, not simply in certain localities, but to all? Almost any county paper, in the vicinity of our brethren, would, we think, be willing to publish such contributions. Then they would go before those immediately interested, and would be in print for circulation and preservation just the same.

THE CAMP-MEETINGS FOR 1883.

It will be but a short time, comparatively, before appointments for some of the camp-meetings, of this year will have to be decided upon. It takes more or less time to decide these questions. We desire to have every Conference pleased as to the time when their meetings shall be held. The attendance in such cases would likely be better than if appointed when it would be inconvenient

for the people to attend. If the General Conference Committee make out a program of appointments for all the different Conferences, they desire to know the wishes of all interested. Every Conference cannot have its first choice if the same force of laborers attend the different camp-meetings, because several Conferences desire the same time. We request, therefore, the President of each State Conference to write us as soon as possible, stating the wishes of his Conference in regard to the time and number of the camp-meetings each wishes to hold this year, giving first, second and third choice as to the time. I should be glad also to receive suggestions as to the laborers who are desired to attend the different meetings.

Address me at South Lancaster, Mass.

GEO. I. BUTLER, Pres. Gen. Conf.

A CARD FROM BRO. DECKER.

WE have received from Eld. H. W. Decker the following account of his recent accident:—

"I have lately passed through quite a serious railroad accident, and have sustained some injuries. As the fact has been quite extensively published, I presume that many of our people will be anxious to know more of the particulars, and I will take this means of answering the inquiries I am receiving.

"The accident occurred to the north bound express train on the C. and N. W. R. R., a few miles from Baraboo, early on the morning of Feb. 2. It was caused by the breaking of a rail, by which three coaches were thrown from the track and down an embankment thirty feet into the Baraboo river. The car in which my wife and myself were riding, was turned upon its side, and caught fire from a lamp. After recovering my feet and senses, I soon ascertained that we were both comparatively free from injuries, and then proceeded to extinguish the flames with a shawl. In this I succeeded, but my left hand was quite severely burned, and from this I have not yet recovered. With some difficulty, we extricated ourselves from the wreck. The utmost terror prevailed. The smoking car was within four feet of water, and from its frightened and imprisoned inmates there came a tumult of mingled cries, groans, cursing, and prayers. When all were rescued, it was found that none were more seriously injured than myself, except one man, whose lifeless remains were found when the wreck was raised. Every attention was bestowed upon us, and we were soon in comfortable quarters. We feel to thank God for his merciful protection in such extreme peril."

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