

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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"FULLNESS OF JOY."

BY J. M. HOPKINS.

"In Thy presence is fullness of joy." Ps. 16:11.

WHAT scenes of bliss these hallowed words unfold!
They gleam with luster brighter far than gold.
What solace do they give the aching heart,
When we behold our dearest joys depart!
Like tones divine they fall upon the ear,
New strength inspire, new hope, and life, and cheer.

"Fullness of joy!" Thy presence will afford
To myriad righteous ones who wait thy word.

"Fullness of joy!" No aching void will be
In Thy domain, to all eternity.

"Fullness of joy!" holy, serene, and calm,
Will fill each ransomed soul, a heavenly balm.

"Fullness of joy!" from world to world to soar,
Behold God's works, the universe explore.

"Fullness of joy!" with Him who loved us so
That he to earth could come to soothe our woe.

"Fullness of joy!" to see each other there,
Saved, saved at last, from every pain and care.

Special Mention.

—The *Interior* thinks that the "great storms, destructive floods, awful disasters," "voices of winds and waters and conflagrations, suffering and despair," are God's argument that he has a controversy with rebellious men.

—The answer which Maine returns to the charge that the prohibition law is a failure, is a decisive vote, 104 to 37 in the House, and 21 to 2 in the Senate, securely imbedding the prohibition principle in the Constitution of the State. This was done Feb. 8.

—Jay Gould, assets \$100,000,000, says that he "thinks he has his share of the pleasant things of this world." Thus he anticipates the sentence which Abraham rendered in the case of a man in a similar position, though probably not half so rich, when he said, "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16:25.

—Is the old and despairing cry, "Make room for the leper!" to become common in this country? In the Sandwich Islands, one of the group is set apart for lepers; and the *San Francisco Chronicle* suggests that there is danger that the disease may be brought to this country and largely disseminated through the imported Hawaiian sugar. The *Interior* of March 1, 1883, asserts that the disease has thus been brought to California; and to Minnesota and Dakota, by

Norwegian immigrants; and to Louisiana, by the Acadians from Nova Scotia; and to Maine by factory hands imported from Canada. With our large immigration it is thought that the malady will spread rapidly, unless effectual measures are taken immediately to prevent it.

—Here is an item for the consideration of tea-drinkers. England has enacted a law prohibiting the importation of all adulterated teas, including all teas whose chemical properties are injurious to health. This has had the effect to divert immense quantities of these teas to the American market. In 1881, over 44,000 packages were forbidden entry into England, and a large proportion of them came to this country. According to the *Scientific American* of Feb. 3, 1883, this imposition has reached such proportions that the matter came before Congress Jan. 23.

—A recent dispatch from the Imperial German Foreign Office at Berlin to the German Consul at Boston sums up the damages by the European floods last autumn and December as follows: Autumn floods injured 20,000 houses, 130,000 persons, and 150,000 acres of land, in Prussia alone. December floods caused damage nearly as great. In Bayrische Rheinplatz 1,000 houses were swept away and 12,000 persons rendered homeless. Hessen and other districts along the river suffered the same calamity. In Austria, Italy, and other parts of Europe, the floods were quite as disastrous as those of Prussia.

—Bishop Jesse T. Peck, D. D., LL. D., in an article in the *N. Y. Independent*, on the subject of "The Future of Politics," calls for the formation of a "great National Party." "This," he says, "will be no third party. There will be but two great parties,—one which will insist upon the moral element in politics, and the other will be *the rest*." He thinks large numbers of the former are to be found in all parties heretofore existing, where they cannot remain unless they are willing to see their most sacred principles trampled in the dust, and help to do it. It is easy to see that the two parties here plainly foreshadowed are the religious party and the secular party,—the one aiming to make this a religious government, by the religious amendment of the Constitution; the other aiming to make it wholly secular, by abolishing all forms of religion whatever in connection with the management of the government. Bishop Peck thinks that those who would adhere to the moral element, if all would join the party who naturally belong to it, would "be found an immense and irresistible majority."

—Another voice pleads for the religious amendment of the Constitution. In view of Judge Black's argument against the bill to prevent polygamy in the Territories, presented before the House Judiciary Committee on the 30th of January last, the *Christian Instructor* says:—

"The report which we have seen of Judge Black's argument is meager, and we do not know upon what ground he held the bill, which is before

the Judiciary Committee, to be unconstitutional. We do not doubt, however, that it was upon the ground that the National Constitution is silent relating to such matters as are embraced in the bill. In view of this we ask, When distinguished jurists are taking such positions relating to questions of Christian morals, is it not time, is it not imperative, that the Christian people of this nation should demand the religious amendment of the Constitution?

"Many may say, as they have been saying, 'It is best to let well enough alone.' It is becoming manifest, however, that well enough cannot be left alone. The silence of the Constitution is being interpreted and used against the Christian institutions of the nation. The Constitution must cease to be silent, and, by amendment, must unmistakably declare that this is a Christian nation, and that its morality is the morality of the revealed will of God. Only thus is it possible to have our Christian institutions and usages permanently preserved."

WHAT NOT TO DISCUSS IN A BIBLE CLASS.—The following remarks from the *S. S. Times* on this subject are to the point, and should be remembered:—

"Large freedom of discussion can properly be allowed, and even welcomed, in a popular Bible class, but it is never proper to allow in such a gathering a discussion of the truth of the Bible itself, nor to permit the open questioning of the validity and binding claims of the religion of the Bible. Those points ought to be taken for granted, or counted as settled, by persons who have met for Bible study. This principle is well stated by Professor Cyrus Northrop, of Yale College, when he says: 'The Bible class that is converted into a court for the trial of Christianity is, and in the nature of the case must be, a failure.'"

BENJAMIN FRANKLIN'S MOTION FOR PRAYERS.

In the REVIEW of Feb. 6, 1883, we published the short but eloquent address of Benjamin Franklin before the Constitutional Convention of 1787, in support of a motion presented by himself that prayer be offered each morning before the Convention should proceed to business.

A correspondent writes us from Illinois that an infidel there, whose attention had been called to the matter, denies the statement that Franklin made a motion for prayers, and "defies" us to prove it. Our friend would not perhaps feel quite so defiant if he would read the statements made in "Elliot's Debates," Vol. v, pp. 253-255. The matter is there set forth as follows, according to a tract on the "Religious Defect of the Constitution," by Dr. Craven, from which we quote:—

"On the 28th of June, Benjamin Franklin, after one of his most able addresses, made a motion that the sessions of the Convention should be opened with prayer; this motion was seconded by Roger Sherman, but was opposed by several distinguished gentlemen; the final disposition of the subject is presented in the following words of Madison's record: 'After several unsuccessful attempts for silently postponing the matter by adjourning, the adjournment was carried without any vote on the motion.' The speech of Franklin, which was in manuscript, is preserved amongst his papers, bearing this note by himself,—'The Convention, except three or four persons, thought prayers unnecessary!'"

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.

SYMPTOMS OF SPIRITUAL DECLINE.

BY GEO. F. PENTECOST, D. D.

ONE is not necessarily a crabbed and croaking pessimist who agrees in part with a saying attributed to Carlyle; viz., "Optimism is a fool's way of looking at things." Doubtless there are many things in connection with the present state of the church for which we ought to be very thankful, many things which ought to serve for encouragement. I am the last one who would wish to be understood as remotely intimating that the church of Jesus Christ, even as at present constituted and characterized, is in any sense a failure. But I think there is a lack of candor and seriousness in considering and dealing with certain very manifest symptoms of religious decline among the churches.

A general ought to be thankful if the right or left wing of his army is being victorious in the fight with the enemy, but not so intently contented and happy over that good fact as to make him pooh! pooh! all reports to the effect that his center is wavering and breaking in the battle. A captain so busy admiring the perfection with which the machinery of his ship is doing its work that he will not seriously listen to the report that a leak has been discovered which threatens to sink the ship with all on board, would be set down as an optimistic fool, and dismissed as unfit and unworthy to occupy so important a post of command. It is quite possible for a man to die with a fever whose lungs are perfectly sound and healthy. And he would be considered a fool if he denied the danger arising from the fever because he could point to the broad expanse of chest with which God had blessed him. Because enough water flows into the reservoir to keep us from famishing, we should not be careless of the leak through which our main supply is wasting away.

That is a fool's optimism that contents itself upon the material prosperity of the church, when its members are so few in number, all told, that they look like stray stars in an empty firmament, and at the same time steadily refuses to consider the serious and threatening danger arising from a manifest loss of spiritual power everywhere reported. The Laodiceans were "rich and increased in goods" and said they had "need of nothing." This was true so far as temporal prosperity was concerned, but the sad truth remained that they were "wretched, and miserable, and poor, and blind, and naked." And the worst of it all was that they did not know how badly off they were. My candid judgment is that we are much in the same condition to-day. The shame of our nakedness is scarcely hidden by the splendor of our church buildings and the wealth of our costly attire. The power of the Holy Spirit is missed none the less because of the intellectual force and brilliancy of many of our most distinguished preachers. The cry of the dying souls around us is not altogether drowned by the sonorous notes of the great organ and the high-keyed and cultured singing heard in our church lofts.

Time was when one sermon was used of God to convert many souls; time is when it takes many sermons to convert one soul. Time was when laymen thought it wise and worth while to win souls; time is when he is thought to be the wisest who wins the most dollars. Time was when the infidel gainsayer was astonished and confounded by the power of the gospel; time is when we are confounded at the boldness of the gainsayer. Time was when it was a reproach to be an infidel; time is when it is considered a mark of culture to be an agnostic. Time was when it was a shame for a child of God to be found standing in the way of sinners and sitting in the seat of the scornful; time is when it is not considered a serious impropriety for many of our leading Christian (?) families to hold season tickets and expensive boxes for the

theater and opera. Time was when Christians knew and spake often one to another; time is when Christians go in and out of the exchange, and transact business with one another without suspecting, or much less knowing, each that the other is a disciple of Christ. Time was when a multitude went to the house of God with joy and praise to keep holy day; time is when few go to the house of God, and they mainly to hear some one else sing praise, and that largely for hire. Time was when many leading laymen were seen in the weekly place of prayer; time is when a few are content to patronize the Almighty on a Sunday morning in a high-priced pew, if it does not rain and they are not too tired. Time was when the whole body of believers was filled with the Holy Ghost and endowed with the power, and the Lord added to the number of his disciples daily such as should be saved; time is when we are satisfied to have our colleges endowed with the hoarded wealth of some unfaithful steward who has kept his Lord's money hidden in a napkin till death came and summoned him to his account, when he sought to condone his unfaithfulness by leaving his wealth to some Christian institution. And then we boast the wonderful increase of Christian beneficence. These are enough to indicate what I mean by symptoms of spiritual decay in the church of God. But I wish to mark some broader lines of this decline which must be patent to many thoughtful Christians.

1. *The church is becoming naturalized in the world.*—We may readily know what that means. For purposes of convenience, pleasure, or personal advantage, men of one nation move into another, and by a legal form become citizens of that country into which they have moved. Now, without formally renouncing their divine allegiance and heavenly citizenship, vast numbers of God's people, for the purpose of pleasure, convenience, or profit, have practically settled again in the world, to the scandal of their high-calling as Christians, and greatly to the hurt and injury of the cause of Christ in the very world where they were sent to defend and promote it.

Trading, there is, without measure; occupying, without doubt, but not for him. Should one of the great business houses of New York or Chicago send a competent man to England or China to open a branch house, and should that man after a while, though still doing business under the firm-name of his employers and with their capital, begin to trade in his own interest, he would be counted an embezzler. If our ministers at the courts of St. James or Berlin should forget their high office and give themselves to English and German politics and interests, indeed if not formally yet actually become Germans and Englishmen, we should all feel that we had been betrayed and our country dishonored by our ambassadors.

Only a few years ago we had a minister recalled from England because he so far forgot his high calling as to use it to promote private and personal interests. Is it not too true that modern Christianity has become to a certain extent, if not formally, at least practically, naturalized in this world? Taken out of it by a heavenly calling, and sent back into it to protest against it and to call the Lord's hidden and chosen ones out of it, we have affiliated with it. Sent to bear witness to Christ, we have lost our testimony. Sent to lay up treasures in Heaven, we have become intent on amassing fortunes for time. Authorized to live in a hired house, as it were, we have builded for ourselves permanent dwelling-places, dreading nothing so much as a recall to the heavenly home. Who will dare say that this does not fairly type the general condition of Christendom to-day?

There is a vast difference between a ship floating on the water, and a ship sunken in the water. The nature of the ship is not changed in either case; but its relations to the water have changed altogether. A ship on the sea, riding over it in triumph is one case; the sea in the ship, dragging it to the bottom and utterly destroying its usefulness is another case. The church in the world, freighted with the bread of

life, commissioned to preach the gospel to every creature and to rescue the perishing, is one thing; the world in the church, throwing overboard the heavenly bread, and loading it up with a worldly culture and a speculative theology, which is more intent on how to get souls out of hell than it is to keep them out, suppressing the glad tidings and turning its message into a theosophic discussion, is another thing. At best, we are like a poor, water-logged ship, if not altogether sunken in the world, at least so far filled with it that we can make little or no progress. If a poor, shipwrecked sinner does now and then crawl on board, he is but just out of the worldly sea, without assurance of salvation, and with scarce a good hope of finally getting to the heavenly shore.

2. *The church to-day is content with an average Christianity.*—It is often said that the church of to-day, though not characterized by great spiritual power, is quite up to the average of the church's history throughout the ages, therefore we ought to be contented, or at least not given to serious alarm. In other words, nothing but the worst possible condition ought to fill us with alarm, and bring us on our knees and faces before God. I suppose that lukewarm is about an average temperature between hot and cold, and yet that is precisely the spiritual estate that is most hateful to God. Water that is only lukewarm will make no steam. The engine that has only an average fire under its boiler will never move the train with speed or power. An average Christianity will not convert the world. The business man who is satisfied with an average prosperity is not ambitious of making a fortune. In no department of human activity that I am acquainted with, except in the church of God, are men satisfied with a mere average success. The great epochs of Christian progress in the world's history have not been (it goes without saying) the cold epochs, neither the lukewarm ones, nor those characterized by average zeal, but those that have been intense with enthusiasm and on fire with zeal,—the Apostolic age, the age of Augustine, of Luther, of Knox, of Wesley, Whitefield, and Edwards; the latter years of Nettleton, Finney, and Kirk.

In our time, the spots in the vineyard of the Lord that are being most fruitful are found where the banner of "blood and fire" is being spread abroad, where day and night the work of preaching and prayer is being incessantly kept up. Progress is always marked with these things: ministers on fire; congregations full; prayer-meetings crowded; gatherings of the people frequent; the gospel preached, "not in word only, but also in power and in the Holy Ghost and in much assurance." Then and there are men "turned from their idols to serve the living God." Even a cursory examination of the year-books of the different Christian sects will show that where methods in harmony with this theory are in operation, there are the multitudes brought to Christ, and the kingdom of Heaven is being manifest to men. More than that, among these aggressive denominations, especially among the Methodists and Baptists, wherever they have conformed to what is called the "more orderly and permanent methods," as in most of our large cities and among the more cultured and *élite* of the people they have done, they have lost power and have fallen off in the results of their ministry, at least so far as the conversion of souls is concerned. It was once said by a wag during the war that a new general had been appointed to the command of the army of the Potomac. When asked the name of the new general, the answer was, "Gen. Apathy." These were the days when the newspapers kept a stereotyped headline over the dispatch column: "All quiet on the Potomac." If it were asked to-day who were in command of the forces in our great city churches it might be truthfully said, "Gens. Respectability, Culture, and Apathy." And under these commanders we are not only maintaining an average of success, but are losing ground.

3. *The church of to-day is afflicted with and*

guilty of indifferentism.—We hear much of the dangers arising from a materialistic science which is affecting the minds of the educated and cultured classes; from the open attacks of a brilliant and confident skepticism and from the popular assaults made upon the minds of the common people by infidels of the baser and ruder sort; of how Herbert Spencer's philosophy is translated and read in almost every dialect in India, with Col. Ingersoll's popular lectures in the wake, also translated and read by the commoner people of the astute East; and how they are both read in our own tongue at home. No doubt there are dangers that ought to receive the attention of the defenders of the faith both at home and abroad. But the cause of Christ is in more danger from indifferentism inside than from infidelity outside the church.

A young man told me not long ago in an inquiry-room that he believed that "Christians as a rule were hypocrites." This was not an unusual declaration of faith, but I was curious to know on what grounds he had reached such a conclusion; so I asked him, "Is your mother a Christian?" He replied, "She is a member of the church." But I said, "Do you believe your mother is a hypocrite?" "That is not a fair question," he retorted, with an impatient movement of his body and with a quiver in his chin; "you ought not to ask me to be my mother's judge." "But," I replied, "you have not hesitated to judge me and my mother; now be honest and accept the logic of your faith, no matter whom it condemns. Do you believe your mother, who is a professing Christian, is a hypocrite, deliberately pretending to believe and be something that she knows she is not?" Bursting into tears and with a choking voice, he said with a passion that I am not able to express: "If my mother is a Christian, why has she never spoken to me about my soul? Why does she never strive to make me a Christian? She has often gone with me to the theater; she is interested in almost everything that will be for my benefit in this world, but she never speaks to me about the world to come." I hope that this is not a typical case, but I am sure it is not a single case. It is not only true of many mothers and fathers and brothers and sisters, but I believe it is true of the larger half of our church membership, that they almost never speak to anybody about their soul's welfare. This is not hypocrisy, but it is a criminal indifferentism that is well-nigh if not altogether as sinful.

A minister not long ago, under the stimulating influence of an evangelistic meeting in progress in his church, plucked up his courage and went to speak to a leading and prominent business man of the city, who had for years sat in a broad-isle pew in his church, but with whom he had never personally spoken concerning his soul. He found his parishioner in his office, told him he wanted a few minutes conversation with him, and was invited into an inner room. Now face to face with his friend, but with fear and trembling, he said, "My dear friend, I have come in this morning to speak with you about your soul." "My dear pastor," said the man of business, "you are too late." "Oh! no, not too late. It is never too late to come to Christ," said the now thoroughly-aroused pastor. "That is quite true," said the man, "but you have come too late to lead me to Christ. The fact is I have been expecting you to come to me on that business for the last five years; and only to-day, wondering why you did not come, and concluding that I need not expect you, and being anxious about my soul, I have within the last hour, alone in this office, bowed down before God and given myself up to Christ. That is what I mean. You are too late. I believe that any time within the past two years you might have led me to Christ had you come for me." Now that is ministerial indifferentism, content to preach to the people at long range, and failing to follow up the public instruction with the private and personal entreaty.

How different our method from his who declares that "by the space of three years he ceased not to warn every one day and night

with tears." Until we arouse ourselves out of this condition of ministerial automatonism that seems to hold us down to a professional and perfunctory discharge of routine duty, we may expect no recovery from our present low state of spiritual power. Nine out of ten ministers will confess that it takes an unusual amount of courage to go to people in the above direct and individual way, and press the claims of the gospel upon them. Well, it may be well for us to remember that the apostles often prayed for great "boldness" that they might preach the gospel. Courage and boldness in this direction, it seems to me, is a sign of power, and the lack of boldness and courage here is a sign of spiritual weakness in the service of the gospel.

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.

THIS EARTH IS LIKE A TROUBLED MAIN.

BY E. D.

This earth is like a troubled main
With gloomy shore and dismal night,—
A storm of tears, a sea of pain,
Where wrecks and dangers greet the sight.
A thousand lights but dimly bright,
From age to age have gleamed in vain;
Full many a dubious, dismal light
Has glimmered o'er the gloomy main.

But one true beacon light hath shone,—
A ray hath pierced the dreadful dark;
Though waves heave high and tempests moan,
Safe sails a never-sinking bark.
That light hath shone on every clime,
Yet clouds of error dim it still;
I hear a clamor in the gloom
Of the perverse, unyielding will.

Though God hath formed and guides that bark,
Proud men make frail ones of their own;
Presumptuous, they despise the ark,
And in the flood are overthrown.
Let us, by faith, choose wisdom's way;
The light will then grow more and more,
Till through the storm-clouds we survey
The glories of the other shore.

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

BY BLD. W. H. LITTLEJOHN.

(Concluded.)

SYMBOLIC ARGUMENT.

It is now time to pass to the symbolic argument, as a sufficient number of texts have been advanced to make it clear that it was on the third day from the crucifixion that Christ was to rise, according to positive statement, and not after the expiration of the third day. In Lev. 23:9-11, the Jews were commanded to bring each year a sheaf of the first-fruits of their harvest to be waved before the Lord on the morrow after the passover sabbath. It will be generally conceded that this sheaf of the first-fruits was a type of Christ as the first-fruit from the dead. 1 Cor. 15:20. To those admitting this proposition, there is a significance in the time in which it was waved, which will be felt in the discussion of that subject. Each year the passover was slain on the fourteenth day of Abib; the fifteenth day of Abib was the passover sabbath; the next day, or the sixteenth of Abib, was the day on which the sheaf of first-fruits was waved before the Lord. Here, then, we have an order of events exactly harmonizing with the view advocated in this article. The passover lamb was a type of Christ, and was slain on the fourteenth day of Abib, as seen before, on which day also Christ was crucified. The fifteenth day of Abib was a sabbath, or day of rest. Christ, being crucified on Friday, rested in the tomb on Saturday, the fifteenth day of Abib.

On the morning of the first day of the week, the sixteenth day of Abib, the priests waved the passover sheaf of first-fruits before the Lord. On that morning also, Christ rose from the grave as the first-fruits from the dead. Here is not only a complete harmony between the type and

the antitype, but here also is found the proof that there should be but one day intervening between Christ's crucifixion and his resurrection, since but one day intervened between the slaying of the passover lamb, which typified the death of Christ, and the waving of the sheaf of first-fruits, which represented his resurrection from the dead. Thus it appears that the impressive symbolism of the Old Testament unites with the explicit declarations of the New, to prove that Christ was crucified on Friday and rose on Sunday.

THE JEWS WENT TO PILATE ON THE SABBATH.

To the foregoing conclusion it is sometimes objected that the Sabbath following the crucifixion could not have been the weekly Sabbath, as the Jews would not have gone to Pilate for a guard on that day. Such an objection proceeds upon the hypothesis that the piety of the Jews exceeded their hatred of Christ and his followers. The weak point, therefore, is in that hypothesis. The men who did not hesitate to imbrue their hands in the blood of the Son of God, to allow him to be smitten on the cheek, to insult him to his face, and to suborn witnesses to swear falsely against him, would not have scrupled to commit so slight an offense as that of asking a guard on the Sabbath day to be placed over the tomb of Christ. Nay, who cannot discover that by a ready ingenuity they would have found a defense for their action, in the necessity which called it forth. According to the record, they felt that had Christ really been stolen away, and the report circulated that he had risen from the dead, that would have been a calamity greater than any which he had brought upon them by his life and teachings. Matt. 27:62-64. Furthermore, one who is acquainted with the history of the Jews at that time, is well aware that when occasion offered, they could lay aside their reverence for the Sabbath with but little difficulty. Josephus states that at the time of the destruction of Jerusalem they so far conquered their scruples in this matter that when Cestius retreated from the city on the Sabbath they opened the gates, pursued his army, and gave him battle. Jewish Wars, b. ii, chap. xix. Such a fact, standing alone, would dispose of the objection under consideration most fully.

SYNOPSIS.

A brief résumé of the argument is in place at this time, inasmuch as it would serve to refresh the mind of the reader in reference to the points presented, which have been so numerous and so conclusive that further argumentation is altogether uncalled for. Such a résumé would run somewhat as follows:—

I. It is never safe to adopt an unsound view for the sake of a temporary advantage, as such a course would not only be dishonest, but would in time react upon those pursuing the same.

II. The words, "In the end of the Sabbath, as it began to dawn toward the first day of the week," cannot mean that the event spoken of took place before the going down of the sun, 1. Because the mass of scholars have not so understood it, as proved by their practice in past ages, and by citations from Clarke, Barnes, the International Revision Commentary, the Lexicon of Greenfield's Greek Testament, and the translations of Sawyer, Campbell, and the Emphatic Diaglott; 2. Because Mark, in speaking of the event, says that it took place when the Sabbath was past; 3. The Scriptures themselves throw various side lights on this subject, which prove that Christ was not resurrected on Saturday afternoon, among which are the following: (1.) The two Marys bought spices for the embalming of Christ after the Sabbath was past. Mark 16:12. This they surely would not have done had they known that he had risen from the grave on the previous afternoon, as they had no money to throw away. (2.) They came to the sepulcher on the morning of the first day of the week, lugging along the spices which they had purchased the previous evening. But this again they would not have done had they known that Christ had risen previously, as no one is inclined

to encumber himself with useless luggage. (3.) As they were on their way to the tomb on Sunday morning, they queried among themselves as to who should roll away the stone from them from the mouth of the sepulcher; but if they had seen an angel roll away the stone from the sepulcher Saturday afternoon, they would not have expected to find the stone at the mouth of the sepulcher on Sunday morning, and therefore would not have been solicitous as to who should roll it away for them. (4.) The priests and elders hired the guard to circulate the report that the disciples stole away the body of Christ in the night while they slept; but if Christ rose on Saturday afternoon, they ran great risk in circulating such a story, inasmuch as the earthquake, the descent of the angel, and the flight of the terrified guard, could not have taken place in broad daylight without attracting the attention of many, thus rendering the exposure of the priests and elders certain. (5.) The two disciples whom Christ accompanied to Emmaus were not informed of the resurrection of Christ until the morning of the first day of the week; but had he risen on Saturday afternoon it is to be presumed that they would not have been allowed to remain in ignorance of the fact until Sunday morning. (6.) The guard entered the city on Sunday morning to inform the priests of what had occurred at the same time that the women entered it to enlighten the apostles in regard to the same event. But if the resurrection took place on Saturday afternoon, it is impossible to explain why the guard should remain outside of the city and neglect to inform the priests and elders of what had taken place, since such a delay in and of itself would have been criminal. (7.) It is argued by our opponents that Matthew alone alludes to the visit which took place just before sunset on the afternoon of the Sabbath, and that the other three evangelists speak only of the visit made by the women on Sunday morning. But this theory, though necessary to enable them to make out a case, is absurd in itself, since it is incredible that Mark, Luke, and John should have contented themselves with referring to the comparatively unimportant visit on the morning of the first day of the week, while neglecting to give any account whatever of the one of such thrilling interest which took place on Saturday afternoon, at which time Christ actually rose from the dead, according to the opinion which we are controverting.

III. The testimony of the Fathers of the church is against the idea that Christ rose on the Sabbath. Without a single exception, so far as we know, they locate the resurrection on the first day of the week.

IV. It is generally conceded by our opponents that the Sabbath was changed from the seventh to the first day of the week by the papacy. Such a change was possible if it be admitted that the first day of the week was the day of Christ's resurrection and as such was celebrated at a very early period in the history of the church as a festival, being subsequently exalted into the dignity of a Sabbath. Take the view, however, that it was not the resurrection day, and the change is placed almost beyond the range of possibilities, since it would have been necessary not only to change the Sabbath, but also to deceive the whole Christian world by making them believe that Christ rose on the first day of the week, whereas he actually rose on the seventh day of the week.

V. Concerning the objection that according to Matthew 12:40 Christ was to be in the heart of the earth three days and three nights, as Jonah was in the belly of the whale, it has been shown, 1. That the terms "day," and "day and night," are interchangeable, and cover alike a period of twenty-four hours when thus used; 2. That as they are alike, that which is true of one form of expression will be true of the other; 3. That according to Jewish usage, a transaction which covered parts of three days was spoken of as covering the three days in question, and therefore that inasmuch as Christ lay in the tomb on a part of Friday, the whole of Saturday, and a part of Sunday, it must have been proper to say

that he was in the tomb three days, or that which is equivalent, that he was in the tomb three days and three nights; 4. In confirmation of the foregoing, several positive statements were introduced from the Scriptures establishing the proposition that Christ could not have remained in the tomb three full days, since it is emphatically stated several times that he was to rise "on the third day," "in three days," *the third day*, etc., etc.; 5. As additional testimony to prove that it was not necessary that Christ should remain in the grave three full days, the symbol of the wave-sheaf, which typified Christ, has been brought forward. From the provisions regulating the time at which it was to be offered, we found that the paschal lamb was to be offered on the fourteenth of Abib; that the fifteenth of Abib was to be a sabbath, and that on the day following, the sheaf was to be waved before the Lord, thus demonstrating that Christ, our pass-over, was to be crucified on, say the fourteenth of Abib, rest in the grave on the fifteenth of Abib, and rise therefrom on the sixteenth of Abib. In other words, that as but one day was to intervene between the slaying of the paschal lamb and the waving of the sheaf of the first-fruits, so there was to be but one day between the crucifixion of Christ and his presentation as the first-fruits from the dead.

VI. To the objection that the Jews would not have gone to Pilate for a guard on the Sabbath day, it has been replied that the murderers of Christ and his followers hated him and them so thoroughly that they would not have hesitated to commit so slight an offense as the breaking of the Sabbath if they could advance the interests of their own cause thereby. By way of fortifying that position, reference was made to the fact that when Cestius retreated on the Sabbath day from Jerusalem, they pursued him to give him battle in A. D. 63, or thereabouts.

With the conclusion of the foregoing résumé of the arguments offered in this article, it is necessary to bring the article itself to a close. As we do so, we are more impressed than ever before with the utter unsoundness of the view which has been under examination. It would seem as if nothing were lacking to prove its unreliability, since Bible, scholarship, history, tradition, and inference are all against the same. It is not a little singular that it should ever have found favor with as many minds as it has. There can be no doubt that some have conscientiously believed that it was true; others again, unquestionably, have accepted and pushed it from unworthy motives. Among the latter we would mention those who have resorted to it for the purpose of proving that the visions of Mrs. E. G. White are not from the Lord. The syllogism which they have employed runs as follows: The Bible teaches that Christ rose on the Sabbath or seventh day of the week; the Testimonies of Mrs. E. G. White teach that he rose on the first day of the week; therefore her Testimonies are false. The capital which they have made out of this line of argument has not been inconsiderable. If any who have thus employed the same should happen to read the present dissertation, it is proper to say to them that this is not the first nor the second time that elaborately constructed theories against those Testimonies have been proved, in process of time, to be utterly illogical and incorrect. That which is to be regretted is the circumstance that those who elaborate those theories, in the act of so doing frequently become so prejudiced that no amount of proof can cause them to change their views; while those who have been unwillingly deceived, in many cases never are fortunate enough to see the refutation of the opinions which unfortunately they have endorsed. The responsibility for such results we leave with those upon whom it ought to rest.

To such as have cherished the view that Christ rose on the seventh day because it seems to strengthen the claims of the seventh-day Sabbath, it is enough to say that those claims need not be fortified in this manner. The reasons which may be offered in behalf of the binding obligation of the ancient Sabbath of the Lord are

both sound and abundant. It rests its claims upon the only Sabbath law which is found in the Bible, *i. e.*, the fourth commandment. That law was written by the finger of God upon the tables of stone, and is both explicit in its statements and enduring in its character. So long as the earth stands, whether in its present or in its renewed form, it is fitting that the creative act of God which brought it into existence should be commemorated, and there is one, and but one, institution which has ever been appointed for that purpose, *i. e.*, the seventh-day Sabbath. If any desire to celebrate also the resurrection of our Lord, they have a divinely constituted ordinance for that purpose in baptism by immersion. As the believer goes down into the water, is buried in the liquid grave, and is lifted therefrom by the administrator, he thereby gives an impressive expression of his faith in the death and resurrection of our Lord. Let him not attempt therefore to rob another great event, *i. e.*, the rest of God, after the work of creation was finished, of its most significant memorial in the rest of the weekly Sabbath.

None need fear that God will ever become so indifferent to the question of exact obedience to his word as to allow one of his explicit statutes to fall permanently into contempt. There may be brief periods, nay even centuries, in which it may appear as if such a thing were taking place. The reaction, however, will occur at last. In the case of the Sabbath, it is already transpiring. Intelligent and conscientious men and women in all parts of the world are having their consciences quickened to the importance of exact obedience to God in the matter of the Sabbath, as well as in that of everything else. In a short time the world will be mightily stirred upon this subject.

If the prophecies are rightly understood by those who connect them with the most marked phase of the Sabbath movement which is taking place in our day, we are about entering upon the loud cry of the third angel's message of Rev. 14:9-12, during which the commandments of God and the faith of Jesus are to be preached in a brief space of time and with unparalleled power, in all the nations of the earth. Let all be assured, therefore, that it is not necessary to bring to the rescue of the down-trodden Sabbath any such doubtful support as could be given to it by the employment of false logic. As stated in the commencement of this article, such argumentation always reacts with tenfold power upon its originator. In the case before us, we have a striking illustration of this fact. By taking the position that Christ rose on the Sabbath, and seeking to employ such a consideration for the purpose of inducing first-day observers to hallow its hours, they seem to countenance the idea that the fact of his resurrection on a given day would establish the proposition that such an event would render holy the day on which it took place. Failing to prove their point, therefore, since their efforts simply serve to render it more certain than ever before that Christ actually rose on the first day of the week, their attempt serves to confirm Sunday-keepers in their unscriptural practice, as they have partially conceded that the day of Christ's resurrection should be looked upon as holy time. Should it be replied that they had never intended to make such a concession, but were only trying to convince first-day observers of seventh day sanctity, when regarded from the standpoint of the latter, we reply, that such a course of reasoning is not the most satisfactory, as it seeks to bring men to an acknowledgment of the truth through conclusions which are based upon deductions drawn from their own errors; *i. e.*, it is an attempt to lead them to keep Saturday as the Sabbath because of the fact that it was the day of Christ's resurrection, and because they believed that such resurrection hallowed the day on which it took place. Could such men ever intelligently observe the Sabbath of the Lord while holding such views? The reply is manifestly in the negative. God never told any man to observe any day because Christ rose thereupon; if they do so, therefore, they do it upon

their own notion and without divine sanction. What God has commanded men is, that they shall celebrate the seventh day of the week as the Sabbath, because that is the day on which he rested after the creation of the world.

This, therefore, is the truth which must be impressed upon the minds of all before they can become acceptable Sabbath-keepers. Sooner or later, this whole doctrine about the relation of the resurrection of Christ to the sanctity of any day must be wholly rooted out of their minds. Why not, therefore, start in right at the very outset? Why spend any time on false issues? why not strike at the root of the evil at once? Is it not clear that such a policy would be wise? Nay, more; would it not be more sweeping in its results? Suppose we should reason in this way, for example, when approaching our first-day friends: Were it to be granted that Christ rose on Sunday, such a fact in the absence of any positive command for the hallowing of Sunday would by no means convert it into a Sabbath day; nor does the fact that Christ met with his disciples on two first days in any way affect the question at issue, 1. Because God would not leave so important a matter as that which relates to the day which man should observe as a Sabbath, dependent upon doubtful inferences while it was so easy for him to settle the whole question by an explicit command; 2. Because, were we to keep Sunday on account of Christ's resurrection thereupon (the fourth commandment never having been repealed), we should still be obliged to observe Saturday in commemoration of God's rest thereupon, and thus we should have two Sabbaths in each week; 3. The meeting of Christ with the apostles on the first day of the week furnishes no good ground for supposing that he meant thereby to teach that it was holy time, else we have not only Sabbath and Sunday as holy days, but also an unknown fishing day when he met them at the lake of Tiberias (John chapter 21), and Thursday when he met them at the time of his ascension. Acts 1. Furthermore; if example proves anything in this matter, it is against the idea of first-day sanctity, since the day on which Christ rose was one of great confusion and labor with the twelve, and one which Christ, in walking with the two who went to Emmaus, recognized as secular in its character. Luke 24: 1-35. Not only so, but Paul, twenty-eight years later, in traveling on Sunday morning from Troas to Assos, a distance of nineteen and one-half miles, furnishes the most incontestable proof that it was regarded by him, and therefore by all who like him were led by the Holy Spirit, as a day of common travel. Acts 20: 7-14.

Such reasoning is clear, straightforward, unanswerable. He who resorts to it draws sound conclusions from sound premises; while he who relies upon the other line of argument reaches his conclusions through a premise, which is not well taken; *i. e.*, that Saturday was the day of the resurrection. Not only so; should he succeed in bringing his hearers to the point of hallowing the Lord's Sabbath, or Saturday, they will be compelled to abandon every reason which had led them to the consecration of that day, and to adopt those suggested above before their Sabbath-keeping will be acceptable to the Most High, since men cannot observe the Sabbath until they understand the true reason upon which it rests.

Allegan, Mich., Feb. 6, 1883.

PROFITABLE READING.

BY ELD. GEO. I. BUTLER.

THIS is a reading age. The art of printing, discovered a few centuries ago, has filled the world with books. We find them at every turn, and of all kinds,—good, bad, and indifferent. Is the prevalence of so much reading matter a benefit to the world? We answer, It depends upon the character of it. Books are but the medium for the conveyance of thought. The thoughts affect the motives which prompt our words and actions, thus forming the basis upon which our characters are built.

The character of an individual, a community, or a nation, is largely formed by the literature used. The French Revolution, with its atheism, was largely the result of the writings of Voltaire and his godless co-laborers. German infidelity is the outgrowth of the skeptical literature which everywhere prevails. The abolition of slavery in this country was the fruit of seeds sown by means of books, papers, and tracts, written by lovers of freedom. Who can ever measure the effects of "Uncle Tom's Cabin"? The readers of Republican papers are usually Republicans, and Democrats are the result of Democratic literature. There are but few persons of independent minds, who read all kinds of literature, and afterward form opinions of their own.

Taking a more extended view, we see the Jewish nation separate from all others, having continued thus for thousands of years. They have their national characteristics, known in every land and clime. For ages they were God's peculiar people. Their literature produced these effects, and left its indelible impression upon their characters. That literature was the Bible, and books commenting upon it. As these commentaries departed from the true spirit of the Bible, the character of the nation changed in a similar manner. Traditions not founded on the Bible, gradually became more sacred to them than that holy Book. But the fact is apparent that the character of their literature incorporated itself into the national mind, and this impression is stamped upon them to-day.

The same is true of Greece and other ancient nations. Their civilization was perhaps the highest of any ancient pagan nation. Lofty sentiments are seen in the Grecian literature. Patriotism, love of liberty, justice, and many excellences are displayed. The sure effect was manifest in the people. A class of great men were produced, famous in history, many of whom exhibited rare qualities, which have always been regarded with admiration. Yet their pagan mythology and heathen notions left their impress upon them, and their morals and purity came far behind the Jewish standard, which was derived from the Bible. This is true of every heathen nation, because their literature is deficient in these respects.

The great Protestant Reformers created a literature which left a marked impression upon those who came under its influence. What a striking contrast between the populations which have been under its influence for a few centuries, and those of the same nationality left under the Catholic power! What a difference between the Waldenses of Northern Italy, and the Catholics of the southern portion of that peninsula! between the Scotch and the Irish!—yes, the Irish Catholic and the Scotch Irish who have lived in the same country and in the same climate! How can we account for this difference only on the supposition that the themes of thought,—the literature of the people,—produced it?

When we read the writings of our Puritan ancestry, we cannot so much wonder at the marked results which have been seen in their history. The reverence for God, the love of liberty, the respect for law, the importance of training children aright, the necessity of religious education, and their sublime faith in God's word, stand out in their literature most conspicuously. Impressions of a similar character were made upon their descendants, and the whole world has been affected favorably. The consequences growing out of the American Revolution and the establishment of civil and religious liberty on this continent, cannot be estimated. The masses of mankind throughout the world have felt the elevating tendency,—the tide of progress flowing from our fountain of blessings. Religious privileges and enlightenment have been granted to the world in consequence of our success in obtaining them. These and many other blessings have thus grown out of the literature of our forefathers.

This brief glance at the past certainly proves that the literature of any people is a matter of the greatest importance. Their future well-being depends upon it. When we look around us at

the present time, we see no end of books. Every kind of belief has its elucidation in books. There are plenty of good books in the world, but more that are evil. We cannot doubt that the tendency in the reading world is toward what is called "light reading." Our popular libraries consist largely of books of fiction,—books which please the fancy, excite the imagination, and enable one to while away the time pleasantly. There is an immense amount of literature afloat of a skeptical tendency. This sentiment is mingled with scientific facts and philosophical disquisitions, and it is put into every form to catch the popular ear. Many times it is so cunningly done that the common reader hardly suspects its presence.

The religious reading of the present age largely partakes of the prevailing tendency. There are many valuable, religious works extant. But of what class of books are most of our Sunday-school libraries composed?—Frivolous, fictitious stories, teaching a sort of sickly sentimentalism. A person might read a cord of such books, and his store of real information would be but little increased, his standard of character would not be elevated, and his judgment would not be strengthened; but results absolutely evil would be experienced. The memory would be weakened, the taste for pure, simple, truthful reading destroyed, the interest in Bible reading would be gone, and the mind generally would be enervated and lowered in tone.

The literature of the present time needs much winnowing; for there is far more chaff than wheat. There is much that is poisonous in the market; much that is useless. While there are many good books in the world, their number is far less than those of a trashy character. While it is well to encourage our children to read, we should be very careful to see that their reading is selected with proper care. We should look with great suspicion upon all fictitious reading. The idea that a made-up story is just as valuable as a history of facts, if it only has a good moral, we regard as a great fallacy; yet there are many estimable people who think otherwise. Truth is better than fiction, better than lies. We should have a decidedly unfavorable opinion of a neighbor who, in conversation with us, would make up stories which were not truthful. Why are the stories any better when put into books, ever if interwoven with a pious phraseology?

What shall our people read? In general, we should say, Only that which will prove a benefit. The Bible, and books which will elucidate it, and enforce and impress its teaching, and lead to its study, stand first. Under this head will be included nearly all the books published by our publishing houses, and the writings of Sister White especially. There is no reading more important than that which relates to *present truth* and present duty. Other publishers have furnished many excellent works which explain the Scriptures. Some of these are of great value. We should read that which will make us intelligent. Books of history are profitable. Every one of us ought to know the general facts, at least, of the world's history. Knowledge is better than ignorance. Our influence upon our fellow-men depends much upon our intelligence. Many precious hours are wasted, which might better be given to reading history. We must know something of history if we understand prophecy, for prophecy is but history in advance. When the two are laid side by side, then we may see the hand of God in shaping events.

Biographies of noble men are profitable reading. This kind of literature is a branch of history. As we learn of that which is admirable in the character of such men, it tends to strengthen the good in our own. It creates a desire to imitate, and it raises us above the low and trifling things which we meet in daily experience. The lives of the godly martyrs and the moral heroes of the world, when carefully studied, have a most elevating tendency. The lives of missionary workers, from Christ and his apostles to the present time, are worthy of careful study.

Books relating to the home, the training of

children, the teaching of domestic virtues, and the formation of true character, are profitable. Their importance cannot be well overestimated. The home-life of children will largely determine their future character. It leaves indelible impressions.

Books of science, if infidelity with its subtle poison is left out, are valuable. They open to us God's great machine shop, make us intelligent concerning his ways of working, and raise our minds in reverence and adoration when read with the right spirit. They give us higher ideas of the wisdom of the Creator, and raise our thoughts above a low, common plane. They broaden our natural narrowness, and tend to keep us from bigotry.

Books of travel make us acquainted with the world,—with the wonders created by the God of nature. They instruct us in the customs and habits of mankind, and increase our general knowledge. The same may be said of the news of the day. Both may be read to a limited extent with profit, but they should not exclude all others by any means.

Much more might be said on this subject, but the limits of this article forbid more than a few hints. The subject is one of vast importance. Reading furnishes food to the mind, as eating does to the body. We are a young people. Our literary taste is just forming. Our character, as a people, will depend much upon the reading we choose. The rising generation will be greatly affected by the literature with which it is surrounded. We ought to give more attention to this subject than we have. Our public institutions should exert themselves to keep the choicest kind of reading matter with which to supply our people. Our Sabbath-school libraries should be furnished with it. Our families should keep such books before their children. We want solid reading, such as will tend to produce a solid character,—reading that will create a love for truth, integrity, and domestic virtue. Above all, our reading should be that which will increase our fear and love of God, and our reverence for his holy law.

PLAIN TALK.

BY M. ENOCH.

I ONCE heard a minister say that he believed his people were getting preached to death. I could not see then how that could be, but I know now. Sermons are often given to display self, to exalt the creature more than the Creator. Let us rather humble ourselves before God, and feel for the people as Jesus felt for them. Then, instead of displaying our talent, let us improve it; and this can only be done by humbling ourselves before God, and talking to the people as though we stood between the living and the dead.

Many think they need to go through a college course before they can work for souls; but Jesus can teach us more in one week, if we are willing to learn from him, than we can learn at college in one year, if we are not consecrated to the work. If the people need to be humble, how much more the minister! How can we talk of humility understandingly if we have never had any experience in it ourselves?

DID LUKE RECKON BY ROMAN TIME IN ACTS 20:7?

BY J. H. SIMMS.

WE answer, No; he reckoned by Bible time, which begins the day at sunset. Let it be borne in mind that both the Gospel by Luke and the Acts of the Apostles were written by the same individual, and to the same person. Keeping this in view, I think we can easily determine Luke's mode of reckoning.

In chapter 4 of his gospel, he tells us of the baptism of Jesus and of his going to Galilee afterward. While there in the city of Capernaum, he went into the synagogue on the Sabbath day. There he healed a man who was possessed of an unclean spirit, and taught the people. From thence he went into the house of Simon Peter and healed his mother-in-law, who was

sick of a fever. And then, Luke says, "When the sun was setting, all they that had any sick with divers diseases brought them unto him, . . . and he healed them." Why did they wait until sunset, if it was not to let the Sabbath pass before they would bring their sick to be healed? That this was the reason, all will admit, if they will consider the circumstances of the case; and if this was the reason, there can be no doubt as to Luke's method of reckoning time in his gospel. The day is here established beyond a doubt, not according to Roman time, but according to Hebrew time, God's own given time, from sunset until sunset.

Now I ask, Would any person suppose for one moment that Luke, in recording the Acts of the Apostles, and writing to the *same person*, the excellent Theophilus, Acts 1, to whom he had written his Gospel, would here change his reckoning so completely as to begin his day at midnight instead of sunset, and say nothing about it? Impossible; for Luke was very particular in all other, and even minor, matters.

FORGIVENESS.

BY E. HILLIARD.

IT is a very difficult task for the carnal heart to forgive an injury. The greatest evidence of Christ's love in the heart is that we are enabled to carry out the precept, "Love your enemies," without a labored effort on our part. With Christ formed within, the spirit of forgiveness will dwell there, without the offender asking pardon for the offense. The carnal man may forgive as an act of courtesy, yet he will dwell on the conduct of his enemy, and harbor revengeful feelings, that are only slumbering to be awakened at the slightest opportunity. Instead of forgetting the acts of the penitent one, they are dwelt upon until imagination makes large, ugly spots of mere specks. How different, how entirely opposite is this course from that taken by the Saviour! His great heart, so full of love and pity, was always ready to forgive, and he ever had a feeling of sympathy for the careless, rebellious heart of man.

When Jerusalem was reveling in sin, the Prince of Heaven stood on the brow of Olivet, and wept over the city while he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Again, after the cruel Roman soldiers had nailed Christ to the cross, and had insulted him in the basest manner, even spitting in the face of Him who made the world, he lifted his eyes to Heaven and uttered the noblest prayer ever offered, "Father, forgive them; for they know not what they do."

Do we sometimes become weary of forgiving repeated injuries? Lest we should do so, and set up a false standard, Christ gave a beautiful Bible lesson in reply to Peter's question, "How oft shall my brother sin against me, and I forgive him? till seven times?" The Master replied, "I say not unto thee, Until seven times; but, Until seventy times seven." This implies as often as he sins against us, and truly repents.

Oh! can it be that we sometimes feel it a task to forgive? Do we sometimes reluctantly say the words, "I pardon," when before us stands a penitent soul? How cruel and unjust to turn a cold shoulder, and with a proud mien reject the tear of sorrow with cruel words!

The most precious sight that Heaven can witness is a broken, contrite heart. "Likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If the soul that mourns over sin is such a grand spectacle in Heaven's sight, ought it not to be the grandest sight among men?

Do we sometimes think the sins of our fellow-men too great to be forgiven? Listen to the words of Christ, "They that be whole need not a physician, but they that are sick." The more dangerous the malady,—the more deeply seated

and fatal the disease,—the greater need have we of a physician. The Saviour's love was so full and free for man that not all his healing power was bestowed upon those who became his followers; for "he is kind unto the unthankful and to the evil." An exhibition of this loving-kindness was shown by him when he healed the ten lepers. He knew their hearts, and that all they cared for, except in the case of the Samaritan stranger, who returned to give him the praise, was to avail themselves of his healing power; and yet, for the sake of suffering humanity, he cleansed them from their loathsome diseases.

When we become weary, and shrink from imitating the Great Pattern, then we must lay off the Christian armor, and despair of ever entering through the pearly gates to enjoy the presence of the Redeemer, where the word *forgive* shall be forever unknown.

INTEGRITY OF CHARACTER.

BY ELD. A. WEEKS.

STRICT integrity of character is a jewel of great value. It possesses intrinsic worth, and does not borrow the appearance while not having the reality. It is not natural to the human heart. While some seem to take more kindly to it than others, there is in all a lack. This lack is supplied in the religion of Christ, which enables its possessor to become a partaker of the divine nature, and thus escape the corruption that is in the world, through the leading of the carnal mind.

Our Saviour is the embodiment of integrity, and as we are made partakers of his nature, we become like him. Precious Saviour! See him as he was when sojourning upon this earth—the divine Son of God, the lowly Nazarene. A scepter of righteousness is the scepter of his kingdom. The Father speaks of him as "my righteous servant." Isa. 53:11. He was tempted in all points like as we are, yet without sin. Integrity! "Follow me," says the dear Saviour

"I will follow thee, my Saviour,
Wheresoe'er my lot may be.
Where thou goest, I will follow;
Yes, my Lord, I'll follow thee."

The redeemed host will have maintained integrity of character. The blood of Christ has washed away the guilty stains of sin, but the child of God does not insult the Lord by presuming to continue in sin that grace may abound; but, on the contrary, knowing that he can do all things through Christ who strengtheneth him, he strives to walk worthy of his vocation.

Daniel would not depart from the strictest integrity to court the favor of royalty. He purposed in his heart to do right, and the grace of God was manifest in his behalf, in enabling him to carry out his purpose, also in giving him favor with the king. The wonderful deliverance of Shadrach, Meshach, and Abednego also attests to the favor of God when the principles of righteousness are faithfully carried out in the life. For a time, Joseph did not seem to fare so well, but by and by the favor of Providence appears all the more conspicuous for having been concealed for a while.

The true Christian knows that all will be well; for his ways are in the hand of God. "The weapons of our warfare are not carnal," says the sacred writer. Intrigue, deceit, and misrepresentation are weapons in common use by those that know not God, but they have no place in the armor of the Christian. The hail shall sweep away the refuge of lies, while the panoply of truth is a sure protection in God. "Keep thy heart with all diligence; for out of it are the issues of life."

—"Out of the mouths of babes and sucklings has thou ordained praise." A little child of three summers, absorbed with her playthings while a Christian lady conversed with her mother on the duty of personal piety, was so impressed that, when that lady called again, she hastened to her mother, and with a face beaming with interest, exclaimed, "Mamma, that lady has come again to get us ready for God."

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.

HELP ONE ANOTHER.

BY H. K. GRIFFIN.

Let us help each other, for there's much to do,
Striving to be useful, patient, kind, and true;
Bearing others' burdens who are tired and worn,
Cheering up the weary who are called to mourn.

Let us help each other in a Christian way;
Taught thus by our Master, never need we stray.
Tired and fainting sometimes, but the God above
Looks in pity on us, and gives strength and love.

Let us help each other, though the way be drear,
Look to Jesus ever; he the way will clear;
Striving for the Master, precious souls to win,
Guiding them to Heaven who are deep in sin.

Let us help each other sorrows to endure;
Bearing them in patience, makes our peace secure.
Guided by the Shepherd, watched with tender care,
Gently he will lead us to his home so fair.

—Curiosity in children is but an appetite for knowledge. I doubt not that a great many children abandon themselves wholly to silly sports, and trifle away all their time insipidly, because they find their curiosity balked and their inquiries neglected.—*Locke*.

—Mrs. Samuelson will never admit that her husband has a single good quality. She never gives him credit for anything he does. Not long since he attended a banquet, and he came home at an early hour, and perfectly sober, but she flew at him all the same. "I was the very first one to come home. All the rest are there yet," he said. "Well," she growled, "I don't see that you are entitled to any credit for the others staying there after you left."

A CURE FOR AN UNKIND HUSBAND.—"A decent country woman," says an English divine, "came to me one market day and begged to speak to me. She told me, with an air of secrecy, that her husband behaved unkindly to her, and that, knowing me to be a wise man, she thought I could tell her what would cure him. 'The remedy is simple,' said I; 'always treat your husband with a smile.' The woman thanked me, dropped a courtesy, and went away. A few months after she came again, bringing a couple of fine fowls. She told me, with great satisfaction, that I had cured her husband, and she begged my acceptance of the fowls in return. This was at once the victory of love and the reward of patience."

WHY IS IT?

BY W. G. HUFFMAN.

WHY is it that so many persons who profess to believe present truth, neglect so many duties in their every-day lives? Why is it that parents who make a profession of religion neglect the family altar? Why is it that when they gather around their tables, spread with so many of earth's choicest blessings, they neglect to give thanks to Him from whom all these blessings come?

Will any Christian say that prayer and thanksgiving are unnecessary? Certainly not; for in God's word these duties are demanded of all men. Then how can we who profess to believe that the Lord is soon coming afford to neglect such plain requirements? Is it not in homes where prayer and thanksgiving are made a part of the every-day duties of life, that love and friendship rule supreme? Do the family devotions have no part in forming character, or in strengthening the bonds of love between members of the same family?

To many of us God has intrusted the care of children; is it not our duty to train them in the way they should go, and to set such examples before them as will influence them for good? The young man or the young woman, who leaves the parental roof well established in the ways of

the Lord, is richer by far than he who departs with his thousands, but is destitute of Christian principles.

Dear Christian parents, let me entreat you to let no day pass without calling your family around you and returning thanks to Him through whose mercy and goodness you receive your every blessing. May God help you, and may he help me, to so live and act that it may be said of us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25; 21.

WHAT MAKES A HOUSE BEAUTIFUL.

It is an excellent thing to have a well kept house, and a beautifully appointed table; but after all, the best cheer of every home must come from the heart and manner of the home-mother. If the one is cold, and the other ungracious, all the wealth of India cannot make the home pleasant or inviting. Intelligence, too, must lend its charm if we would have home an Eden. The severe style of house order neatness seldom leaves much margin for intellectual culture. Even general reading is considered as out of the question for a woman so hurried and worried with her scrubbing and polishing, and making of garments. A simpler style of living and house furnishing would set many a bonded slave at liberty, and add vastly to the comfort of all the house.

Hospitality rarely prevails in these spotless, line-and-letter houses. Company disarrange the books, and disorder the house, which had work enough in it before. The mother cannot throw off her carking cares and sit down for a real heart-to-heart converse with the old friend of her childhood. Still less can she enter into the joys and pleasures right and delightful to her own children, because of the extra work of clearing away it will be likely to make.

With all your toils to make a house beautiful, do not neglect the first element of all, to beautify yourself, body and soul. A sweet, loving word, and a warm clasp of the hand, are far more to a guest than the most elaborately embroidered lambrequins at your window, or the most exquisite damask on your table. There are bare cabin homes that have ever been remembered with pleasure, because of the beautiful, loving presence there; and stately places there are, which leave the impression of an iceberg on the mind.—*Selected*.

HOUSE AND FARM.

A WORK-SHOP ON THE FARM.

EVERY farmer who has any mechanical genius should have some place where, in rough or stormy weather, he can go and make such repairs on his farm implements as his knowledge of mechanics will enable him to do well. If the farm be large and the farmer skillful, it pays to have a small building by itself, where not only carpenters' tools are to be found, but also a blacksmith's forge, with a few of the most important tools. The farmer who can turn his hand so as to use successfully both the carpenter's plane and the blacksmith's hammer, is truly fortunate, because it enables him not only to mend his farm implements during leisure hours in the winter, but it also enables him to repair a sudden breakdown in the busy season much quicker than he usually could if he had to depend on others living at a distance. It is not, however, good policy for the farmer to turn his attention so much to mechanics as to neglect his farm; there is a point beyond which it is neither profitable nor good policy to go.

On a farm where there is a family of boys, the repair-shop is a necessity, if the boys are to receive thorough instruction and the farm is to be made attractive. The boy who is able to make his own sled feels an independence which is unknown to the boy who has never had an opportunity to become acquainted with the use of tools; and when he has a farm of his own, the practice which the repair-shop gave him will enable him to readily make most of the repairs

on the farm, and, if he has leisure, make many new improvements. A repair-shop should always be a building by itself, because if in connection with others, it increases the risk of fire, and makes the rate of insurance very much higher.—*Mass. Ploughman*.

WATERING PLANTS IN POTS.

Watering plants is one of the most important things in the culture of house plants, and special care should be devoted to it. Plants ought not to be wet until they need it. It will be evident that they require wetting, if, on taking the earth from the pot, it crumbles to pieces like dust. A sure sign is to knock on the side of the pot, near the middle, with the finger knuckle. If it gives forth a hollow ring, the plant needs water; if there is a dull sound, there is still moisture enough to sustain the plant.

Plants must not be wet more than once or twice a day; on dry, clear days they require more water than on damp, cloudy days. On the other hand, the earth must not be allowed to dry out entirely, for that is very injurious. In wetting them the water must be poured on in such a way that it will run out again through the bottom of the pot. If the earth gets too dry, it is best to place the pot in water so that the water will saturate the dirt very gradually.

They may be watered at any hour of the day, except when the sun is shining on the pot or has just left it; for if the earth gets hot when the sun shines on it, it will cool off too rapidly. The best time for watering flowers in summer is the evening, and in winter noon is best. Well-water should never be used; but always use either rain-water or brook-water.—*Scientific American*.

Our Casket.

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

—There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself.

—The man who will live above his present circumstances is in great danger of living in a little time much beneath them.—*Addison*.

—A certain little Pharisee, who was praying for his big brother, had a good deal of human nature in him, even if he was only six years old. He prayed, "O Lord, bless brother Bill, and make him as good a boy as I am."

—Little Arthur had been to church. "How did you like the sermon?" asked his sister. "Pretty well," responded the youthful critic. "The beginning was very good, and so was the end; but—it had too much middle."

—The day is sure to come when plain men will clearly see that no one can get, with clean hands, a hundred million dollars; that such an enormous pile, so suddenly collected, must be loot, and not profit.—*The Century*.

—"Honest confession doeth the heart good." A busy doctor sent in a certificate of death the other day, and accidentally signed his name in the space for "Cause of Death." The registrar says he wishes the profession would be as accurate generally.

—Faithful prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin*.

—A witness before the Senate Committee on "Corners" in the grain and stock said, "Joseph made a corner in corn." If the speculator really knew anything about the Bible, he would have seen that Joseph bought what there was, and not what there was not. He bought when it was plenty, to save the people in famine. He did not put the price up, and sold both to Egyptians and foreigners. Joseph was far removed from the "corner" makers of our time.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 6, 1883.

URIAH SMITH, Editor.

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

A NEW KIND OF STRIKE.

STRIKES of the secular kind, for an increase of wages, are common; but the *Illustrated Christian Weekly* of March 3, 1883, speaks of the novel spectacle of a strike for a religious purpose. It says:—

"A hundred men employed by the Chesapeake and Ohio Railway have struck, not for higher wages, but for their Sunday."

The *Weekly* disclaims all sympathy with strikes in general; but it hopes to see this kind followed "all over the country." This is as promising a boom for Sunday, as has recently come under our notice.

HANDS OFF, POPE.

ITALY resumes specie payment on the 16th of April next. This nation has surprised the world by its material progress and prosperity during a few years past. When, in 1870, Victor Immanuel entered Rome and kicked the crown of civil power off the pope's iniquitous head, the kingdom was bankrupt, the debt enormous, the credit low, and the country struggling under the incubus of a depreciated and irredeemable paper currency. Now, with a staunch and liberal government, a commercial marine of a tonnage next to that of England and our own, a strong navy with some of the most powerful vessels afloat, a well-organized army, postal savings-banks, public schools scattered everywhere, and education compulsory, Italy is emerging from the poverty, stagnation, superstition, and imbecility of ages. Is there any connection between this remarkable change, and the fact that the pope's civil power has been taken away, and that Italy has become virtually the most Protestant country on the continent of Europe? Let the world look at these facts and curse into oblivion that system of spiritual tyranny, priestcraft and superstition, which buries beneath the mildew of death all countries where it is fostered, and reduces its subjects to superstitious pigmies.

THE WHISPERS OF DIPLOMACY.

THE present workings of European diplomacy is a topic which receives considerable attention in Joseph Cook's lecture of Monday, Feb. 19. We make a note of it because the particular question introduced is one which is of so much interest to students of prophecy at the present time; namely, the disposition to be made of Turkey in the near future. He says:—

"What is the secret whisper of diplomacy in Europe? Let England have Egypt; let the Ottoman Empire be driven out of Europe; let Russia have a large part of Asia Minor, and, perhaps, Constantinople."

He then goes on to indicate other proposed changes, apportioning territory and strategic points to France, Germany, Austria, and Italy to satisfy them. But the most essential move is said to be to fill the mouth of the northern bear with a sweet morsel, such as a fat slice of Asia Minor, and the city of Constantinople. With these possessions, which Russia has been so long coveting, it is thought she would be satisfied; and other nations could be brought to acquiesce quietly in this arrangement, by liberal concessions made to them. "Perhaps," says Mr. C., "these re-arrangements of the map could be made, and no great war happen."

If this can be done without war, it increases the probability that it will soon be done. We are glad to know that European diplomacy is whispering these things with such force that they can be heard on this side the Atlantic. All we have to add is that prophecy has spoken in the same direction, not in whispers, but with a voice so loud that it is still heard after the lapse of twenty-four centuries.

THE CHARACTER OF JONATHAN.

AMONG the admirable examples of good and noble men whose lives are recorded in the Old Testament, there are few more worthy of our notice than that of Jonathan, the son of Saul. His history is worthy of our attentive study because of the remarkable victory which he gained through the grace of God over envy, jealousy, and selfishness, three of the most powerful and most deceitful of the evil passions of our fallen nature.

Envy is that evil principle which makes us unhappy when we witness the prosperity of others. It makes us unwilling that others should have as many blessings as ourselves, and it especially regrets that others should receive excellent things which are denied to us. Envy is one of the most despicable elements of the carnal mind, and it is one of the most difficult things for the Spirit of God to eradicate from our hearts.

Jealousy causes us to imagine that we are neglected, and that the honors which belong to us are given to others. It is that wicked principle which causes us to suspect evil in everything that we see. Jealousy is roused to fierce activity when we see others in possession of that which we expected to receive for ourselves. We are certain we have been neglected or defrauded, and that our merit has been left without reward, while others, without merit, have received the honors which should have fallen to us. Jealousy and envy greatly resemble each other, and both are the daughters of selfishness.

Selfishness is the source of all that is evil in man. It is that wicked principle which leads us to seek our own pleasure or profit without regard to the honor of God or the happiness of man. Selfishness does not seek the good of others; it seeks only to secure its own advantage, and cares nothing for the pain which it may thus inflict upon those whom it shall injure. It is selfishness which prompts men to every wicked act; for they sin against God in the vain hope of finding greater happiness in transgression than they could find in obedience.

Men can never enter the kingdom of God while any one of these evil principles remains in their hearts. The law of God demands perfect love, and the gospel of Christ, if we obey it, will create in us this heavenly grace. Love seeks the good of others, and finds its own happiness in making others happy. Love is the exact opposite of selfishness, and where love dwells, envy and jealousy and selfishness have no place. We are converted to God just so far as love has taken the place of selfishness in our hearts. The great object of conversion is to fit us for the worship of God in the New Jerusalem, where only perfect love can be accepted.

Jonathan, the son of Saul, was heir to the throne of Israel. He was a young man of remarkable wisdom and courage in the conduct of the war against the Philistines. The overthrow of the Philistines by the hand of Jonathan was no less remarkable than that which God accomplished by the hand of David when Goliath was slain. Compare 1 Sam. 14 and 17. It is evident that Jonathan was greatly esteemed and loved by the people of Israel. 1 Sam. 14:45. He had before him at this time, so far as man could see, the most brilliant future of any young man in Israel.

He was the eldest son of the king. He was greatly beloved by the people. He possessed the qualities which fit men to govern others, and he was certain to be called to the throne whenever his father should die. The honors, the pleasures, and the wealth of the kingdom were all apparently destined for Jonathan.

But at this time, when everything promised so much for Jonathan, God saw fit to raise up another man to whom all these things should be transferred. This was for Jonathan one of the severest trials that could happen. Nevertheless, he was able to maintain his integrity, and to honor the grace of God by rising above all the evil principles of the carnal mind.

David was called of God to deliver Israel when the nation was brought into a great extremity. 1 Sam. 17:45-52. The great victory which God wrought by the hand of David made him the most famous man in Israel. 1 Sam. 18:5-9. Had Jonathan listened to the voice of Satan, he would have counted David a rival and an enemy from that time forward. But Jonathan saw that David was a noble and excellent young man. He saw also that God was with him. Jonathan was so raised above envy by the grace of God, that at the very hour when David had triumphed in this most signal manner "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18:1-4.

When Saul saw how highly David was esteemed by the people, his envy knew no bounds. 1 Sam. 18:5-12. He sought to kill him with his own hands, and he sought also to cause him to be slain by the Philistines, and even by Jonathan, 1 Sam. 18:13-30; 19:1. Saul told Jonathan that unless David was slain, he would take the throne in his place. 1 Sam. 20:31. But the envy and jealousy of Saul found no place in the heart of Jonathan. He was certain that God had called David to the throne of Israel; and though this involved his own humiliation he acquiesced in the will of God. 1 Sam. 23:16-18. It was enough for Jonathan to know that David was worthy of the throne, and that God had chosen him to fill it.

The Spirit of God had removed envy, jealousy, and selfishness from the heart of Jonathan. He loved David because he saw that he was worthy to be loved. He was not envious when he saw that the crown was taken from his own brow and given to David. He knew that the choice which God had made was wise and just and right. He knew that God is equally good toward us in that which he withholds and in that which he bestows. His will was lost in the will of God. The charity which envieth not reigned in his heart. 1 Cor. 13:4. If God willed to take the honors of the kingdom away from him and to give them to David, he knew that God could not err, and that what he had thus done was as much for the good of Jonathan as for the good of David. It required an immense measure of the grace of God to thus raise Jonathan above the selfishness of our fallen nature. But what that grace accomplished for Jonathan, it is able to accomplish for us, and it must accomplish this great change in us if we are ever admitted into the kingdom of God.

J. N. A.

MATTHEW 24.

(Continued.)

"ALL THESE THINGS."

It is suggested that there are other things besides the signs in the sun, moon, and stars, which took place, according to this prophecy, and we are to look for "all these things" before we are to expect the coming of the Lord. If the reader will look carefully at the connection, he will see that, following these signs, five things are mentioned before the parable of the fig-tree is given, (1.) The shaking of the powers of the heavens; (2.) The appearing of the sign of the Son of man;

(3.) The mourning of all the tribes of the earth ; (4.) The coming of the Son of man in power and great glory ; (5.) Sending his angels to gather his elect. Surely no one will contend that "all these things" shall take place before we have a right to expect the coming of the Lord as an event near at hand. We cannot say his coming is yet near in the future when he *has come* and gathered his saints to himself in glory.

Thus it is seen that we have to draw a line between those things which are signs of his coming, and those things which take place *at his coming*. Where shall this line be drawn? We say between the signs in the sun, moon, and stars, and the things which follow. All that follow the three signs, are connected with the immediate coming of the Lord. We need notice only the first,—the shaking of the powers of the heavens.

1. Paul teaches, in Hebrews 12, that as the voice of God once shook the earth, in the days of Moses, so once more will the voice of God shake both earth and heaven. *Once more* the voice of God from Heaven will be heard, and heaven and earth will be shaken thereby.

2. In Rev. 6, following the signs in the sun, moon, and stars, it is said, "And the heaven departed as a scroll when it is rolled together;" and this is accompanied with an earthquake so great that every mountain and island are moved out of their places. Thus the heavens and earth are shaken, and the people upon the earth call to the rocks and mountains to hide them from the wrath of the Lamb. They will understand at that time that the Lamb of God, he who has been their intercessor, has taken vengeance into his hands, and no probation remains for the impenitent. Compare 2 Thess. 1 : 7-10.

3. In Rev. 16 : 17-21 we learn that the voice of God is heard from Heaven, and the consequent commotion of the elements takes place, under the seventh and last plague, "in which [the plagues] is filled up the wrath of God." Under this plague the battle of the great day is fought. Heaven's artillery is the great hail storm. Compare Eze. 13. Under the sixth plague the Saviour announces his coming as future, but very near.

4. Isaiah, in chap. 2, and also 13, prophesies of the same shaking, and the dismay of the inhabitants of the earth, who seek a hiding place in the rocks for fear of the majesty of the Lord, locating it in "the day of the Lord."

5. Jeremiah, in chap. 25, locates the speaking of God from Heaven at the time of the great battle, when all the kingdoms of the earth shall drink of the cup of God's fury, and fall and rise no more ; when "evil shall go forth from nation to nation," because the Lord has a controversy with them, and he "will give all the wicked to the sword." The destruction of the wicked shall be so complete and universal that "they shall not be lamented, neither gathered nor buried ; they shall be dung upon the ground."

6. Joel also speaks of the time when the voice of God is heard from Heaven, and says it is when the battle of the nations is come ; when the sickle is put in because the harvest is ripe. Joel 3 : 9-16.

7. Jesus said, "The harvest is the end of the world, and the reapers are the angels ;" and also that at the harvest the Son of man shall send forth his angels to separate the wheat from the tares. Matt. 13 : 37-43.

8. John also says the harvest is reaped when the Son of man appears upon the great white cloud. Rev. 14 : 14-18.

9. A message—a most solemn message—of warning is given before the Son of man appears upon the white cloud to reap the harvest of the earth, and the seven last plagues are poured out after this message and before the advent,—after the message, for the first plague is poured out upon the very ones denounced in the message

(compare Rev. 14 : 9-12, and 16 : 1, 2) ; and before the advent, for under the sixth plague the Lord warns of his coming near, and the great battle is fought under the seventh, which is just at the period of his coming.

Inasmuch as he comes in the glory of his Father, and all his holy angels with him, it is certain that there will be such glory and splendor as this world has never yet beheld. We believe the distant appearance of this cloud, of this most resplendent glory, far, far beyond the brightness of the sun, will be that "sign of the Son of man" which will cause all the tribes of the earth to mourn. They will have heard and rejected the evidences of his near coming. Then, when too late, they will realize their terrible mistake and their hopeless condition. This will cause them to seek a hiding-place from the dazzling and, to them, fearful sight.

We do not here take time to fully develop the argument concerning the shaking of the powers of the heavens ; but from this brief view we think it must appear conclusive to all, that the shaking of the powers of the heavens is not a sign to prove to the waiting church that the Lord's coming draws near, but is an event which takes place in immediate connection with the Lord's appearing. It therefore follows that the signs in the sun, moon, and stars, are the only signs here given whereby we may feel the strongest assurance that his coming is near. And these are already fulfilled. Therefore *now* is the time to *watch*, for his coming is near indeed.

We do not say there are no more prophecies to be fulfilled before the Lord comes. The warning of the angel of Rev. 14 : 9-12 must do its work,—must lead the people of God to that perfect obedience to "the commandments of God and the faith of Jesus," to that preparation and consecration which will insure their being sealed with the seal of God in their foreheads, that they may be preserved from the evil to come, in the day of the Lord's anger,—in the pouring out of the plagues of his wrath. See Zeph. 2 : 1-3. Another objection is based on verse 36.

J. H. W.

(To be continued.)

IMPORTANT MEETINGS IN NEW ENGLAND.

ELD. GEO. I. BUTLER is now in New England, and proposes to spend a few weeks among our churches, although his time is much limited. We have his promise to remain during the month of March only, as it seems to be duty for him to visit Vermont, and other fields if he has time. For many years we have felt very anxious that Bro. Butler should visit this Conference, and are glad that circumstances are such that he is now able to do so. His experience in the cause of God is such that our brethren can confide in his counsel. He will visit the following places Sabbaths and first-days : Amherst, Mass., March 17, 18 ; Danvers, Mass., the 24th, and 25th ; Washington, N. H., 31 and April 1. The friends from the surrounding country will meet at the places named, when arrangements can be made for evening, and perhaps some week-day meetings.

From Amherst Bro. Butler will go to Zoar, and hold a meeting or two there, providing the friends of the cause meet him at Amherst. During the week following the meeting at Danvers, he can hold some meetings at Ipswich, Mass. These will be general meetings, and a privilege which our brethren and sisters will appreciate even if it costs them quite a sacrifice to attend. It is now expected that Eld. Robinson will accompany Bro. Butler. I should be glad to make the same trip with him, did not circumstances seem to make it duty for me to go to California this spring. We have fallen upon perilous times. Important moves are right before us. We need the benefit and counsel of those who have had long experience in the cause of present truth. We trust that these meetings will be a source of encouragement and profit to the cause in this Conference.

Sabbath, March 10, there will be a general meeting at South Lancaster. It is expected that steps will be taken at this time to organize our school Board according to the laws of Massachusetts. The erection and location of a school-building will also be considered at this time. Come prepared to remain until the following Tuesday.

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.

ANSWERS BY W. H. LITTLEJOHN.

73.—LAW IN ROMANS.

Please explain Romans 10 : 13 ; also Romans 4 : 13-15. Does the word "law" refer to the moral or ceremonial law? M. E. A.

ANS. By reading the 11th and 12th verses of Rom. 10, the 13th verse can be easily understood. In the 12th verse the apostle says that "there is no difference between the Jew and the Greek." In the 13th verse he states that "whosoever shall call on the name of the Lord shall be saved." That is, any person, whether Jew or Gentile, who prays to God in sincerity and truth, shall be saved. The term "Greek" in the passage is employed, as it frequently is, to signify men who do not belong to the Jewish race.

The law spoken of in Romans 4 : 13-15 is undoubtedly the ten-commandment law. Neither Abraham nor his posterity could inherit anything through the keeping of that law, because they had broken the law, and were, therefore, under condemnation before God. The law works wrath in the sense that it defines what sin is, and subjects the transgressor to the wrath of God. "All have sinned and come short of the glory of God ;" therefore all who are saved must be saved through faith. Rom. 3 : 19-23.

74.—OUR SAVIOUR'S PASSOVER.

Our Saviour partook of the Passover before his betrayal ; how was it that the Jews did not observe it until after his crucifixion? J. E. G.

ANS. The question you ask is a very difficult one to answer. That point has been a matter of controversy for centuries, and yet scholars seem to differ as widely as ever respecting it. By referring to "Smith's Dictionary of the Bible," Art. *Passover*, you will find an exhaustive discussion of the subject, and when you have read the same, you will find yourself exhausted also, and but little wiser than when you commenced.

The most plausible theory, all things considered, is the one which locates the Passover supper participated in by Christ and the disciples, on the thirteenth of Nisan,—the day before the one on which the Jews partook of the regular Passover. Counting back from the first day of the week on which Christ arose, we can locate the Passover of Christ and his disciples on Thursday evening. It was probably partaken of at that time, from the fact that it would not be possible either for Christ or the disciples to partake of it on the day of the crucifixion, as Christ himself was put to death on that day, and his disciples were in danger of a similar fate. In two other instances the law of necessity justified a change of the day of the Passover, in the case of disqualified parties. The first instance was in the days of Moses, the change being made to accommodate certain persons who were defiled by a dead body. Num. 9 : 6-11. The second was in the days of Hezekiah, and was brought about because of the fact that the people were not purified or prepared to enter upon the Passover on the fourteenth day of the first month, the transfer being made to the fourteenth day of the second month. See 2 Chron. 30.

That Christ was crucified on Friday, or the day before the weekly Sabbath, is quite clear, as Sunday was the third day succeeding that event. Luke. 24 : 1-21. It is probable also that the Passover sabbath fell that year on the weekly Sabbath, thus making it in a special sense a high day. The Jews in their hatred of Christ would have justified themselves for asking for a watch on the Sabbath day on the ground of religious necessity. That is, they feared that the body would be stolen away, and thus their cause imperiled. This, indeed, was the plea which they made. Matt. 27 : 63, 64.

WHY SHUN GOD'S LAW?

BY MRS. B. A. WILSON.

WHY are you so anxious, brother,
To be rid of God's commands?
David says his law is perfect,
Why not keep it as it stands?
Why not cease the desecration
Of God's holy Sabbath day?
Jesus' precious blood will cleanse you
If you will his law obey.

Time that you were up and doing,
If 't is written on your heart—
All the law, His ten commandments—
Rise up, brother, bear your part.
Pray the Lord your eyes to open,
That the fourth you too may see;
Try the spirits that are guiding,
If they with his word agree.

God has blessed his holy Sabbath,
Sanctified the seventh day,
Charging us to keep it holy,
Will you, will you, brother? say.
God doth love the cheerful giver,
Give not half but all your heart.
Satan always tries to lead us
To withhold the better part.

Norwich, N. Y.

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.

NEBRASKA.

MARIETTA AND MUNSON.—A large number at the above-named places admit the binding obligation of the Sabbath of the Lord, and other branches of present truth. A few express a desire to pass from nature's darkness to the marvelous light of the gospel, and two are seeking a closer walk with God, by deciding to keep the commandments of God and the faith of Jesus. Rev. 14:12.
Feb. 23. C. B. CHILDS.

MINNESOTA.

GOOD THUNDER, FEB. 23.—The cause at this place is still onward. The brethren seem to be of good courage. Several have laid aside tobacco, and all manifest a determination to overcome, that they may have a home in the kingdom.

The Sabbath truth could not be endured by the professors of religion, and consequently we were shut out of their house of worship. Our people are now preparing to build a church in the spring. The Methodist minister preached a sermon against the Sabbath last Sunday. He told the old falsehoods about "white robes," etc. He was reviewed to good effect in the evening. W. B. HILL.

VIRGINIA.

LAUREL GROVE, FEB. 20.—After remaining here four weeks, I closed my meetings for the present. I expect to return soon after the quarterly meeting, to follow up the interest. Several more are keeping the Sabbath, and say that they will discontinue the use of tobacco. I have met with no serious opposition as yet. We have hopes that the seed sown has not all fallen on stony places or among thorns. I obtained one more subscription for the REVIEW. Sold \$5.75 worth of books, and received \$3.45 as a donation. I am of good courage in the Lord. Dear brethren and sisters, let us all labor faithfully, sowing the precious seed.
M. G. HUFFMAN.

ILLINOIS.

ARTHUR, LOVINGTON, CLINTON.—Have visited with nearly every family at these places. Meetings were much interrupted by storms, but we were able to hold a few at each place. There seems to be a real interest everywhere on the part of some to hear, and even an anxiety to know if there is such a thing as genuine Christianity left in the world, when they see so much that is counterfeit. I am convinced that if more of the women of Samaria who believe the truth would give practical evidence of their belief (John 4:28), there would be more Samaritans who would give the testimony of verses 39-42.

The ice has made sad ravages along these lines, demolishing shade and fruit trees, and sometimes entire forests, thus adding another to the list of calamities which are so rapidly fulfilling Luke

21:25, 26. At Clinton, after suffering severely with sore throat and cough through the night, and finding it impossible to keep appointments Sabbath, in the evening pain was suddenly relieved and power given, in answer to prayer, to speak with ease to a company of young people who came in. It seems due to make this mention of the goodness of God to one so unworthy. The Lord is good; let us give ourselves unreservedly to his service, rejoicing if we are counted worthy to suffer for his sake.
HELEN L. MORSE.

CALIFORNIA.

FROM a report by Bro. G. D. Ballou, in the Signs of Feb. 15, 1883, we learn that the work in Fresno and Tulare counties is in many respects in a prosperous and encouraging condition. The points particularly mentioned are Fresno City, Temperance Colony, Burrough Valley, Visalia, and Lemoore. At Fresno City the brethren are taking steps for the erection of a good church building.

Bro. Isaac Morrison reports that in San Juan, San Benito Co., the brethren have bought for \$500 the only Protestant church in the place, which cost originally \$2,500. Its bell each week reminds the people of the coming of God's holy rest-day. They have a Sabbath-school of some twenty-eight members, and are of good courage.

MICHIGAN.

MT. PLEASANT, FEB. 26.—We concluded the protracted effort here last night, having continued the meetings some eight weeks. Twenty-five have commenced to keep the Sabbath. Sold more than \$100 worth of books and maps. Arrangements have been made to meet the indebtedness on the church building, which was about \$100; and lumber has been bought for a shed for teams, so that none will have an excuse to stay away from meeting when the weather is stormy. We return to this place in two weeks to administer the ordinance of baptism. We have enjoyed these meetings very much. Our congregations increased to the last. How long the people would have continued to come, I do not know. Our brethren, as a general thing, have taken pains to go with their teams and to invite their neighbors to go with them. As a result, many have embraced the truth. Such a course on the part of our brethren is a great help, and is sure to bear fruit. We expect to see a large and strong church here; in fact, it is such now.

There has been such a desire for another camp-meeting at Alma in June that we have written to the President of the Conference concerning the matter, and have received a favorable reply. Therefore we hope to have everything in readiness so that all who come may be benefited.

A. O. BURRILL.

NEW YORK.

TYLERVILLE, GREENSBOROUGH, ROOSEVELT.—Feb. 14, 15, I visited the friends of the cause at Tylerville. Some have moved away, but those who remain are holding on to the truth. We labored to encourage and strengthen those who are struggling against the darkness and worldliness of these evil times. We spent the following Sabbath and first-day at Greensborough. We held three meetings in the Caster school-house, and one in the Button school-house. The attendance and interest from the outside was good, especially at the latter place. If the friends of the cause in that section walk in the light, and pursue a consistent course toward each other and the world, others will soon walk with them in the narrow way.

The 24th and 25th we spent with the church at Roosevelt. For many years this church has been greatly crippled by personal trials and difficulties. For two or three years we have been laboring at intervals to bring about a better state of things. There has been a gradual improvement under the plan of labor adopted, and last Sabbath and first-day we were enabled to reach the result for which we have worked and prayed so anxiously and so long. We had a precious season with the church. A plain and pointed testimony was borne to the church, and hearty responses with confessions were made, which brought light, and hope, and union, in the place of darkness, discouragement, and discord. To the Lord be all the praise. It will require watchfulness and prayer to hold the ground gained, and to reap the rich results from the vic-

tory in which it is the privilege of the church to share. Satan will work zealously to recover the ground he has lost.

We labor on with hope and courage in the Master's cause.
M. H. BROWN.

INDIANA.

PIERCETON AND TIPPECANOETOWN.—We commenced meetings at Pierceton Feb. 8, having secured the use of a large meeting-house as long as desired. Our turnout has averaged fully one hundred. The best of attention is given. Have sold some books and distributed many papers. Have presented the Sabbath question. A Sabbath meeting was appointed for last Sabbath, but on account of a severe rain-storm we could not hold it. We do not look for many to embrace the truth. The inhabitants are made up of Methodists, Presbyterians, Universalists, and First-day Adventists.

My half brother, O. C. Godsmark, is laboring in connection with me. On Feb. 18, he commenced meetings at Tippecanoetown in a school-house. The turnout has averaged about seventy-five. An interest has been manifested thus far. I am now aiding him in his meetings. Introduce the Sabbath question in the next discourse. We are selling some books. Have sold nearly \$3.00 worth during the last two evenings.

I shall soon return to Pierceton and continue the work there, as a few are deeply interested. Hold our first Sabbath meeting, March 3. Shall continue meetings at both places as long as the interest demands. Pray for the success of the truth.
S. H. LANE.

Feb. 28.

OHIO.

BELLE CENTRE, FEB. 25.—I am now holding meetings in a school-house eight miles north of Belle Centre. The house has been crowded from the very first. The interest is good and increasing. People are listening attentively, and searching the Scriptures to see if these things are so. So far, fifteen discourses have been given. Bro. E. J. Van Horn spoke to us this evening. The Sabbath question has been partly presented, and well received. Quite a number have expressed an intention to keep next Sabbath. We can only tremble to see the test come, and pray the Lord to give courage to obey. Pray for us.
P. C. SHOCKEY.

MONTVILLE.—We held meetings in the eastern part of this town three weeks. One made a start to serve God and to keep all his commandments. We have hopes of a few who are investigating. We had spoken but once on the law and Sabbath when we were assailed by a Disciple minister. We were greatly blessed in defending the truth. Truly we have great light and are engaged in a great work. Soon the "hail shall sweep away the refuge of lies," and those who have trusted in them.

If there are any Sabbath-keepers in Northeastern Ohio, or in Dist. No. 3, who desire to have the tent pitched in their locality, and are willing to share the labor and expense of such a meeting, please correspond with me at once. Address me at Mesopotamia, Ohio.
R. A. UNDERWOOD.

MISSOURI.

POLK TOWN, FEB. 15.—I commenced meetings at this place, Feb. 4. Have preached twice a day most of the time. During the last few days there has been a discussion in progress between a Methodist and Campbellite, they occupying the day, and I the evening. Notwithstanding the discussion and unfavorable weather, from one to two hundred attend our meetings each evening. The truth is taking deep hold. I introduced the Sabbath question last evening from Ps. 111:4.

I expect to remain here during this month. Have sold quite a number of tracts, etc.
W. JONES.

NEVADA, FEB. 26.—We have been holding meetings in the Logan school-house, about fifteen miles southwest of this city. Our meetings closed last night, having continued four weeks. The interest has been good from the beginning, but the attendance has not been large. One man and his wife took a firm stand with us. We have good reason to hope that others will accept the truth. We obtained one subscriber for REVIEW. We ex-

pect to visit this place again in about four weeks. Brethren, pray for the work in this part of the field.
J. W. WATT.

From Jan. 24 to Feb. 21, I was with the friends at New Boston, and held twenty-five meetings. Eleven united with the church; four were baptized. There are twelve others keeping the Sabbath, who I think will soon unite with the church. Thirteen subscribers were obtained for the *Instructor* and one for the *Signs*. The interest was good, the house being crowded all the time although the weather was severe for this country. I received \$46 as a donation. There are now thirty-five Sabbath keepers at this place. They have a large Sabbath-school. A tract society has also been formed. I am now holding meetings five miles west of Atlanta. We have a full house although the roads are very muddy. I was kept at home two months on account of sore eyes in my family. Mine are still weak, but I am of good courage.
C. H. CHAFFEE.

DAKOTA.

SOUX FALLS, FEB. 24.—On account of sickness and storms our meetings were nearly broken up; but now, under more favorable circumstances, the interest is rising again. We have canvassed the Sabbath question quite thoroughly, and two have decided to obey, while others are almost persuaded. Our congregations are now good, and the very best of attention is paid to the word spoken. Brethren, pray for us that we may be faithful, and so humble as to receive the blessing of God upon his work.
W. T. HENTON.

MILBANK, FEB. 26.—For the last two weeks I have been holding meetings in a school-house about five miles from town, as the interest in town hardly seemed to warrant continuing there longer. The interest is good, the house being filled nearly every night. One family have already decided in favor of the Sabbath. I have been invited to another school-house, three or four miles from this one, and about the same distance from town, where the United Brethren have a regular appointment. The prospect bids fair for a lively interest, as the minister of that church has advertised that he will speak on the Sabbath question when he gets through with his protracted meetings. In the mean time we shall improve the opportunity to prepare the minds of the people for his effort.

Our Sabbath meetings are excellent. Last Sabbath ten signed the covenant, and others will do so soon.
S. B. WHITNEY.

WISCONSIN.

CUSHING, FEB. 25.—Since my last report, I have labored here as God has opened the way. The efforts put forth have been blessed. Some have commenced to obey God in all his requirements. Others are studying the Scriptures daily to see if these things are so. A Baptist minister came to speak against the Sabbath, but finally stated that he had not the books with him necessary to prove the change of the Sabbath. This opened the eyes of the people, for they thought the Bible was their only guide. At last he took the seventh-part-of-time theory, and stated that the seventh day was all right, only we caused confusion by preaching it in the churches. The honest ones here are taking the Bible for their only rule of right, and are trying to manifest their love to God by obeying him. My prayer is that good may be done here.
H. R. JOHNSON.

NORTHERN WISCONSIN.—In the last four weeks I have met with the churches at Fort Howard, Sturgeon Bay, and Fish Creek. At each of these places I spent a Sabbath, and at our meetings a measure of God's blessing was manifested. We are glad to unite with our brethren in raising the somewhat fallen interest in the T. and M. work. There is manifested by all the people a disposition to work when work is placed before them. We raised a club of subscribers for the *Signs* at each of these places, and sold quite a large number of books. Lumbering and cold weather have diminished our meetings in our northern churches, which has a discouraging effect. But this is only temporary. At Sturgeon Bay our house of worship is nearly completed, and it is expected that it will be dedicated in the spring.

Feb. 17, 18, dedication meetings were held at

Maple Works. This house has been under way for some time, and its completion was a matter of much satisfaction to those interested. It is a very neat and substantial house, and at its dedication was freed from debt.

In each place I have visited, there are a few interested persons who, apparently, may be reached by the truth. May we come into that condition, as churches, where we can attract the honest, and thus gather with Christ.
G. C. TENNEY.

PENNSYLVANIA.

NORTH WARREN, FEB. 23.—I returned to Warren Co. Dec. 26, 1882. Found the friends at Bear Lake in good cheer, and holding their Sabbath-school and prayer-meetings regularly. As the Christian minister was holding a series of meetings at this place, I concluded to attend the Youngville quarterly meeting, which was held at Matthew Run, Jan. 6, 1883.

On Monday, the 8th, I commenced a series of meetings at North Warren. There is a union meeting-house here, and we could occupy it five nights in each week. Our congregations have not been large, but quite uniform. Prejudice against the truth was rife. A tent was pitched here some four years ago, but remained only a short time, and was taken away in the height of the interest, when a number were about deciding to obey the truth. Two have since done so, and they have been calling for help for some time. I find that after an interest has been raised and left to die, it is hard to bring it up again. But we can now report that the interest has, to a great extent, been revived, and some new ones have accepted the truth. One family of seven are deeply interested, and last Sabbath four of them said they could not work. They came to our meeting, and took part in the same. This family supplied us with most of our music, both vocal and instrumental, and attended every meeting.

We held a few meetings at Russellsburgh. A good interest was awakened. I am now on my way to attend the State quarterly meeting at Steamburg, N. Y. Shall return to Warren County in two weeks, no preventing providence.
J. G. SAUNDERS.

KANSAS.

LENA VALLEY, FEB. 27.—We have been here one week. Have held meetings each evening, with one exception, and on Sunday. The roads are very bad here, but our congregations have been good. The people are very friendly. We have many invitations to visit. We hope to see a good work done here in the name of the Lord.
OSCAR HILL.

TOWANDA, FEB. 25.—I came to this place Jan. 8, and have been here seven weeks. Owing to sickness, unfavorable weather, and other circumstances, I have not been able to hold meetings more than about one-half of the time. Have employed the rest of the time in visiting. I think ten or eleven have been hopefully converted. Fourteen have signed the covenant to keep the commandments of God, and sixteen have promised to keep the Sabbath. I hope for others. Opposition has been exceedingly bitter. Notwithstanding the many evil reports which have been circulated, the truth has not been overthrown. May God keep this little company through the hour and power of darkness. I rejoice in their earnest prayers. A V. M. Society of ten members has been formed, and a Sabbath-school has been organized. Three copies of the *REVIEW* are taken; also seven copies of the *Signs*, and six of the *Instructor*. About \$30 worth of books have been purchased.

I leave, praying God to nourish his little vine at Towanda. How precious is the love of God to his saints in giving the Testimony of his Spirit! A library of the Testimonies entire has been purchased. The people are worthy poor; but such the Lord has chosen, rich in faith, and heirs of the kingdom which he hath promised to them that love him. James 2:5. G. H. ROGERS.

IOWA.

DAYTONVILLE.—We began meetings here Feb. 21, and have given nine discourses. Have had a large attendance and good attention. There are two Adventist families in this vicinity. Shall

continue as the interest may demand, and hope for some success.
L. Mc Coy.

March 1.

HUMBOLDT, FEB. 16.—The meetings closed last Sunday night with a full house. Although the work has been carried on for two months without interruption, except that caused occasionally by the severe cold and stormy weather, the people did not seem to grow weary of hearing God's precious truth. As the result of these meetings, seven, all heads of families, with their children, have taken a firm stand for the truth. I sold some books and tracts, and gave away a great many tracts. Four copies of the *REVIEW* are taken. Five copies of the *Instructor* have already been ordered for the Sabbath-school, and I think we shall soon need as many more. God has permitted us to enjoy much of his blessing during these meetings, for which we feel very thankful. Expect to commence meetings in an adjoining district next week.
R. C. PORTER.

REPORTING.—STATE MEETING.

We are happy to say that all the clerks and treasurers of the churches in Ohio, except about a half dozen, reported in January. Our Conference secretary says this is better than usual. He sent me the names of the delinquent churches, and I intended to name them here, but as more than two weeks has elapsed since I received the names, it may be some of these churches have reported. Next quarter, if there are any delinquents, it may be well to give them special notice.

We desire the next church quarterly meetings in Ohio to close April 1. Let this be distinctly remembered. See appointment for State quarterly meeting in this number.
H. A. Sr. JOHN.

S. D. ADVENTIST SCANDINAVIAN PRINTING ASSOCIATION.

REPORT FOR THE YEAR 1882.

EXPENDITURES.	
Labor,	\$475.58
Paper, type, and implements,	791.71
Postage and mailing,	135.96
Rent, fuel, and interest on borrowed money,	154.18
Accounts due,	137.52
Cash on hand to balance,	250.20
Total,	\$1945.15
RECEIPTS.	
Balance from 1881,	\$498.89
Tracts and books sold,	521.66
From subscribers to Danish <i>Signs</i> ,	381.18
Job work,	274.74
Shares and donations,	250.18
Interest,	18.50
Total,	\$1945.15
Stock of books and tracts on hand, (40 per cent off)	\$626.48

The Association has borrowed from the Scandinavian mission \$543, and from Bro. Matteson \$675.67; in all, \$1218.67.

INVENTORY.	
Type, presses, and furniture,	\$1600.26
Stock,	626.48
Cash and accounts,	387.72
Total,	\$2,614.46
Debts,	\$1,218.67
Property free from debt,	1,395.79
Total,	\$2,614.46

A share in the Association cost 10 kronor, or \$2.71. Every share entitles its owner to one vote, up to five; after that, every five shares give one additional vote. Absent members can vote by proxy. We are now getting new type, plates, and fixtures, which will cost about \$300. We have commenced to publish tracts for Sweden, and will do all in our power for that part of the mission. We look to the Lord for his blessing and guidance.
J. G. MATTESON, Sec.

Christiana, Norway.

MAINE.

AMONG THE CHURCHES.—We left home for Aroostook Co., Feb. 13, and met with the brethren and sisters in Eddington that evening. It was a good, free meeting and we were glad to learn that their Sabbath meetings have been good ever since last fall, when they were started.

PASSADUMKEAG.—We came here, Feb. 14, to visit some lone Sabbath-keepers, and found them still holding on to the truth. With their tithes they still remember the cause which they love.

HOULTON.—We arrived here, Feb. 15. Bro. Keniston met us at the depot. He embraced the truth with his family last summer when the tent was here. He still finds peace in resting the Sabbath day according to the commandment. Ex. 20 : 8.

It is encouraging to see those who have recently embraced the truth so anxious to get the message before others. If all our scattered brethren and sisters would carry out the tithing principle, and make free-will offerings to help the cause, there would be ample means to carry forward the work.

OKAFIELD.—Commenced meetings here, Feb. 16. The weather was unfavorable, yet a goodly number were present. Sabbath morning we had a Sabbath-school, which was full of interest. The superintendent and others meet every Sabbath morning, and spend about one hour before the school begins in singing. This has increased the interest in the S. S. work. It was interesting to see about twenty children stand up together and take part in the singing at the opening of the school. Our meetings have been well attended, and it has pleased the Lord to draw near and help in the work. Some who had become discouraged and given up the truth, have come back, and are taking hold anew. Some of the Sabbath-school scholars have taken up the cross to serve the Lord. A good interest has been started here, and some precious souls have made a good start for the kingdom of God. How many will be faithful unto the end yet remains to be seen. May they not stop short of a thorough work. J. B. GOODRICH.

Houlton, Feb. 22.

Our Tract Societies.

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

THE LORD WILL COME.

BY EMMA L. WENTWORTH.

O YE who sit in shades of night,
In realms where sin shuts out the light,
Arise, and lift your hearts on high;
Behold, redemption draweth nigh,
For Christ will surely come!

O ye whose life seems full of gloom,
Who long for rest within the tomb,
There is a day of coming joy,
When peace shall reign without alloy;
For Christ will surely come.

O ye bowed down with Satan's chain,
Shake off his power through Jesus' name.
Be up and doing for the Lord,
And you shall have a just reward;
For Christ will surely come.

Ye children of the Heavenly King,
Come ye with joy your sheaves to bring;
Soon all your grief shall pass away,
And all be merged in lasting day;
For Christ will surely come.

Let not a doubt dwell in your breast,
But in the word of Jesus rest;
And sow the seed all waters by,
Though some may wither, droop, and die;
For Christ will surely come.

O joy of joys! that soon will come
The time when all our toils are done;
In words no balm is found to ease,
Compared with what is found in these,
That Christ is soon to come.

South Windham, Me.

—The spirit of one earnest, enterprising Christian worker in a community arouses others to action—sometimes shames them to activity—and his good example becomes contagious. Most people wait for leaders, and an earnest soul, with boldness and faith, may lead hosts of others to glorious conquests.

—It is a singular fact that, while the English authorities in Bombay arrested certain members of the "Salvation Army" who were parading the streets of the city, on the ground that they would unnecessarily arouse the prejudices of the Hindus, and thus imperil British rule, many Hindus are protesting against those arrests as an infringement of religious liberty. An immense gathering of over four thousand Hindus, held at Calcutta, presided over by Kessub Chunder Sen, resolved that it viewed "with regret and alarm the recent action of the authorities in depriving certain members of the Salvation Army of those rights and

privileges in the exercise of their religion which are by law guaranteed to all classes of Her Majesty's subjects." So far from arousing the prejudices of the natives in India, the "Salvationists" seem, from all accounts, to have been received with marked favor by many who have heretofore stood aloof from Christian missionaries.—*The Missionary Herald.*

BE NOT WEARY.

WHY should you never weary in well doing? Because God commands it, and our Father never makes an improper or unjust requirement. He will always sustain the man who wisely strives to do his commandments. You should not weary because there is so much work to be done, so many to instruct, relieve, lift up, help along; there is a pressing demand for work, and laborers are few. You should not be weary, because the more earnestly you labor, the nearer is your approach to Him who never wearies in well doing. The highest interest of the individual, as well as the best welfare of the race, requires us to observe the injunction of the apostle, and "be not weary in well doing."—*Am. Protestant.*

CANVASSING IN THE SOUTH.

BRO. S. H. FIELD writes that he finds Arkansas an excellent field for canvassing for "Thoughts on Daniel and the Revelation." He gives a synopsis of one month's work as follows:—

"Worked five and one-half days in Carlisle and vicinity, and took 34 names; three days in Lonoke, and took 21 names; about twenty-three days in Little Rock, and took 109 names.

"Came to Pine Bluff, Feb. 22, in time to find a boarding place, and took two names. Friday it rained so I could not work more than four or five hours, but I took 9 names. This makes a total of 175 names in thirty-three days.

"The harvest truly is plenteous, but where are the reapers? Brethren, we cordially invite you to come and help push forward this good work. The people sit in darkness, and sorely need the light of present truth; and the most available way of bringing it to them seems to be through canvassing."

CANVASSING IN MAINE.

I HAVE made forty-five calls during the week ending with Feb. 23, and have received seven names for "Thoughts on Daniel and the Revelation," and sixteen for "United States in Prophecy." Brethren, I believe that with earnest labor and humble prayer for the blessing of God upon our efforts, we may do something in this branch of the work in Maine as well as in other parts of the wide harvest field. S. H. WHITNEY.

QUARTERLY MEETING OF DIST. NO. 10, KANSAS.

OUR T. and M. quarterly meeting, held at Ft. Scott, Jan. 12-14, was one of the best. Eld. Cook and Eld. Barton were with us. There were nearly sixty brethren and sisters present. On the Sabbath many made known their determination to consecrate themselves anew to God. All were encouraged, and some took part with us for the first time. The T. and M. report showed more than double the amount of labor done during any previous quarter, and yet we could have done a great deal more.

There are several families intending to move to Ft. Scott this season. These, with the present membership at this place, will make one of the largest churches in the State. May the Lord help them to be humble and united in the truth. Feb. 19. GEO. H. SMITH.

TO THE SABBATH-SCHOOLS IN DIST. NO. 12, KAN.

WHILE visiting among the churches in Dist. No. 12, this winter, I neglected to speak of our need of means for the Sabbath-school work. I hope we have not forgotten our S. S. Association, and that there is business connected with it that calls for money. The expense of printing blank reports, sending them to different schools, etc., must be met. The plan adopted to raise means for this purpose is for each Sabbath-school to pay a tithe to the S. S. Association. I hope every school will have a penny-box, and donate something every Sabbath. At the end of each quarter,

let a tithe of this money be sent to the State secretary, with the T. and M. money. The librarians can state how much of the funds sent belongs to the S. S. Association.

A tithe of these little donations may seem very small, but if all donate, it will be found sufficient to meet expenses. We are now in the first quarter of the year; let us begin it aright. We believe God will bless the children's mite.

GEO. H. SMITH.

INDIANA T. AND M. SOCIETY.

THE quarterly meeting of this Society was held at Bunker Hill, Jan. 23, 1883. Meeting opened at 9 A. M. with prayer by Bro. Fortner. Sadie G. Edwards was chosen to act as Secretary *pro tem.* Minutes of last quarter read and accepted. Report of labor for quarter ending, Dec. 31, 1882, was read, which is as follows:—

No of members,.....	212
" " reports returned,.....	150
" " members added,.....	23
" " members dismissed,.....	8
" " missionary visits,.....	66
" " letters written,.....	92
" " Signs taken in clubs,.....	76
Pages tracts and pamphlets distributed,.....	47,100
Periodicals distributed,.....	3,259
Annuals distributed,.....	37

Received on membership and donations, \$2.90; on sales, \$66.34; on periodicals, \$141.22; collected on other funds, \$10.57. Subscribers obtained for REVIEW, 22; Signs, 12; Good Health, 3; Instructor, 7; other periodicals, 1. The local Society at Patricksburg failed to report.

Remarks were made and missionary letters were read, all tending to encourage a pressing into the work.

SECOND MEETING, SUNDAY, JAN. 28, AT 5 P. M.—Prayer by Bro. J. W. Covert. Further remarks were made, and missionary letters read. The subject of a reserve fund for meeting the expenses of the State Society being discussed, it was—

Voted, That each district create an Incidental Fund to meet expenses.

The question of placing our publications in the different reading-rooms throughout the State was discussed and approved.

Adjourned.

S. H. LANE, *Pres.*

SADIE G. EDWARDS, *Sec. pro tem.*

REPORT OF SWISS V. M. SOCIETY

From Sept. 1, 1882, to Jan. 1, 1883.

BALE, SWITZERLAND.

No. of copies of <i>Les Signes des Temps</i> distributed and mailed in France, 171; in Switzerland, 5,912. Total, 6,082.	
No. of copies of <i>Stimme der Wahrheit</i> distributed and mailed,	3,173
No. of pages of tracts distributed,	9,842
" " letters written,	74
" " " received,	208
" " subscribers received for <i>Les Signes</i> ,	37
" " " " <i>Stimme</i> ,	3
Total,	40

No. of missionary visits, 30
Value of tracts sold by the society, 51.52 francs (\$10.30).
Donation by strangers, 20.95 francs (\$4.19).
Bale, Jan. 14. EDITH ANDREWS, *Sec.*

REPORTS OF T. AND M. SOCIETIES.

For quarter ending Dec. 31, 1882.

OHIO.

No of members,.....	404
" " reports returned,.....	146
" " members added,.....	25
" " members dismissed,.....	12
" " missionary visits,.....	379
" " letters written,.....	255
" " Signs taken in clubs,.....	139
Pages tracts and pamphlets distributed,.....	84,761
Periodicals distributed,.....	3,243
Annuals distributed,.....	441

Received on membership and donations, \$31.24; on sales, \$68.77; on periodicals, \$128. Subscribers obtained for REVIEW, 8; Signs, 15; Good Health, 4; Instructor, 36. Dist. No. 2 failed to report; also the local societies at Wheelersburg, Litchfield, and Dunkirk. MRS. IDA GATES, *Sec.*

NEW YORK.

No of members,.....	472
" " reports returned,.....	152
" " members added,.....	3
" " members dismissed,.....	8
" " missionary visits,.....	338
" " letters written,.....	212
" " " received,.....	23
" " Signs taken in clubs,.....	177
Pages tracts and pamphlets,.....	70,216
Periodicals distributed,.....	2,255
Annuals distributed,.....	74

Received on membership and donations, \$81.72; on sales, \$360.49; on periodicals, \$242.49; on Publishing Association

fund, \$226.00; on Swiss Mission fund, \$51.50; for British Mission, \$1.00. Subscribers obtained for REVIEW, 11; *Signs*, 17; *Good Health*, 10; *Instructor*, 27. The local societies at Newfane, Southwest Oswego, Norfolk, and Fine failed to report.

We have ordered six copies of the *Signs*, and nine of *Good Health* to reading-rooms.
ADDIE BOWEN, Sec.

THE RESERVE FUND.

BY ELD. D. H. LAMSON.

No more important resolution was considered at the Greenville meeting of Dec. 29, 1882, than the one relating to the projected "reserve fund," 1. It will soon be needed; and 2. It is well to be prepared for immediate action, that quick and effectual blows may be struck for the cause of truth when the struggle comes.

A few months since, during the political canvass in this State, I had the privilege of a personal interview with the nominee of one of the parties for governor, a gentleman with whom I had had a casual acquaintance for years, and for whom was entertained the highest respect as a truly Christian man. He urged the active co-operation of our people in the State for his ticket, not for himself, but for the principles involved. I told him, that as far as our people voted, he could probably count on us almost to a man. I stated, further, that in the State of California, not one of our people could vote the prohibition ticket. The gentleman seemed very much surprised, and I explained to him that the Sunday law was a *live issue* in that State, and would result, if carried, in great distress to a conscientious people, who observed another day as the Sabbath. He remarked that if he thought the success of his party would result in the loss of the right of conscience to any people, he would forsake that party in a moment, and work against its progress with all his powers. Shortly after, he handed me a pamphlet containing the platform of the party, in which was found the following words as plank No. 6:—

"The national observance of the Christian Sabbath, established by laws prohibiting ordinary labor and business in all departments of public service and private employments (works of necessity, charity, and religion excepted) on that day."

The above plank was incorporated in the platform of the party at its organization in the convention held at Cleveland, Ohio, May 17, 1876, and has been reaffirmed from that time to this, so I am credibly informed.

The party of the prohibitory amendments is soon, under some name, to gain the ascendancy and control in politics, with the Sunday question as a *living issue*. The gentleman referred to remarked that the above question was to be the absorbing one in the *immediate* future. The very thing for which we have so long looked is suddenly to burst upon us. Let us anticipate the strife, gird ourselves for the battle, view, not with alarm, but with courage, the portentous clouds, and when the smoke of battle has cleared away, shout the victory that the countercharge of truth has gained. It is to be hoped that Michigan will follow the noble lead of the far westerly sister State which has already nerved her arm for the conflict even now pending. Let every man, woman, and child, feel the grand impulse to move on the car of truth, to press the battle to the gate, for we are on the verge of the momentous period of our history.

Let the pledges and the money come, in sums great or small, till the five thousand dollars is secured.

Hillsdale, Mich., Feb. 18.

TRACT AND MISSIONARY SOCIETIES.

The following article is republished from the *Signs of the Times* by request of workers in the N. Y. T. and M. society:—

In the last article it was shown how each individual may be a missionary. It was shown that it is not optional with the individual, but that every one who professes Christianity must be a missionary; that his standing as a Christian is measured by his diligence and earnestness in working for Christ. The Saviour's words were quoted, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Christians must let their light shine. Not only are they commanded to do so, but it is a necessity. If men have any light, it must shine forth; it cannot be hid; and if they have no light, then they are not Christians. To be a Christian means

to be like Christ. But there is no union or similarity between Christ and the world. The word of God declares that whosoever will be a friend of the world is the enemy of God. James 4:4. It therefore follows that the disciples of Christ will be different from the world. The daily life of the true Christian will be such that those who see him can at once detect the difference between him and his worldly associates, without being told of his profession. Does any one say that this rule is too strict? Then tell us of what use it is to profess to be a Christian, or even to be one. If Christianity does not make a man better than the unchristian world, then it is a failure, and worse than a failure, for that is what it professes to do. But there is no question about the matter; true Christians are different from the world. Two things that are entirely unlike cannot be mistaken for each other. Light is never mistaken for darkness; but there is no more difference between light and darkness than there is between the real follower of Christ and the unbelieving world.

Some will say, "If this is the case, if Christians are so easily distinguished from the world, then there are but few indeed who are Christians." We are obliged to admit this. The Bible plainly teaches that the followers of Christ will ever be few in number, and that many who are the loudest in their profession, are not recognized by Christ as being his followers. Matt. 7:22, 23.

But while we are doing this sort of work for Christ, we may also be doing what many would term "active labor." To this end various missionary societies have been started. All Protestant denominations have engaged in this work, and some have obtained in foreign fields many converts that for piety and zeal often put to shame those who have been brought up under Christian influence. These missionary enterprises afford a field of labor for many earnest workers. The world will never know the sacrifices that have been made by the devoted men and women who have literally "left all" for Christ's sake. And whatever their success may have been in obtaining converts, it is safe to say that their own souls were watered. This is one of the invariable accompaniments of laboring for the good of others; the worker gains strength for himself.

But all cannot go to foreign lands, yet all must be missionaries. There are comparatively few that can take part in these active missionary labors, even though they were prepared for it. To be sure, missionary societies are often organized in various churches, and occasional reports are read from the foreign missionary, and each one has an opportunity to contribute for the support of the mission. Still it is impossible for the majority to get in full harmony with the work, although they wish it well. The foreign field is to them a vague, indefinite place; it is difficult for them to realize the situation of things in India, Africa, and China. They do not feel any personal interest in the work, but give of their means to support it because it is a duty. And from simple inability to realize the situation, they do not give any adequate sum for the support of the cause, and that little is given in a half-hearted manner. Of course, these persons who take little or no interest in missions of any kind, must suffer spiritually. They literally freeze to death; they do not work enough to keep themselves warm. The lack of interest in missionary work must be regarded as the great cause of the spiritual lethargy which is now so prevalent. It is evident that if every member of the church could have some personal work to do in the missionary line, it would add greatly to the spiritual life of the church. There is a great deal of useless material in the church that might be put to good service. A person who is doing nothing is worse than useless, for he hinders those who are engaged in work.

We know of no plan that has been devised whereby all the members of the church may be set to work, except that of the Tract and Missionary Societies organized by the Seventh-day Adventists. The object of these societies is to do missionary labor both at home and abroad. All the heathen are not in foreign lands, and even among Christians there are very many who need instruction in regard to many parts of the word of God. The plan adopted is substantially this: Whenever a church of Seventh-day Adventists is formed, the missionary society is at once organized. This is as much a matter of course as is the Sabbath-school. Every member is requested to join. Donations are made for the purpose of securing a supply of tracts and books. A club of

from ten to five hundred copies of the *Signs of the Times* is ordered, not for the use of the members of the society, but to be remailed to various parts of the world, wherever interested readers may be found. The names and addresses are obtained in many ways. Sometimes a member will send the *Signs* to a friend in whose spiritual welfare he has an interest. But more often the papers are sent to entire strangers. Names and addresses are obtained from newspapers, directories, or by correspondence. It matters little who the individual may be, for the object is to reach everybody, and give all an opportunity to learn the truths for these last days.

A postal card accompanies the first number of the *Signs* that is sent, stating in few words why it is sent, requesting that it be carefully read, promising to continue sending it free, if the person addressed is willing, and asking for a reply. If no reply is received within two or three weeks, the paper is discontinued. Should a favorable reply be received, the member continues sending the *Signs*, and soon writes a letter, asking the person how the paper is regarded, and expressing, in a respectful manner, his interest in the reader's eternal welfare. The good sense of the writer must be exercised in order to give no offense, for as yet he knows nothing of the one to whom he is writing. He may already be a professing Christian, or he may be an infidel. This letter is intended to draw the reader out on these points. In this manner a correspondence is started that, if properly conducted, will result in much good. Very many instances are known where the conversion of sinners has resulted, and we cannot doubt that this has occurred oftener than is known.

Since the doctrines advocated by the *Signs* are entirely new to so many persons, it is to be expected that questions will be asked in regard to them. This is just what is desired, as it shows an interest. And now comes the most difficult part of the work, when the worker needs wisdom greater than his own. A grave responsibility rests upon him; if he should, through ignorance or rashness, convey wrong ideas of truth to his interested reader, incalculable injury will be done. The truth must be correctly represented, but how is it to be done? The worker feels his inability to converse fluently on the subjects that are perfectly clear to his own mind. Even if he were able, there would be danger that, being unacquainted with his correspondent's peculiarities, his words might be of no effect. Right here the tracts come into service. Each one of these discusses a single point thoroughly. The proper one can be sent, and the inquirer has the answer to his question. As reference is made to the Bible for authority on every point, the tract cannot fail to commend itself to the candid.

It will be seen at once that such a course as this, pursued by each member of a church, must greatly increase the spirituality of that church. "He that watereth shall be watered also himself." Each one has his mind upon the work of God, and the effect cannot fail to be seen in the daily life. When each member is heartily engaged in this work, there is no room for gossip, slander, and fault-finding. Church trials are unknown in a church where each member has the missionary spirit. How could they exist? The missionary spirit is the spirit of Christ, and those who have that cannot indulge in quarrels, or in envious or jealous feelings. All church difficulties spring from selfishness; but when the individual is earnestly engaged in the missionary work, self is lost sight of, and the mind is drawn out for others. Besides this, the meetings of the church will never become dull; for each member is constantly gaining an experience. The minister can be left free to devote much of his time in new fields; for there will be no difficulties to settle, and the members are growing in grace.

We believe that this is the way to have a "live church." But it is necessary that every member join in this work. Just as the pastor of a church cannot be successful without the co-operation of his flock, so the church will not be really alive, unless every member is alive. Those who do not work will be dead weights upon those who do. This is not mere theory; the matter has been tested. In every church it will be found that those who are advancing spiritually are those who are working for others. But if you find some that are cold and indifferent, who are in a back-slidden condition, or who are busybodies, working trouble on all sides, you will find that they have

done no real work. Shall we not all, then, who profess to love the Lord, and to look for his appearing, go to work earnestly? It will do no good to sit down and mourn our sad condition; that will never cause us to advance. Let us heed the command of the Master, "Go work in my vineyard," and we may be sure that he will supply the necessary strength.—*E. J. W.*

News of the Week.

FOR WEEK ENDING MARCH 3.

DOMESTIC.

—Pneumonia has become almost epidemic in New York, ninety-nine persons dying of it in that city last week.

—New Jersey has decided that in a jury of 12 men, 9 shall constitute a majority capable of convicting or acquitting a criminal.

—By the "knee drill," whatever that may be, of the Salvation Army, a young lady was thrown into convulsions, and is now dangerously ill.

—The business failures in the United States last week numbered 260, an excess of 56 over the preceding week, and 108 more than in the corresponding week of 1882.

—The subject of removing the capital of Pennsylvania from Harrisburg to Philadelphia, is agitated, and a legislative committee reported, Feb. 27, favorably to the removal.

—A sister of ex-Senator Sharon, of Nevada, attempted suicide at the Palace Hotel at San Francisco, Sunday, by stabbing herself with a pocket-knife. She is in a critical condition.

—For a week previous to March 2, says the *Inter-Ocean*, no trains from the north passed over the Galena and Madison division of the C. & N. W. Ry., on account of snow blockade.

—The bill before the Massachusetts Legislature, making women eligible for town and city offices, and empowering them to vote at such elections, was defeated by the House, Feb. 25.

—Mr. Gilbert L. Crowell, manager of the Tallman estate in New York, is a defaulter for \$601,000. He borrowed money from members of the family besides appropriating the funds.

—Great suffering prevails at Rosiclare, Hardin County, Ill., as a result of the floods. Destitute persons are sheltered in churches and school-houses, and need food, clothing, and medicine.

—Governor Hamilton dispatched to Shawneetown last night one hundred wall tents to shelter persons made homeless by the floods. Much distress from this cause is prevalent in Southern Illinois.

—An actor, whose wife lost her life by the Newhall fire, has brought action against the proprietors for \$20,000 damages. If this carries, suits for hundreds of thousands will be commenced by others.

—Miss Irene Hoyt, daughter of the late Jesse Hoyt, has been released, as cured, from an insane asylum, where she says she had been placed to keep her from her father's death-bed. She has begun a contest of his will.

—After eighty-one ballotings for U. S. Senator in the Michigan Legislature, Thos. W. Palmer was elected, March 1, as the successor to Senator Ferry,—a triumph for the friends of the latter, and defeat of a spiteful ring.

—A sleighing party of thirty-two persons in many cutters, plunged from an icy road, near Hawley, Pa., Monday night, Feb. 26, into the empty Delaware and Hudson Canal. All were badly injured, and one man died of his wounds.

—The California Legislature has voted to repeal the strict Sunday laws of that State. And the *Christian Weekly* confuses things in the popular mind by claiming that this move is made in the interest of liquor-dealers, and at their demand.

—A young lad, named Ballard, at Des Moines, Ia., who robbed his sick and helpless father a few weeks ago, upon being arrested, disclosed the fact that there was a large and well-organized gang of robbers engaged in all kinds of outlawry in the Northwest.

—Summing up the casualties of the present year, the *Inter-Ocean* of Feb. 27, says: "The total number of deaths by accident since the 1st of January is estimated to have reached 1,500, and the loss of two or three vessels at sea will materially increase the list.

—It is so well understood that the clergy are in favor of the Sunday law that for one to speak against it causes a "sensation." We find this item in the papers: Rev. Dr. Kirkus, an Episcopalian clergyman, has caused a sensation in Baltimore by opposing in a lecture prohibitive or Sunday laws.

—The Grand Jury at Milwaukee found a bill of indictment against George Scheller for burning the Newhall House, after careful inquiry and the examination of 106 witnesses. This is but another way of saying that the suspicion that he kindled the fire that ended in the horrible holocaust of Jan. 10, has some foundation.

—An earthquake shock at Newport, R. I., on the evening of Feb. 27, was very generally felt. A number of

panes of glass were broken in the vicinity of Miantonomo Hill, and the houses at Stonebridge and on the island were badly shaken. At Torpedo Station the shock was so great the officers thought the magazine had blown up. At Norwich a meteor had been observed by large numbers three minutes before the shock.

—Two villains, Jere Dunn and Jas. Elliott, who had long been in deadly enmity with each other, met in a restaurant in Chicago, March 1, and after a desperate hand to hand struggle in which revolvers were freely used, producing the wildest confusion in the room where about 40 persons were at supper, Elliott was shot, expiring in a few moments, and Dunn was severely, if not fatally, wounded.

—Another disgraceful scene is reported to have occurred in the House at Washington, March 1. Van Voorhis, of New York, used the language concerning a clause in a resolution introduced that "no one but a gambler and cut-throat would have thought of such a thing as that to put to such a bill as this." Scenes of confusion and uproar followed; and the whole transaction is described as "simply brutal and outrageous."

—The Freedom of Worship Bill, which Roman Catholics are trying to force the law-makers of New York to pass in the interests of the "church," had hardly passed the Senate of that State, when a petition was presented in the House asking for an appropriation of \$50,000 for the benefit of the Catholic Protectors of New York City. This institution is utterly sectarian, and uses that fact as an argument for resisting the opening of its doors to other denominations.

—A woman was the only passenger in a Montana stage except her baby, whom she wrapped in her fur cloak, leaving herself, unprotected from the zero temperature. The driver saw that she was benumbed and would freeze to death unless aroused to violent exercise. He dragged her from the coach and left her by the roadside. "Oh, my baby!" she cried. The driver cracked his whip. The stage flew over the snow with the woman running after. The race was kept up for nearly two miles, when the driver took the mother in again and wrapped his coat around her. He had warmed her blood and saved her life.

—The Archbishop Purcell robbery of Irish servant girls and other poor Catholics of their savings, which was converted into great churches and other ecclesiastical luxuries, has been followed by a half million defalcation in the same line by a society of priests in Lawrence, Mass. They call themselves the Augustine Fathers. These humble disciples, who wear ropes and strands of beads made of sheep's-horn outside their brown robes, have, it seems, lands, churches, convents, etc., some twenty pieces of property. They now have the effrontery to tell their creditors that "if they will contribute like good Catholics," the money to pay the claims will be raised!—*Interior*.

FOREIGN.

—The village of Hillestad, Sweden, was entirely consumed by fire.

—The freight steamer Glamorgan foundered in mid ocean, and six lives were lost.

—The steamer, Wm. Dickinson, was reported, Feb. 28, as abandoned, with thirteen of the crew missing.

—At Loughrea, Ireland, Feb. 28, large crowds assembled before the priest's house, clamoring for food.

—Eleven persons, three of them Chinese, lost their lives by the foundering of the U. S. steamer Ashuelot.

—Three hundred women are coming from the city of Limerick to work in a New Hampshire cotton factory.

—A report of a plot to blow up the Kremlin in Moscow, alarmed the authorities, but nothing was discovered.

—Three Conservative Republican journals of Paris condemn the placing of the princes on the retired list of the army.

—Ex-President Diaz, of Mexico, was received with great demonstrations of welcome at New Orleans, March 1.

—The St. Petersburg *Golos* has been suspended for six months by the government because of certain comment on national institutions.

—The silver wedding celebration of the Crown Prince and Princess of Germany was celebrated at Berlin Feb. 28 with royal festivities.

—A secret society known as the "Black Hand" is committing murders and outrages in Andalusia, Spain. They have partially destroyed many plantations.

—A Madrid journal says the "Black Hand" Society includes 990 other associations, with a total membership of 49,910. The executive for Western Europe is at Geneva.

—Many French scientists and authors have appealed for the release of the anarchist, Prince Krapotkine, as his researches in Russian geography are highly prized, and his health is failing.

—Societies to destroy the rights of property and exterminate the middle classes were discovered in Andalusia, Spain. Belgian police have unearthed a plot affecting many European countries.

—The disestablishment of the Catholic Church is progressing in Chili, and the Papal Legate has quitted the

country. The government is determined to make its own ecclesiastical appointments.

—Mr. Parnell, Feb. 26, charged the Irish Executives with gross mismanagement and corruption in their administration of Irish affairs, such as arresting without cause, packing juries, judging unfairly, etc.

—Three paper bombs charged with powder were thrown yesterday before the Quirinal palace at Rome, at the Austrian Embassy to the Vatican, and into the court-yard of the Austrian Ambassador. No one was injured.

—Great distress prevails in the Gweedore section of Donegal, Ireland, where the people are subsisting on sea-weed for food. The children are emaciated from hunger, and almost every house contains persons dying slowly of starvation.

—The programme of the new French Ministry includes the removal of the princes from their military posts. The ministry desire a peaceful foreign policy, but will sedulously guard the honor and rank to which France is entitled.

—Germany is giving practical evidence that she appreciates the aid sent from this country to the sufferers from the Rhine floods, 1000 marks having been sent from Berlin, Feb. 23, the first installment of aid for the sufferers from the floods in the Ohio Valley.

—Copenhagen, Denmark, is doing good work in the way of practical temperance reform. The number of drinking houses is to be reduced from 1,350 to 300; showily dressed bar-girls are forbidden; landlords must not sell drink to any one under 18 years of age, or to any one under the influence of drink; and drunken persons are sent home by carriage at the expense of the landlord who sold them the last drink.

—The Pope expressed the hope, Feb. 25, that the rulers of Mexico would in their own interest soon renew their relations with the Vatican. In this he is without doubt doomed to disappointment. The old power of the clergy in Mexico was broken with the revolution, and the clerical party in politics has been growing weaker ever since. The laws of Mexico are so framed as to neutralize the influence of the priesthood, and the people (who are the rulers) are plainly in sympathy with the republican principle of separating church and State. The people of Mexico may be devout Catholics, but they have no desire to return to the old system.—*Inter-Ocean*.

—The death of Gambetta, and the unsettled state of the French Republic, is likely to result in a general revision of European political relations. Russia, which, since 1879, has relied on French assistance in case of an open break with Austria and Germany, is now seeking to form an alliance with the latter powers. Into this triple alliance she is to be taken, not upon her own terms, but upon those of Germany and Austria. Next in importance is the fact that Germany is strengthening her western frontier by re-arming old fortresses and erecting new ones. Italy, too, has become seriously alarmed. She has always favored a Russian rather than a German alliance, but now that Russia has been forced by the logic of events into an unwilling support of the Austro-German programme, there is nothing left but to provide for her own safety. The last announcement is that the prolonged sojourn of the imperial family of Austria in Hungary is silently effecting the conquest of the Magyars. This is simply a furtherance of the eastern programme, by which Austria is to extend her empire in the Southeast. This expansion is to reach both the Bosphorus and the Aegean, and to check the Russian advance to the west, while leaving to Germany the purely Germanic provinces. With Gambetta living, it was always possible to check this policy by a Russian alliance with France and Italy; but with the great republican dead, the Bismarckian programme progresses steadily to completion.

Obituary Notices.

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

ROTHROCK.—Died at West Salem, Ill., Feb. 11, 1883, Harvey, infant son of Edwin and Ida Rothrock, aged four months and eight days. Words of comfort were spoken by the writer, from Rev. 21:4. G. F. SHONK.

COLE.—Died of consumption, in Lincoln, Mich., Feb. 17, Pearl Cole, youngest daughter of W. W. and Kate Cole, aged three years, eleven months, and eleven days. Remarks by the writer from Matt. 16:26, to a large congregation. A. O. BURRILL.

LANT.—Died of cancer, at Almond, Wis., Feb. 6, 1883, Sister Elizabeth Lant, aged seventy-eight years. She formerly belonged to the M. E. church, but embraced present truth at the tent-meetings held in that place last summer. She died in hope of eternal life. Words of consolation were spoken by the writer, from Rev. 14:13. J. J. SMITH.

DIXON.—Died at the residence of his son, near Portis, Osborne Co., Kansas, Feb. 15, 1883, Bro. James Dixon, aged seventy-seven years, seven months, and seven days. His disease was a complicated one, and, being old, he finally succumbed to it. He leaves a companion, a large family of children, and many grandchildren, to mourn his loss. Several of them are believers in the third angel's message. They laid him away to await the Life-

The Review and Herald.

Battle Creek, Mich., March 6, 1883.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue, including sections like Poetry, Special Mention, The Sermon, Our Contributors, The Home, Our Casket, Editorial, The Commentary, Progress of the Cause, Our Tract Societies, News of the week, and others.

TO CORRESPONDENTS.

ARTICLES ACCEPTED.—More about Books.—The Progress of our Canvassing Work.—A Good Point well Made.—Sabbath Synopsis, Nehemiah to Christ.—Late Disasters.—The Martyrs of Today.—The Ark of the Testimony.—Perilous Times.—Work in Chicago.—Slight Divergence Leads to Wide Departure.—Where is Your Interest?—The Missionary Spirit.—Casts from Spirit Hands.—Gradual Growth of Sunday-Keeping.

RECEIVED TOO LATE FOR THIS NUMBER.—Reports from Kansas, Indiana, Iowa, Wisconsin and Nebraska; and T. and M. reports from Nebraska and Iowa.

RESPECTFULLY DECLINED.—"The Crucifixion of Christ on Friday." As this seems to have been written in reference to the recent articles in the REVIEW which show that the resurrection of Christ occurred on the first day of the week, and as the writer agrees with the positions taken on this point, the other question is of minor importance, and it would hardly seem worth while to devote time or space to its discussion.—The "Mosaic Record vs. Evolution." Too large a subject, we think, to be discussed to much advantage in a brief newspaper article. Such volumes as "Evolution," in Dr. Burr's "Pater Mundi" series, "Scripture and Science not at Variance," by Pratt, and "The Recent Conflict of Science and Religion" by Morris, discuss the subject at such length as it seems to demand.—"A New Bible and New Christianity." Quotes more largely than would seem profitable from infidel writings. We know that skeptics are unusually bold and blatant at the present time, and reproach the Bible and God's work in the world in the most sarcastic manner

possible. But it is painful to read from their writings, and we think unprofitable also.

Feb. 11, 1883, Dr. Kellogg of the Sanitarium, accompanied by his wife and sister, left Battle Creek for a three months' tour in Europe. A cable dispatch, just received, announces that the steamer in which he sailed, had safely reached her destination.

A HINT.

OF late, quite a number of requests have been sent to this place from individuals living at a distance, who are anxious to have the Battle Creek church pray for the recovery of certain sick persons. The basis of these requests seems to be the impression that the Lord has of late granted some most marked answers to the prayers of the Battle Creek church for the sick. This impression is erroneous, in so far as it attributes the work in question to the Battle Creek church as a church. There are a few individuals who, independently of the church as a whole, have carried the cases of certain afflicted ones to the Lord with marked success in some instances. These persons are still continuing their work, but we suggest that it is not advisable for brethren abroad to burden them with cases with which they can be, under the circumstances, but partially acquainted. There are various reasons why this should not be done.

In the first place, these brethren who give themselves to prayer will find themselves fully occupied if they give attention to all the cases which arise in a church like that of Battle Creek, which has five hundred members. In the second place, there is no good reason why the Lord will not as readily hear and answer the prayers of brethren who live in the same community with the sick for whom they make requests, as he will those of men living hundreds of miles away and unacquainted with the parties. That he will do so is evident from the fact that on a recent occasion brethren at a distance sent in a request to the Battle Creek church to unite with them at a given hour in praying that a certain individual might be healed. It so happened that the letter containing the request did not reach Battle Creek till the appointed hour had passed. The brethren abroad, not being aware of this fact, anointed and prayed for the individual at the time fixed upon. The result was that the person in question was healed; not, of course, as the result of anything which the Battle Creek church had done, but in answer to the prayers of the church situated in the community where the individual resided. We say to other churches, Go and do likewise, in humility and in the exercise of faith; and God, who is no respecter of persons, will hear you as readily as he will hear any one else.

We make these remarks that no one may get a wrong impression in regard to the Battle Creek church, and that our brethren abroad may learn to lean upon God rather than upon man.

W. H. L.

TO BRETHREN IN THE FLINT (MICH.) DIVISION.

You are well aware of the plan which has been devised for the promotion of T. and M. work in your district this year. We have spent this first quarter of the year in making preparations. The second quarter is now approaching; let every one be ready for action. Brn. L. Warren and T. T. Brown are now at work canvassing Shiawassee and Lapeer counties for the collection of names. We have the copying blocks all ready for you. It is the eleventh hour. Who will work for the Master?

We request each church in this division to hold its quarterly meeting the last Sabbath and first-day in March, the 24th and 25th, and to have all

T. and M. pledges in on the 25th. We shall visit you according to appointments given in this number; and at the time of our visit we shall make full arrangements for your tracts, books, and periodicals, so that you may be fully equipped for your part of the work. And now we entreat you as co-laborers with Christ, to bring in your pledges on the T. and M. and tithes; these are the tithes and offerings of which Malachi speaks.

The days of our pilgrimage are nearly ended; the harvest is approaching. The end is upon us; nearer and nearer it comes. Like the tramp of an advancing host, we hear the echo of its foot-fall upon the highway of time. Get ready. Do your duty. Then you will reign with Christ, and share in the coming glory.

E. P. DANIELS. H. D. BANKS.

TO THE CHURCH CLERKS AND TREASURERS OF N. Y.

"Not slothful in business" is a good motto. Shall we not adhere to it more closely during 1883 than ever before? And here is another, "What is worth doing at all, is worth doing well." There will soon be an opportunity to act in accordance with these, by promptly and correctly filling out and mailing reports.

Will the clerks please read again carefully the directions found at the bottom of the blanks? Should any fail to receive a blank before the close of the quarter, please let me know it by addressing a postal to Moravia, N. Y., and one will be sent to you.

"Thou hast been faithful over a few things, I will make thee ruler over many things." This work of reporting is one of the "few" things.

E. E. MILES, Sec. N. Y. Conf.

SOMETHING VALUABLE FOR THOSE WHO WRITE.

No one can appreciate a good pen more than he who writes much. Something truly desirable in this line has lately come to our notice. Purdy's "Ever Ready" Pen is what its name indicates. It will write ten consecutive hours without once dipping in ink. It will not get out of order with anything like fair treatment. The pen itself is of gold, and of excellent quality.

We have never seen finer writing pens than some of these. We have seen those which have been in use for months, and they write as well as when new. Several of our leading brethren have tried them with the greatest satisfaction. They will be found convenient by those of our brethren who travel and have much writing to do. We have never seen any other form of "fountain pen" we would care to have, but this we like better and better as we use it. We like them so well that we have recently procured a supply for the REVIEW Office, so that others can obtain them there if they wish. A glass filler, with directions for using, will be supplied with each pen. Price, \$4.00.

GEO. I. BUTLER.

CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 29, 1882.

Table with columns for WESTWARD, EASTWARD, STATIONS, and times for various express and passenger services.

* Stops only on signal. Where no time is given, train does not stop. All 1 trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and services.

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.

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