

# Adventist Review

AND SABBATH HERALD.

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

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### THE SAVIOUR'S REQUEST.

BY CALVIN GREEN.

My spirit, Father, I commit  
Into thy hands of love;  
My body to the silent tomb  
My friends will hence remove.

My raiment to the soldiers give,  
Needful no more to me;  
To John, beloved, my mother dear,  
A mother henceforth be.

My dear disciples, I have naught  
Your treasures to increase;  
But freely on you I bestow  
What's better far—my Peace.

Battle Creek, Mich.

## Special Mention.

—Speaking of the disaster inflicted upon the Sunday cause in California by the election last fall, the *Christian Statesman* of Jan. 25, 1883, says: "The eyes are blind that cannot see the drift of our public life in the direction of national atheism." But it thinks that a reaction will be the result, and asserts that it can even now "rejoice in the evidence that counter forces are gathering, which are resolved not only to save existing Christian features of our government, but to carry the whole onward and upward to heights of Christian attainment which it has never dreamed of in the past." It is confident that "these forces are stronger than the forces of irreligion," and that "the final issue can be awaited without anxiety."

—The terrible calamity in Russia, the burning of a theater, by which several hundred lost their lives, and which has been mentioned several times in the REVIEW, it seems, has another feature which has not heretofore been brought out. In the *Signs Supplement*, issued by Bro. Loughborough in England, it is stated that when the alarm of fire was given, a great part of the audience were too drunk to escape, and the fire department were too drunk to render any assistance. It was a holocaust to the demon of drunkenness; and yet men will shame common sense, and insult God and his word, by calling alcohol "one of God's good gifts to man."

—Occasionally a note appears in the papers like the following, bringing out in startling vividness the fact that one generation covers the period of the world's greatest advancement in discoveries, arts, and science, and showing that this is the prophetic age when knowledge should be in-

creased. The *N. Y. Observer* of Feb. 15, 1883, published this item:—

"One of the passengers on the trial trip of Fulton's steamboat, Mrs. Sally Smith, died not long since at Edgartown, Massachusetts, aged ninety-two."

—We suppose it is better to tell a truth comically than not to tell it at all. Those who are of this opinion can read the following:—

"De pure an' undefiled 'ligion," says the Rev. Plato Johnson, "is always to be foun' in a man's pocket. Dat is a curus place to look for 'ligion, but if taint there, then taint nowhere. De man dat can't put his hands on his 'ligion wen he puts his hand on his pocket-book ain't got none. Wen a man talks loud 'bout his 'ligion, that is only purlense; but when he shells out de hard cash, he ain't foolin'—he means bizziness."

—We hereby give notice to all who have so far lost their interest in spiritual things as to linger around on the outskirts of Zion, and take a back seat when they come into meeting, that they will find the preaching pretty poor stuff, as set forth in the following anecdote:—

"Well, Father Brown, how did you like the sermon, yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I haven't a fair chance at them sermons of yours. I'm an old man now, and have to sit pretty well back by the stove, and there's old Mrs. Smithie, Widder Taff, 'n Ryland's daughters, 'n Nabb Birt, 'n all the rest sittin' in front of me with their mouths wide open a swallerin' down all the best of the sermon, 'n what gets down to me is putty poor stuff, parson, putty poor stuff."

The same principle will apply to our periodicals. When a person fails to feel the power of the truth, and loses the spirit of this work, the most stirring articles will read to him like "putty poor stuff."

—It ought not to be the case that the secular press should have occasion to rebuke the soldiers of the cross for cowardice in battle or retreat from a post of danger; yet the *Springfield Republican*, of March 2, 1883, finds opportunity to pen the following cutting remarks about a preacher sent out to a needy western field of labor, which, to a very lamentable degree, seem to be deserved:—

"Rev. Henry Wood, 'of England,' has been out to Leadville to take charge of a Baptist church, which he was led to expect had 130 members, a church edifice to seat 500, and a parsonage all ready. Mr. Wood, we regret to say, was disappointed, but we regret still more to say that he had not the pluck to stick to his job, but comes back whining, and told the New York brethren at their Monday meeting his experiences as follows:—

"I found, when I arrived in Leadville, that the church seated 140 persons, that there were 49 members, that the parsonage was sold, and that the church society was \$900 in debt. As to the standard of Christianity, it is not an exalted one in Leadville. For instance, next to the church was a blacksmith's shop, and on Sunday the blacksmith was always busy. As I did not think pounding and expounding would harmonize on Sunday, I went out before the sermon and asked the blacksmith if he would stop work until I finished preaching. He requested me to go to a place several degrees warmer than Florida, and said that he was working for a member of my church. Sure enough, there stood the treasurer of the church,

who was watching his horse being shod. Gambling is licensed, and so is rum. Last year \$66,000 was paid for liquor licenses, and \$10 a table in the gambling halls. I consider Leadville the wickedest place on earth."

"Well, then, it was just the place for Mr. Wood to pitch in. A church of 49 members, only \$900 in debt, was a promising outlook to some we know of here in New England. A preacher who could not compete with the ring of a hammer on an honest anvil, even to shoe a deacon's horse, has very little stuff in him. We do not observe that the New York brethren addressed any reproof to Faintheart, but they fell to discussing Robertson Smith's views of the Old Testament, and Leadville was left to languish."

### THE POLITICAL POWER OF THE PAPACY.

It is well known that the Roman Catholic Church is a unit, vigilant, persistent, argus-eyed, and that its fixed aim is church aggrandizement. And this policy is at present crowned with a measure of success.

In Europe the Vatican is gaining in political influence. In consequence of the death of Gambetta, the church has great hopes of regaining the ascendancy in France.

The course taken by the German Government has tended to consolidate and strengthen the church party, and it has gained a power and influence that holds even Bismarck in check. The severity of many of the government measures toward "all religious organizations has been such as to alienate the conservative Protestant element, and to induce it to make common cause with the Ultramontanes in what was considered an arrogant interference with religious organizations. The result is that the most compact and consistent political party in Germany is now the Clerical Party, which knows exactly what it wants, and makes everything bend to its aim to advance the political power of the church." The position between Germany and the Vatican is now that of an armed truce, each party holding the other in check.

Russia, to secure the co-operation of the Poles in case of probable European complications, is granting unusual concessions to Rome. Though this arrangement will last no longer than it can be made mutually profitable, it shows that Russia considers the pope a valuable ally.

The Emperor of Austria hesitates to return the courteous visit of King Humbert, not because of any unfriendly feeling toward the Italian monarch, but because he fears to offend the Holy See; and this fact makes the new Austro-German alliance very popular with the Clerical Party of Germany.

The *Christian Weekly* thus comments:—

"All these facts show keen political management on the part of Leo XIII. in contrast with the stubborn church policy of his predecessors, and he is evidently laying far-sighted plans for the future. The papacy controls perhaps two hundred millions of souls, most of whom consider the voice of the pope the voice of God; and by the aid of the last council the absolute power of the Catholic Church was made more powerful than ever before. This is well known in the Vatican, where they count on the increasing political and social antagonisms among the people and the nations to be of the utmost consequence to them." "They perceive that the papal power has increased in proportion as the evangelical churches have grown indifferent, and the religious idea has been thrust into the background."

It thus appears that the Vatican is becoming quite an important factor in European politics. And in our own country the Church of Rome is growing apace, and assuming a self-confident and

arrogant tone. The readers of the REVIEW will remember the unreasonable concessions it has recently, with so much insolent persistence, demanded of the New York Legislature, together with the threat of political ruin to those who should venture to oppose its unjust claims.

Evidently the papal tree still possesses a good degree of vitality, notwithstanding the signs of old age which it exhibits. \* \* \*

## 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.

### MORE ABOUT GOOD BOOKS.

BY ELD. GEO. I. BUTLER.

WE recently wrote concerning the importance of the right kind of literature, and its effect upon nations and communities. The subject is one of deep interest. We greatly desire the mental food of our people to be wholesome and pure, rather than pleasing and stimulating,—such as will tend to build up a solid and virtuous character. Our people should be intelligent, moral, honest, and devoted to the cause of Christ, setting a true value upon this world and the world to come. They cannot be thus unless they are interested in reading, and that of the right kind. The ordinary fictitious literature of the Sunday-schools will never bring such results. Something more substantial is needed.

We want to understand the dealings of God with men. These are the same in principle in all ages. Hence the value of the historical narratives of the Bible. They are full of instruction, rich and deep in meaning, when our eyes are illumined by the Spirit to see clearly. As God dealt then, he will, under similar circumstances, deal again. Books which shed light upon these things, should be of deep interest to us. We want God to have the first place in all things, and by his help we may build up our characters in reverence, faith, and trusting confidence. What power such a character possesses in times of darkness and affliction! What sweetness it gives to life! The world is in need of such characters. The solemn times before us will test us all, and none others can stand the ordeal.

In these times of darkness, selfish greed, and unbelief, men lose sight of these principles. They are careless in regard to the quality of the mental food they use themselves, and supply to their children. They pay little attention to what they read. I have seen members of churches who seemed to be gratified that their children were great readers, when really all they read was dime novels, which utterly ruined the mental taste of their children. How can we account for such indifference? People in this age are much more solicitous in regard to what is fed to their horses and other stock, than of what the minds of their children partake. They know that their pecuniary profit depends upon the care given their animals, and that seems more valuable to them than the present and eternal welfare of their children. Of course, many do not realize this, but it is really the case.

What can be more important to any thoughtful person than the future character of his children; and how can the mind truly thrive unless it has wholesome food? Our leading brethren feel anxious upon this point. We desire that the REVIEW Office, to which so many of our people look for reading matter, shall keep on hand a supply of the very best books the market affords. This has been done to a certain extent in the past; but we believe a great improvement might be made, if a more systematic and careful effort could be put forth to select proper books from the great number now published. The general tendency of modern literature is bad. The great object of fiction and light reading is to amuse and please. From the great pile of chaff, we should sift the wheat, selecting the very best. We trust efforts in this direction will be made in the future.

### AN EXCELLENT BOOK.

The "History of the Reformation," by D'Aubigne, is a work we wish our people generally would read. It is an important work, which enables one to be intelligent. There has no more important event appeared in history since the apostles' time than the Protestant Reformation. It would be inexcusable in any one who pretended to be well informed, to be ignorant concerning such an event as the great Reformation. If we had no higher motive than to gain general information, this book should be read. But with us there should be a much higher motive; we should study to see the hand of God in this great event. The dawning of gospel light, after long ages of gross papal darkness and superstition, was a special movement of God's own hand. By means of it, marvelous changes have been brought about; the persecuting power of Catholicism has been broken, and men can now act freely upon their convictions of truth. The light arising from this source has opened the way in all parts of the world for the spread of truth, and has made the world-wide proclamation of Christ's second coming a possibility. How could such a message have been given in the Dark Ages? It would have been a moral impossibility. The Lord thus prepared the way before his first advent. It was the Augustan Age, the brightest, in many respects, of ancient times.

The Reformation has been a mighty means in the hand of God in bringing to us the light and liberty which we enjoy. We are greatly indebted to it. Should we not then feel interested to learn all we can of God's dealings with his servants, the Reformers? And how wonderfully he shaped his providences to help forward their work! Their lives of piety are exceedingly instructive. Their earnest labors will provoke us to emulation, and give us a desire to do and dare in the cause of God. In many respects there is a striking similarity between their experience and ours. All reforms are closely related, and strikingly resemble one another.

We advise our people to read the History of the Reformation. It is exceedingly interesting, the language is most choice, and the style beautiful. As a literary production, it is a fine work, and will educate the taste. Buy it, and read it, dear reader, if you have never done so before. Hereafter we will speak of some other excellent books recently brought to our notice.

### SLIGHT DIVERGENCE LEADS TO WIDE DEPARTURE.

BY ELD. R. F. COTTRELL.

SPEAKING of the mysteries connected with the worship of the heathen nations, Mosheim says: "It is certain that the highest veneration was entertained by the people of every country for what was termed the mysteries; and the Christians, perceiving this, were induced to make their religion conform in many respects to this part of the heathen model, hoping that it might thereby the more readily obtain a favorable reception with those whom it was their object and their hope to convert." In a note on this we have the following: "In a word, many forms and ceremonies, to pass over many things of the Christian worship, were evidently copied from these secret rites of paganism; and we have only to lament that what was thus done with unquestionably the best intentions, should in some respects have been attended with an evil result."

The result is always evil when the church conforms to the world to obtain an influence, and so to make converts. It probably was from an innocent desire to honor Christ that the early church began to observe the day of his resurrection as a festival, while they religiously kept the Sabbath of the Lord as such. They probably had no idea of conforming to the heathen by putting what they called "the venerable day of the sun" in the place of the holy rest-day of the Creator. But as the turbid tide of apostasy flowed in, the result was what we see it now,—the command of God is supplanted by the precept of men.

But when a few centuries were past, unsancti-

fied, carnal professors became the ruling element in the church, and soon the church, professedly Christian, was so remodeled as to resemble paganism more than primitive Christianity. And the carnally minded, loving darkness rather than light, have clung, and still cling, to the evil innovations which have obscured the beauty of the Christian system, belied its teachings, and caused the demoralization among professors which we see at the present day, giving the enemies of all righteousness occasion to blaspheme.

At the present time the Lord is sending forth a message to correct the errors brought in by apostasy, and to bring the remnant of his people into unity of faith and practice, preparatory to translation without death at the coming of our Lord Jesus Christ. But the carnal mind has not been crucified in all those who have professed faith in the message from Heaven; and with whomsoever the carnal mind rules, conformity to the world is the means, most plausible to them, for the world's conversion.

Reform is demanded in many respects. But reform is always up-hill work; while it is perfectly easy for the carnal mind to slide down the hill. The true Christian does not conform to the world in dress, in customs, in its strife for wealth, or fame, or pleasure. An apostle says, "Be not conformed to this world; but be ye transformed by the renewing of your mind." But the worldly-minded cannot see the propriety of such teaching. They can see no way to exert an influence in favor of Christianity, but by conforming to the manners, customs, and fashions of the world. This, they think, will recommend the religion of the cross. It is not so easy to follow Him who "made himself of no reputation, and took upon him the form of a servant," and "humbled himself, and became obedient unto death, even the death of the cross."

And the depth of worldly conformity is not reached by a single plunge. Descending little by little, soon the distinction between the church and the world is obliterated, and the chaste virgin, espoused to Christ, is seen by the way-side in the attire of an harlot. A slight divergence at first, ends in a wide departure from the truth.

### SYNOPSIS OF BIBLICAL SABBATH HISTORY.—NO. 1.

BY ELD. H. A. ST. JOHN.

#### I. CREATION.

1. In six days the Lord made heaven and earth, the sea, and all things therein. Ex. 20:11.
2. On the seventh day he rested and was refreshed. Gen. 2:2; Ex. 31:17.
3. Afterward he blessed and sanctified the day upon which he had rested. Gen. 2:3.
4. *Rested*: ceased from the work of creation.
5. *Refreshed*: delighted in the act which laid the foundation for the memorial of his great work.
6. *Blessed*: placed honor upon it.
7. *Sanctified*: "separated, set apart, or appointed to a holy, sacred, or religious use."—*Webster*.

a. "To pronounce holy, to sanctify, to institute any holy thing, to appoint."—*Gesenius' Heb. Lexicon*.

b. Bible illustrations of the use of the word: Josh. 20:7; Joel 1:14; 2:15; Ex. 19:12, 23.

#### II. WILDERNESS OF SIN.

1. Moses, in the wilderness of sin, simply states the fact that the morrow is the rest of the holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest at creation.
2. "How long refuse ye to keep my commandments and my laws?" Ex. 16:28.
3. This was spoken with special reference to the Sabbath.
4. It implies previous obligation, and long disobedience.

#### III. SINAI.

1. The Lord came down upon Mount Sinai and spoke the ten commandments with a voice that shook the earth. Ex. 19:20; Heb. 12-26.
2. The fourth commandment embraces, *first*, a

precept: "Remember the Sabbath day to keep it holy."

3. It embraces, *second*, an explanation of the precept: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

4. It embraces, *third*, the reasons on which the precept is based, including the origin of the institution, and the very acts by which it was made, and enforcing all by the example of the Lawgiver himself: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

5. It was written by the finger of God in the bosom of the decalogue. Ex. 31:12-18.

6. It was put into the ark. Deut. 10:4, 5; Ex. 25:10-22.

7. It was a sign between God and Israel. Eze. 20:11, 12, 19, 20.

#### IV. THE SABBATH IN THE WILDERNESS.

1. Israel greatly polluted the Sabbath. Eze. 20:13-24.

2. This was one reason why that generation was excluded from the land of promise. Eze. 20:13-24.

3. The younger generation, while in the wilderness, laid the foundation for their subsequent dispersion from their own land, by idolatry, and pollution of the Sabbath. Eze. 20:13-24.

4. They were commanded to kindle no fires throughout their habitations on the Sabbath day. Ex. 35:1-3.

a. The only prohibition of the kind in the Bible.

b. Not a part of the fourth commandment the grand Sabbath law.

c. Grew out of the Sabbatic institution, being intrusted to the Hebrews, like the laws about shew-bread and burnt-offerings on the Sabbath.

d. Pertained to the Hebrews only while in the wilderness, like the precepts that related to the manna, to the building and setting up of the tabernacle, the manner of encamping about it, etc.

e. Of this class were all the precepts given from the time that Moses brought down the second tables of stone, until the close of the book of Exodus, unless this is an exception.

f. Palestine, during a part of the year, was so cold that fires were necessary to prevent suffering. Ps. 147:16-19; John 18:18; History.

g. The Sabbath was designed to be a cause of refreshment, of delight, and of blessing, not of suffering. Ex. 23:12.

h. The prohibition relating to fires could be observed in the wilderness of Sinai, two hundred miles south of Jerusalem, in the warm climate of Arabia.

i. Not said to be a perpetual statute to be kept after they should enter the land, like many others. Ex. 29:9; 31:16; Lev. 3:17, 24; 24:9.

j. If perpetual, would conflict with the Passover, which was not to be kept until they entered the promised land. Ex. 12:25; Num. 9; Josh. 5.

5. The man that gathered sticks on the Sabbath. Num. 15:32-36.

a. Contempt for the Lawgiver is a presumptuous sin. Num. 15:30.

6. The Sabbath does not commemorate the deliverance of Israel from Egypt, as some suppose from Deut. 5:15.

a. If so, then *all of God's statutes and judgments commemorated their deliverance.* Deut. 24:17, 18; Lev. 19:35-37.

b. That which proves *too much* proves nothing to the point.

c. *All* the reasons for the institution existed long before their deliverance, even from creation.

d. It was simply an appeal to their sense of gratitude.

7. Only the ten commandments were engraven on the tables of stone. Deut. 4:12, 13; Ex. 34:1-28; Deut. 10:1-4.

8. God wrote on the second tables the same as on the first. Ex. 34:1-28; Deut. 10:1-4.

#### V. THE SABBATH FROM DAVID TO NEHEMIAH.

1. First mention after Moses, 1 Chron. 9:25.

2. Next, in the days of Elisha. 2 Kings 4:23.

3. Third mention, about B. C. 787. Amos 8:5.

4. Next, in the days of Hezekiah, B. C. 712. Isa. 56:1-8.

a. Not a Jewish institution. Sons of the stranger will be blessed in its observance.

b. Not local, but outcasts and strangers should observe it.

c. A Sabbath reformation predicted to take place just before the second advent, or when God's "salvation is near to come."

5. Isaiah distinguishes it from all ceremonial institutions. Isa. 58:13, 14.

6. Jerusalem overthrown for neglect of the Sabbath. Jer. 17:20-27.

7. Eight years after, Ezekiel testifies. Chap. 20:19, 20.

8. "The six working days" and the Sabbath. Eze. 46:1.

9. After the Jews had returned from their captivity in Babylon, Israel pledged themselves to one another. Neh. 10:31.

10. Eleven years after, Nehemiah returns, and testifies concerning the breaking of the Sabbath. Neh. 13:15-22.

#### LATE DISASTERS.

BY ELD. S. H. LANE.

AS Seventh-day Adventists, we have been looking during the last thirty-eight years for the signs of the times to develop what we now see transpiring around us. He who understands the sure word of prophecy can but decide that we are hastening unto the coming of the Lord, as he beholds the signs in the physical, moral, and political world.

In the political world we see distress of nations with perplexity. Luke 21:25. In the moral world we find lovers of self, covetousness, pride, blasphemy, disrespect for old age, traitors on every hand, proving recreant to every sacred trust, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. 2 Tim. 3:1-5. In the physical world, we have earthquakes, carrying down thousands to untimely graves; cyclones, leveling forests, destroying cities and villages, devastating miles of country, leaving death, want, and destruction in their pathway; tidal waves, destroying shipping, sinking islands and their inhabitants; and floods, inundating many square miles of rich territory, rendering thousands homeless, stopping many manufacturing establishments, thus throwing hundreds out of employment and thereby causing them to come to want.

We have read the daily papers of late with an increasing interest in regard to the dreadful storms and floods, and disasters in general, and thought them terrible in the extreme, but did not realize that the aggregate was so fearful until we read the article published from the *Inter Ocean* in the REVIEW of Feb. 27.

In writing thus we do not wish to assume the attitude of an alarmist, or to be regarded as such. We have deeply deplored the fact that during the last few years, alarmists, false weather-prophets, and astrologers have prophesied of direful calamities,—the death of one-third of the human family by war, famine, pestilence, earthquakes, storms, and floods, on account of the perihelion of the great planets. We expect an increase of these death-dealing agencies until men's hearts shall fail them for fear, not because of the predictions of fanatical astrologers, but from the fact that the word of God declares that these things shall in a wonderful manner immediately precede the coming of the Son of man. Luke 21:11, 25, 26. Our Saviour says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Surely we are on the borders of eternity, and shall soon exchange worlds.

#### A GOOD POINT WELL MADE.

BY ELD. S. B. WHITNEY.

IN a work entitled "Baptist History: From the Foundation of the Christian Church to the Present Time," by J. M. Cramp, D. D., published in 1871, occurs a passage, pp. 9, 10, to which we think the above language applicable, and the more so, because the principle involved extends much further than to the specific subject under consideration. In introducing the testimony of the church Fathers immediately succeeding the apostolic age, the author gives the following:—

"Here it is necessary to interpose a caution. Apostolic example has the force of authority. It is the inspired exposition of the law. Not so the example of the primitive churches as they are called; that is, as they existed after the apostolic age. The plainness of the Christian ceremonial offended those who were fond of pomp and show, and the equality of the Christian brotherhood offended those who loved power. Hence corruptions crept in. They were anticipated and foretold by the apostles, and hence the necessity of distinguishing between divine law and human tradition. We have no power to change the law, or to make any addition to it. The assumption of such power in primitive times was a fatal error, the evil consequences of which are felt to this day. Instead of adhering strictly to the Scripture rule, men dealt with Christianity as they dealt with systems of philosophy. They treated it as if it were susceptible of improvement, and might be accommodated to circumstances. They took the liberty to engraft on it certain peculiarities of Judaism and even of paganism. They multiplied forms to the sore detriment of the spirit and the life.

"It has been customary to appeal to the opinions and practices of the churches of the first three centuries after the apostles. In the controversy with the church of Rome it is an available argument to this extent that it takes from that church the plea of antiquity, since it proves that Romanism, as such, did not exist in the above-mentioned period. Yet it cannot be denied that the first steps toward Romanism were then taken. Professing Christians soon abandoned the high ground of Scripture, and took pleasure in vain deceit and will-worship. In this they are not examples for our imitation. We must go further back—to the Book itself—to the recorded enactments of the divine Lawgiver; and our object will be to ascertain how far, and by whom, the Saviour's will has been regarded."

True enough! But how strange that this point should not be seen in its application to other subjects where it is quite apparent. For instance, so appropriate is every word of the above to the Sabbath, that an observer of the seventh day, in reading it, could easily fancy that the writer was treating of that subject. Indeed, the matter could hardly be more correctly or forcibly stated; and the appeal to the "Book itself," if made as faithfully and honestly with reference to that subject as to baptism, would lead our author and the denomination he represents, to the conscientious observance of the Sabbath of the fourth commandment.

#### THE MARTYRS OF TO-DAY.

BY ELD. D. H. LAMSON.

IT was once said by an eminent essayist of the present century that "toleration is slavery." It certainly is liberty restricted. Our national constitution, and the constitution of most of the States, does grant absolute liberty of conscience in matters of religion. Legally, then, there is no favoritism in regard to religious sects. The law does not define who is orthodox or evangelical, but *society* draws this line distinctively, and to themselves securely, and society rules.

To a certain class, or circle, it is next to impossible to gain access; and "caste," in a restricted sense, is to-day gaining ground in our own loved land. To say that a man is not evangelical, if believed, will almost anywhere injure his influence for good, and will shut him off

almost entirely from those who should be reached by the truth. The expression operates almost the same as that of certain ones who said, in those times when the Saviour of men was on earth, "He hath a devil; why hear ye him?"

The leaders of society are usually the most influential in the churches. Though they may not always be partakers of the communion, or have their names upon the register, *they lead*, and too often forget the baptism of blood and persecution through which *they* have passed. What is "orthodox," and what "evangelical"? What body or party of men has a right to declare that this appellation applies to themselves alone? If every man *should* have the right of conscience in matters of religion, why not freely grant it?

This article is written, mainly, because of petty annoyances and larger grievances which many among our people suffer. Our ministry can live and enjoy the favor of God, if, as a rule, we are never recognized as Christian men or Christian ministers by those who occupy the majority of the pulpits of our land. Our brethren and sisters *can live*, if their faith is unloved by the dearest friends, and if it is hated and detested by the nearest relatives. *They can live*, but it is hard. It is hard to live without the association of those of like faith; and it is hard to have the hand of oppression, *without moral right*, deprive any one of so great a privilege.

There are individuals, to the personal knowledge of the writer of this article, who, for months together, have spent their Sabbaths in tears, and in patient sorrow, alone in their homes, when they would have rejoiced to be in the assembly of a worshipping congregation. There is no reason for this, only the hard will and the harder hearts of those who have sworn to love, and cherish, and protect them. Sometime they must relent, and how they must feel reproach! If the Lord could only touch their hearts, then there would be a change.

The remark was made a few days ago to one who thought it impossible, under the circumstances, to obey the truth, "Do you ever pray?" "I pray?" was the answer; "I do not dare to pray; God would not hear me, for I know my duty, and do it not." And yet in this case what need of prayer to a God who loves! The spirit of oppression is all around us. It is persecution in the bud.

Society and religionists wield their influence now; by and by it will be the old secular arm and dragon's voice. A few days of faithfulness now, and then the welcome words, "Well done."

"O Christian, be faithful! eternity's years  
Shall tell for thy faithfulness now,  
When bright smiles of gladness shall scatter thy tears,  
And a coronet gleam on thy brow."

Hillsdale, Mich., Feb. 19, 1883.

MATTHEW 5:11.

BY \_\_\_\_\_

I WAS very much impressed by an article in a late number of the REVIEW, entitled "Respect for the Servants of God." While the sentiments are indeed excellent, it immediately occurred to me that perhaps it might be an encouragement to those of our ministry, who are not inclined to heed Paul's injunction to "be an ensample unto the flock," to continue in a careless, blameworthy course, under the impression that it will not do to reprove them, seeing they are the "anointed of the Lord."

We are informed by the spirit of prophecy that some of the ministry need a new conversion to God. Would that such might heed the solemn words of Inspiration, "Be ye clean that bear the vessels of the Lord." Oh, what a responsibility rests upon the minister of Jesus Christ who believes that the end of all things is at hand! How unbecoming in him who should be an ensample to others, is a light and foolish conversation!

It is too true that there is a certain class ever ready to start an evil report. But such gossip will be of short duration, if the injunction of Paul to Titus be well heeded by the minister. He says: "In all things showing thyself a pat-

tern of good works, . . . sound speech, that *cannot* be condemned, that he that is of the contrary part *may be ashamed*, having no evil thing to say of you." How important for us all, and doubly so for the minister of Jesus Christ, to pay good heed to Eph. 5:4: "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather, giving of thanks."

Again: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." What a sacred thing to be chosen of the Lord to proclaim his truth to others! What earnestness should characterize the servant of God! what devotion! what purity of life and conversation!

A blemish is much more unsightly when seen upon those who make a high profession, than upon others. The Lord is soon coming! How necessary to be deeply in earnest. "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

#### THE REFORMATION CONTINUES.

BY ELD. F. D. STARR.

IT is evident that the work of liberating the church from error was not confined to the noted movement of three centuries ago. A few extracts from "D'Aubigne's History of the Reformation" will forcibly impress this truth.

On page 10 of the preface to Vol. v., the author says: "The Reformation is now entering upon a new phasis. . . . After three centuries, a new and a greater movement is succeeding that which we describe in these volumes. . . . The task of the sixteenth century lives again in the nineteenth." Again: "The revival of the sixteenth century is but a link in the chain commencing with the apostles and reaching to us."\* "There will no doubt be other interventions of the Deity, which will be revolutions in the same direction as the Reformation."†

The work being in many respects the same, the agency by which it will be accomplished will be found to be the same also. Concerning this feature, our author says, "The Reformation in England, perhaps to a greater extent than that of the continent, was effected by the word of God. This statement may appear paradoxical, but it is none the less true. Those great individualities we meet with in Germany, Switzerland, and France,—men like Luther, Zwingle, and Calvin,—do not appear in England; but Holy Scripture is widely circulated. What brought light into the British Isles subsequently to the year 1517, and on a more extended scale after the year 1526, was the word,—the invisible power of the invisible God. The religion of the Anglo-Saxon race,—a race called more than any other to circulate the oracles of God throughout the world,—is particularly distinguished by its Biblical character."‡

The word of God is the prominent means by which the work has been accomplished, and is still being accomplished. How true the statement concerning "those great individualities"! There were, it is true, many efficient, God-fearing men in England, such as Wickliffe, Tyndale, and Latimer, but the individual impress is not so visible there as on the continent. Though contrary to his expressed desire, the name of the noble Luther has been attached to an immense body of Protestants. That the impress of the man has to some extent been left upon the work, seems evident. We do not wonder at this when we consider his words of unparalleled daring, that made the papal magnates tremble. Notice, for example, an extract from his reply to Henry VIII:—

"Papists!" exclaimed he in conclusion, "will ye never cease from your idle attacks? Do what you please. Nevertheless, before that gospel which I preach, down must come popes, bishops, priests, monks, princes, devils, death, sin, and all that is not Christ or in Christ."§

It is with profound respect that we read or speak of Martin Luther and his worthy col-

leagues; but is it not apparent that where the human impress is the slightest, the divine impress is the deepest? Do we not see to-day the verification of the statement that the Anglo-Saxon race is called, more than any other, to circulate the oracles of God throughout the world? and also that "it is the Anglo-Saxon race that God chiefly employs for the accomplishment of this universal work"? The last message of mercy has arisen among the English speaking people.

The experience of three hundred, nay, of six thousand years, has proved that God's work will stand the test. Man's will not. And where do we look for permanence and durability in the work in which we are at present engaged? It is where the word of God has wrought most powerfully; where it has been received, "not as the word of men, but as it is in truth, the word of God;" where the word is feasted upon, not only when administered by a pastor, but continually; where it is read, and studied, and esteemed to be sweeter than honey and more precious than gold. Could we but realize, ministers and people, that here is the hiding of our power, our eyes would not now be turned toward man.

"In the last solemn work few great men will be engaged. . . . The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness."—*Testimony No. 31*, p. 77.

In the Sabbath reform and other reforms, we believe we can see the culmination of the great work of the Reformation, bringing us back to complete obedience to that word by whose influence the work is to be accomplished. Who are making that word their daily study, that they may become wise unto salvation? To neglect it now is fatal.

#### JUST, BEFORE GENEROUS.

BY ELD. A. S. HUTCHINS.

"I MUST be just before being generous," is a plea sometimes urged for giving no more to help advance the cause of God, or for the poor and needy, the afflicted and unfortunate, or to promote the interests and welfare of those to whom should be extended our sympathies and liberalities.

Perhaps no characteristic of the religion of the Bible, or dignity of reputation, is more highly approved or explicitly enjoined by Him who says, "That which is altogether just shalt thou follow," than is the principle of justice.

As compared with sacrifice, he speaks thus: "To do justice and judgment is more acceptable to the Lord than sacrifice." Again: "Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have."

Justice is defined, "The rendering to every one his due, right, or deserts." The following testimonies are to the point on rendering dues. Says Paul, "Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Says Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

*Just, before generous!* Now for the application. With whom shall we be just? with man alone, or with man and with God? Shall those who share the priceless blessings of pardoned sins, of justification by faith, who have peace with God through our Lord Jesus Christ, and the hope of eternal life, withhold from God his dues of

earthly means which flow through our hands, on the plea of being just? Shall the claims of Him who gave his Son to die for us, and through whom he has promised life eternal, be treated with neglect, with the plea that other demands are more pressing and just than are his? His loving voice to us is, "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Were some earthly friend, who had always proved himself true, to make us such precious promises on conditions thus easy of compliance, who would be afraid to trust him, to prove him? "Voluntary offerings and tithes constitute the revenue of the gospel," says one who writes for our benefit. By us, as a people, this view is very generally indorsed. We know of no Scriptural plan for the support of the gospel other than this.

We adore the matchless love of the crucified Redeemer as manifested in the wonderful plan of salvation. With songs of thanksgiving upon our tongues, we bow before the throne of grace, promising him our hearts' best affections, and all we have and are, if he will pardon our sins and accept us as his own.

But with these expressions of gratitude, there should be a remembrance of vows and solemn pledges to God. Hence the injunction, "Offer unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14. And again, "Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared."

Soon the angels will "sever the wicked from among the just." Before that day, the just will have made to himself friends of the "mammon of unrighteousness;" he will have used his earthly treasures as the pilgrim uses his staff, to help him on in his journey Heavenward. He will have paid his vows to God, will have rendered him his dues; he will have exercised pity to the poor and needy; he will have visited the sick, clothed the naked, and fed the hungry. And the time in which to do this work is rapidly closing. These blessed privileges are not confined to the rich and talented. The poor may be both just and generous, as well as those of means. "The poor have the gospel preached unto them." The poor widow's offering was more commended by the Saviour, than that from the abundance of all others. "Lord, increase our faith."

#### A GOOD PRAYER-MEETING.

BY VESPA J. OLSEN.

It was Wednesday evening, the time appointed for the usual weekly prayer-meeting in a country place of one of our Western States. The people who gathered to worship were of the farming class. They daily met the difficulties and discouragements of life, and felt the need of the precious, sustaining help of communion with saints. The burdens of life were often heavy indeed; and here, where prayer mingled with prayer, and heart was bound in sympathy to heart, they met to sing the praise of God, to seek his blessing, and tell each other of their joys and sorrows.

It had been a discouraging day of days for some of this little band who met to praise and pray. There was the widow J. with her load of sorrow and care. Without the strong arm which had been her staff and stay, with a family of little ones dependent on her for support, with a hard-hearted creditor threatening to take away her little property—to whom could she go but to the One who hears the raven's cry and is the shelter of the widow and of the fatherless? There was also sister L., whose little one, blind and deformed, was a constant burden and sorrow to the mother's heart. Sister N. was there to present her children to God, who, as they grew

to manhood and womanhood, gave their parents the greatest anxiety, that they might become God-fearing men and women, that the Lord's holy name might not be reproached on account of their lack toward God.

All carried a burden, some heavier, some lighter. If there were repining thoughts in any mind, they were soon dispelled by the sweet words of the opening hymn, leading the thoughts from earth to Heaven:—

"Vain are all terrestrial pleasures;  
Mixed with dross the purest gold;  
Seek we then for heavenly treasures—  
Treasures never waxing old.  
Let our best affections center  
On the things around the throne;  
There no thief can ever enter;  
Moth and rust are there unknown."

In harmony with the hymn sung were the words of our Saviour, read by the leader, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." Precious thought to the burdened heart! If God cares for sparrows, five of which are sold for about seven cents, has this same Father no care for *me*? And each heart grew calm and restful, ready to come in humility, and present its needs to that loving Friend who had told them that they were valued in his sight, and had spoken the assuring words, "Fear not." The prayers then offered, came from sincere hearts, each pressing his petition, through faith in Jesus' blood, to the sacred throne of the High and Holy One. If any were reluctant, they must have been urged to the performance of duty by the familiar words, ringing out sweet and clear:—

"What a friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!"

Again all bowed in prayer. How near Heaven seemed, and how distant the trials of earth! It was like being permitted to look through Heaven's gate, and many were in tears through the gladness of their joy. As they think how precious is this foretaste of the home to come, they sing:—

"Sweet hour of prayer! sweet hour of prayer!  
May I thy consolation share,  
Till from Mount Pisgah's lofty height,  
I view my home and take my flight."

Not nearer to Moses on Mt. Nebo's rugged heights do the hills of promise appear, than does the home in Heaven to these pilgrims, who seek "for a city which hath foundations, whose builder and maker is God."

And now the leader speaks with tender words of the lesson read. He tells of God's care for his children, and how he knows the amount of suffering we each must bear, and how he will with each temptation provide a way of escape. An invitation being given for all to speak, each told of his experience and of the comforts and trials of the way. Sister L., when thinking of her lot, had sometimes thought like Jacob, "All these things are against me," but in afflictions had found God's helping hand reached out to her. Like one of old, she could say, "Though he slay me, yet will I trust in him," and she had found sweet faith taking the place of blind unbelief. Then was sung:—

"Be patient, be patient, no longer despairing,  
Though bright hope deferred fill with sorrow thy heart;  
Though bitter the cup that thy soul has been sharing,  
Let not fond affections from Heaven depart.  
Not long will He tarry, in doubt here us leaving,  
He'll come for his children who for him are grieving.  
Oh! wait for the promise of glory receiving,  
When the King in his beauty for us shall appear."

Sister N. thought a cure of many of our trials could be effected by a glimpse of Calvary. If we would think of what Jesus has done for us, how could we complain if called upon to drink of the cup with him! All hearts were melted at the thought; and as the mind took in the last scene in the garden,—the betrayal by a professed disciple, the mock trial, the insult, the scourging, the fainting under the cross, the crucifixion with the agonizing death-cry,—oh, how can we

complain of anything! was the language of the heart.

Widow J. spoke of her confidence in God and his love. Amid all the storms of life, her strongest wish was that she might know that she was a child of the Lord. Like an echo to her words was the hymn sung:—

"I ask not, Lord, for less to bear  
Here in the narrow way,  
But that I may thy blessing share  
In all I do or say."

Some, trembling and weak, could only say a few words. Even some of the children expressed their wish to be victors in the battle with sin. Perhaps the language was not unimpeachable, and the thoughts at times may have been poorly expressed; but let us trust that the hearts, at which God looked, were honest in his sight. No doubt, of such worshipers God caused his servant to write: "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. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "Where two or three," says the Master, "are gathered together in my name, there *am I* in the midst."

Christian reader, do you attend prayer-meetings? If not, why not? Is the weather too cold or too warm, or do you urge some other excuse, of which you will be ashamed in "that day" when the Lord shall make up his jewels? Are you isolated and alone? Then if you know of one fellow traveler in the narrow path, or two or three, join with them in seeking God in prayer, sing his praise, and speak to one another, and encourage one another in the way. So shall you have fulfilled on your part the conditions of the promise, and Jesus will not fail to meet with you. You will find your meeting together a source of spiritual strength, and of pure, holy joy.

#### "THIS SAME JESUS."

BY MRS. L. D. A. STUTTLE.

WHAT beautiful, cheering words! probably the ones that contained the sweetest hope and consolation to the minds of the sorrowing disciples. "This same Jesus!"—the same kind Teacher, the same great Physician whose healing touch had so often given a new lease of life to the sick and suffering,—this same Jesus, whom they had only of late laid away in Joseph's new tomb,—this same Jesus, the glorious beings in white joyfully assure them, will come again.

And oh, what hope and consolation these sweet words have ever been to the weary, waiting heart of the Christian! Surrounded as he is by an unfeeling world, with a heart often filled with unrequited love, and a spirit bruised and bleeding over the ingratitude of others—how sweet the hope that this same Jesus is coming again! No other friend can sympathize with us as he can. No other heart can be so touched with the feeling of our infirmities.

Welcome, O glorious day that shall usher in eternity's morning, when this same Jesus shall come again, shining and resplendent with heavenly glory, to gather together his elect, and to burn the chaff with fire unquenchable! Shall I be ready to welcome him when he descends in his cloudy chariot? Shall this same Jesus place a crown of glory upon my brow, and whisper words of welcome in my ear,—me, so unworthy? May it be mine so to live that these words may be to me the sweetest on earth, and this promise be my everlasting consolation,—  
"This same Jesus shall come again."

—Old Deacon Ransom went to a circus and took his grandchild, remarking to every acquaintance he met, that the boy wanted to see the sacred animals, and he could n't find it in his heart to refuse him. Arriving at the tent, the boy cried to go home, and the deacon had to thrash him to make him go in.

## Choice Selections.

### A PRAYER.

Be near me when my light is low,  
When the blood creeps, and the nerves prick  
And tingle, and the heart is sick,  
And all the wheels of being low.

Be near me when the sensuous frame  
Is racked with pangs that conquer trust,  
And Time, a maniac, scattering dust,  
And Life, a fury, slinging flame.

Be near me when my faith is dry,  
And men, the flies of latter spring,  
That lay their eggs and sting and sing,  
And weave their petty cells and die.

Be near me when I fade away,  
To point the term of human strife,  
And on the low, dark verge of life  
The twilight of eternal day.

—Tennyson.

—General Francis A. Walker, President of the Institute of Technology, laid down some most sensible views to the convention of Massachusetts teachers on the important subject of industrial education. Among other things he said that no boy or girl should go out from the high school without having a practical knowledge of the use of tools. Too much accomplishments, and too little actually accomplished, is what causes all the dissatisfaction.

TRUST.—There was once a little bird chased by a hawk, and in its extremity it took refuge in the bosom of a tender-hearted man. There it lay, its wings and feathers quivering with fear, and its little heart throbbing against the bosom of the good man, whilst the hawk kept hovering overhead, as if saying, "Deliver up that bird, that I may devour it." Now, will that gentle, kind-hearted man take the poor little creature, that puts its trust in him, out of his bosom, and deliver it up to the hawk? What think ye? Would you do it? No, never. Well, then, if you flee for refuge into the bosom of Jesus, who came to seek and save the lost, do you think he will deliver you up to your deadly foe? Never! never! NEVER!—Duncan Matheson.

INTEMPERANCE IMPEACHED.—Dr. Chalmers arraigned intemperance in the following words: "Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion, that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge, which swept over the highest hill-tops, engulfing the world, of which but eight persons were saved. As compared with other vices, it may be said of this, 'Saul hath slain his thousands, and David his ten thousands.'"

OUT WITH IT.—How many kind thoughts die unborn; how many kind words are stifled unspoken! Hearts hunger for a word of appreciation and praise, and would leap for gladness if they knew the kindness that others feel toward them; but while they plod on in doubt and darkness, we stifle kindly aspirations, and the cheering thought and sympathizing word dies within our hearts and makes no sign. Why need we be so reticent concerning things that are good? Most people are outspoken enough when angry or discontented. They find fault boldly, with a relish; but words of praise are with them exceedingly few.

It is true that he that flattereth his neighbor spreadeth a net for his feet. We are to avoid flattery and fulsome praise. But yet, when a glow of honest admiration or approval rises within our hearts, why not out with it, and let it gladden others as it cheers us? How happy families might be if every thought of thankfulness, and sympathy, and love, found voice, and manifested

itself in speech and action from day to day! How many a home, now dreary and uncomfortable, might be made joyous with light and sunshine if we would not only rebuke with fidelity, and reprove in love, but would also show in words and deeds our sense of gratitude and approval when we can honestly do so!

### RUNNING A CHURCH.

SOME men have an innate propensity for running things; they like to have the direction, the management, the control. Their great inquiry is not, "Lord, what wilt thou have me to do?" but "What shall this man do?" Occasionally we find a man who develops this propensity in a very large measure. He runs the choir, he runs the society, he runs the Sunday-school, he runs the minister, he runs the deacons, he runs the church. Such men are usually more noted for self-confidence than humility, and seem to have a higher estimate of their own abilities than others around them are likely to form. They are frequently ambitious, aspiring, vain-glorious, and are disposed to carry their points at whatever hazard.

A church of Jesus Christ is none the better for the running of such men. Sometimes it is run off the track; sometimes it is run into the ditch. It is much better for men to let the Lord run his own church, while they meekly seek to follow the leadings of the Holy Spirit. Some of them would have all they could do to manage their own affairs and those of their own families, and if they had further time, it might be well occupied in secret prayer and meditation on the word of God. Human ambition and the love of the praise of men very poorly qualify any man to direct and control the affairs of a church; and when the Holy Ghost makes men overseers to feed the flock of God, he selects men of a different stamp, more full of the divine Spirit, and better fitted for the work than ambitious worldlings can ever hope to be until they are humbled, heart-broken, and truly converted to God.—*Safe Guard.*

### YOUNG ATHEISTS.

A SUGGESTIVE scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks for the first time, said to his companion,—

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore, I believe that mountains, rose, and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth, with a conceited giggle.

"With your intellect and soul; but—I beg your pardon—" here he paused; "some men haven't breadth and depth enough of intellect and of soul to do this. That is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question which cannot be laughed or joked away. Every thinking man in his youth must face for himself that terrible problem of life: "What is God?" and "What is he to

me?" As a young man decides that question, his future life takes shape.—*Youth's Companion.*

### THE ANTIQUITY OF THE SABBATH.

FOR several years past, great interest has been felt, especially in Europe, in the discovery and translation of the early records of the people of Western Asia and Egypt. Records of history contemporary with Abraham and Moses, have for a long time been known to exist, but until within the past few years they have been as a sealed book. At last the key was found to unlock these store-houses of treasure, and these records now possess an interest as never before. They afford conclusive evidence of the authenticity of the Mosaic and prophetic records. They prove that these ancient peoples held to many practices and entertained many opinions in common with the Hebrews, which they could not have done if they had not received them from a common source.

Among these practices is the observance of a septenary day of rest, the Sabbath. It is the opinion of those best acquainted with these records, that the Sabbath extended back to the creation, and has been observed by the human race ever since. That it existed before the time of Abraham, and therefore, before the Jews as a people, these records leave scarcely a doubt.

Among the important records of this character, are those called the Creation Tablets, found by Mr. George Smith, on the opposite side of the ancient Nineveh, on the bank of the Tigris, and now to be seen in the British Museum.

In "Records of the Past," Vol. IX, pp. 117, 118, H. Fox Talbot, F. R. S., one of the learned Assyriologists of Europe, has given a translation of the first and fifth of these tablets, the latter of which we present, together with some of his remarks thereon.

Mr. Talbot's translation is as follows:—

"He constructed dwellings for the great gods. He fixed up constellations, whose figures were like animals. He made the year. Into four quarters he divided it. Twelve months he established, with their constellations, three by three. And for the days of the year he appointed festivals. He made dwellings for the planets; for their rising and setting. And that nothing should go amiss, and that the course of none should be retarded, he placed with them the dwelling of Bel and Hea. He opened great gates on every side; he made strong portals on the left hand and on the right. In the center he placed luminaries. The moon he appointed to rule the night, and to wander through the night, until the dawn of day. Every month, without fail, he made holy assembly-days. In the beginning of the month, at the rising of the night, it shot forth its horns to illuminate the heavens. On the seventh day he appointed a holy day; and to cease from all business he commanded. Then arose the sun in the horizon of heaven in (glory)."

He says: "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with the creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten; and there were a number of other minute restrictions.—*Sect. 4 R., plate 32.*

"But it was not known that they believed the Sabbath to have been ordained at creation. I have found, however, since this translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the *Academy* of Nov. 27, 1875, p. 554."

### "THE WORLD IS COMING TO AN END."

SUCH was the reply, smilingly made, the other day, to the inquiry of a lady as to what caused the unusual darkness of the day. The party replying thus was a prominent merchant and manufacturer, and an officer in one of the leading fashionable churches of Chicago.

We do not record it as anything strange, but as simply indicating the fact that though men have not forgotten the great truth of the world's coming end, yet they lightly esteem it, if indeed they believe it at all. This man is undoubtedly a fair sample of hundreds of thousands at the present time. Immersed in business cares, he contents himself, so far as spiritual wants are concerned, with a regular attendance at church on Sunday, receiving no food except that dealt out to him by the man hired for the purpose. And if the subjects of the sermons, as advertised each week in Chicago papers, are taken as a sample of the food supplied, we may safely say that it is barren of sustenance. Good, sound, healthful food, in the shape of a pure and unadulterated gospel, is not found there. They have no use for it.

This may seem like harsh judgment, but, alas! it is too true. Many of the fashionable churches at the present time are nothing more nor less than pleasure resorts, where the people gather together to see and be seen, and at the same time to be entertained in a pleasant way by the singing of a paid choir, who are too often deep-dyed sinners, and to listen to the well-rounded sentences and eloquent strains of one whose mission is not to teach Christ and him crucified, but to tickle the itching ears of those he serves, by dilating on themes which Christ and his apostles were strangers to.

But this state of things is itself an additional sign of the nearing end, since we are distinctly told that men were to have a form of godliness, without the power thereof. This is about the condition now in many localities. The vitality is gone, and a mere shell, or form, is left. It is sad to contemplate, but nevertheless true. That there are true and earnest Christians, none will deny, but they are the exception and not the rule. The business of these now is to cry aloud and spare not; to lift up their voice and remonstrate, by their example, against the coldness and worldliness of the church. And more; let them pray often for divine strength to resist the temptations surrounding them, and to keep close to the side of Him who hath loved them to the death.

There are many scoffers arising at the present time who triumphantly ask, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But these same scoffers will be the first to hide their ungodly heads in the clefts of the rocks from fear, when the Son of man is revealed from heaven in flaming fire, taking vengeance on his adversaries.

That the long-talked-of end is near, is certainly true, and it is time that men knew it. God has given, and is giving us at the present time, so many unmistakable evidences of this that there can be no excuse for unbelief or darkness if men desire the light. The Lord is at hand, and the day of the Lord is at hand,—a day that is great and terrible. Then it is that the pride of man will be humbled, and he that is exalted shall be brought low. There will be such an overturning and destruction of the present giant agents for evil as men little contemplate. The fires of judgment will be kindled, and will never be extinguished until they have purified the whole earth, and made it a fit abode for the glorified children of God.

Men may sneer at these teachings, but their sneering will come to an end. The sneers and jeers of men in Noah's day did not prevent the flood. The sneers of the wicked unbelievers in Lot's time did not prevent the down-pouring of fire from heaven upon their guilty heads. Neither will the scoffs of the men of our day prevent the swift on-coming day of Judgment which the Lord's prophets have so long foretold.

The only safety now lies in being shut within the prepared ark, and that ark is Christ. He can carry us safely over the stormy sea which will dash to pieces against the rocks those reckless, unbelieving souls who choose to remain outside. Let us never waver, brethren, in these perilous and trying times, but pray continually for an increase of faith.—*Our Rest.*

## 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.

### THE MOTHER.

PROUDLY as tenderly cherish her now;  
Sorrow hath written its lines on her brow;  
Oft hath she bowed to the chastening rod;  
Oft hath returned a lent treasure to God.  
Care for her lovingly, ne'er canst thou be  
Unto thy mother what she was to thee.

Droops she despondingly? Sympathy's might  
Chaseth the darkness, restoreth the light;  
Softly and tenderly accents should fall  
Breathing of trust in the Father of all;  
Early she taught thee to give him thine heart;  
Speak of his love, and her fears will depart.

Love her devotedly, ever hath she  
Been as an angel of Heaven to thee;  
Guarding from all that might lead thee astray,  
Guiding thy steps in youth's perilous way;  
Often in fervency bending the knee,—  
Who but a mother hath done this for thee?

On cometh, surely, the weakness of age,  
Freedom from earth and its ills to presage—  
Saddest and sorest, the close of life's day  
Oft is o'ershadowed by mental decay.  
Reverently, soothingly, bend o'er her when  
Childhood's sweet spirit hath blessed her again.

When that loved form shall rest 'neath the sod,  
Solemnly, trustingly, yield her to God;  
Cherish as hallowed the place where her dust  
Meekly awaiteth the call for the just;  
Breathe there a prayer that to thee it be given,  
With her to enter the portals of Heaven.

—Selected.

### THE OVER-ANXIOUS MOTHER.

SOME of the most amiable women we know make their children's lives intolerable through their over-anxiety. Their everlasting fussing or fretting either annoys their families, or after a while, is passed by with as little concern as the idle wind. Their very lovingness helps them to become chronic fault-finders; and their habitual interference, their perpetual cautions, and their feminine fidgeting, make them continual irritants. The anxious mother comes at last to be a blister rather than a blessing to her household. And her sons, having been used to hearing her complaints on occasions when complaint was not necessary, cease to listen with proper respect when her counsels are good and wise.—*Christian at Work.*

### ON AMUSEMENT.

As I grow older as a parent, my views are changing fast as to the degree of conformity to this world which we should allow our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which those influences enter which countervail parental instruction and influence, I am persuaded, is the yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not Christian. More than ever do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breasting the waves like the Eddystone Lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely, the way we commonly go is not the way of self-denial and sacrifice and cross-bearing which the New Testament speaks of. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us.—*Dr. J. W. Alexander.*

### HIS OWN CHOICE.

By teaching a child to rely in a great measure upon his own judgment, you do him an inestimable service. We ought to encourage in all children, from the first dawn of reason, a reasonable free will, which should be exercised whenever possible, in all unimportant things, gradually becoming more and more important as reason and common sense increase. Under due supervision I would allow a child to choose its own

clothes, pursuits, companions, subject to advice, suggestion, or a veto if necessary, but still made to understand that to guide and control itself, to act and decide for itself, is not a crime to be punished, but a duty of life to be fulfilled every year more perfectly and more wisely. And above all, I would teach children never to lean where they can stand upright, never to ask another person to decide for them when they can decide for themselves. At all ages, and in all crises, if we must act, let us act without troubling other people; if we must suffer—alas! it is hard to teach a child this, and yet we ought—let us, as much as possible, learn to suffer alone, without inflicting needless pain on other people. This is sharp discipline, but by its exercise we shall develop our children into reasoning, thinking beings.

### "GIRLS, HELP FATHER."

"MY hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you could, Lucy," he said, reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master hand at accounts in my best days, and it does not grow any easier since I have to put on spectacles."

Very patiently did the helpful daughter plod through the long line of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cosily in his easy chair, enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "Thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing, if able," said Mr. Wilber, which last is a sad truth. How many daughters might be of use to their fathers in this and many other ways, who never think of lightening a care or labor! If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home in which to rest when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.—*Sel.*

### POWER OF A PSALM TUNE.

A good deacon, who was naturally high tempered had been in the habit of beating his oxen over their heads, as all his neighbors did. It was observed that, when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, and sit down and sing Old Hundred. I don't know how it is, but the psalm tune has a surprising effect on my oxen."—*Selected.*

—Art invents, science discovers, literature records.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 13, 1883.

URIAH SMITH, Editor.

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

### A LAME CRITIC.

It is astonishing how critical some people are. For instance, in the February number of the *Church and Home*, published at Kirksville, Mo., we find the following:—

"The *Review and Herald* of Jan. 23, 1883, has a lengthy criticism on Dr. Frank Evans' rendering of *mian Sabbaton*. The critic in the *Herald* contends that '*Mian* never signifies one or the first one.'"

Turning to the article referred to, as found in the *REVIEW* of Jan. 23, the first thing we read under *mian* is this: "*Mian* is a numeral adjective, the first of the cardinal numbers, literally signifying one. 'It is here used according to a Hebraism, as an ordinal, signifying the first.'"

This is exactly the opposite of the assertion made by the *Church and Home*. Reading on further we find the expression over which this paper has blundered. It is the criticism by L. F. Parks, Professor of Greek in Iowa State University, reading as follows: "*Mian sabbaton* (genitive plural) never signifies either 'one' or 'the first of the sabbaths.'" This criticism, as the reader will see, is not on *mian* alone, but on *mian sabbaton* together; and this expression, Prof. P. says, does not mean "one" or "the first of the sabbaths." It has nothing to do whatever with the numerical value of *mian* alone. Hence our Missouri contemporary grows belligerent over a man of straw, and simply wastes the time it takes to prove that *mian* means one, which the *REVIEW* expressly asserted, and which nobody disputes.

### STRONG EVILS—WEAK REMEDIES.

The *Christian Advocate* of Feb. 8, 1883, speaks of the "great torturing facts of human ignorance, humiliation, hunger, nakedness, vice, and crime," which are everywhere so apparent in society today. It expresses a fear that even in "these happy and prosperous years," these evils are increasing, and then says:—

"What do they mean?—Why, this, that modern society is bleeding to death from three great, open wounds,—ignorance, pauperism, vice. Can we staunch these wounds?—Not by current methods; not by machine morals; not by new paganism; not by any known science."

In reference to a real remedy for these evils, it confesses that the only hope is in the gospel of Christ. These are its words:—

"New energies of the old forces of the gospel must come to our help, and moralize our wild beast, utilize our rich man, and staunch the three great wounds. Else, this civilization must by and by bleed to death as others did in the older world."

It is appalling to see a flood rising to such strength that no available barriers are able to withstand it; to see the flame triumphing over all means at hand to arrest its progress; or to see evils growing, with no effectual influence to counteract them. And such seems to be about the condition of the moral world to-day.

We do not undervalue the power of the gospel of which the *Advocate* speaks; but the trouble is that the religious world has not kept pace with the gospel in throwing off the fetters of old errors and superstitions. As Alexander Campbell well says: "The doctrines and traditions of men yet impair the power and progress of the gospel in their hands;" that is, in the hands of Protestants. They still cling to papal dogmas and

corruptions, and their power is thus paralyzed; for the light has advanced beyond them. And since all other means are acknowledged failures, and the attitude of the professedly Protestant world toward the truths for this time is such that their power in this respect is nullified, what is there to hope for? Only this, that by earnest and desperate efforts on the part of those who hold the truth, a few may be rescued from the moral ruin, and saved in the kingdom of God.

### GOD'S KINGDOM "INDUSTRIOUS."

ABOUT as amusing an exposition of prophecy as can often be found, is mentioned in the following paragraph. So thoroughly has the idea been instilled into the minds of theological students, that the "stone" of Daniel 2, which smites the image upon its feet, comes to fill the whole earth by a gradual process of accretion, rolling and absorbing the different parts of the image into itself, that it is now called an "industrious" stone. This is to adjust the prophecy to the popular idea of the world's conversion. The stone represents the kingdom of God; so the prophecy says; and the image represents earthly kingdoms; and as most of the popular expositors have decided that the gospel (which they call the kingdom) is gradually to spread till it has subdued the whole world, they are compelled to assign a long period of activity to that stone, and hence call it "industrious." Eld. E. P. Marvin makes the following note of this:—

"THE INDUSTRIOUS STONE.—A very curious and almost ridiculous example of adjusting the Scriptures to the theory of converting the world by the 'industrious' use of present agencies, is found in Rev. C. S. Robinson's late expositions of the Great Commission. He says: 'We see the certainty of the world's conversion. The industrious "stone" shall fill the whole earth.' Dan. 2:35. Suddenly and tremendously 'industrious' indeed will be that mighty stone which smites the image with a grinding blow, so that it is broken in pieces, and becomes like the chaff of the summer threshing-floors."

### THE EXAMPLE OF THE PROPHET DANIEL.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. What men have been able to do in time past by the grace of God, may be done also in our time by the same grace. The religion of the Bible is the same in all ages. It teaches repentance, submission to God, obedience, self-denial, temperance, patience, humility, communion with God, love to our neighbor, the sacrifice of our own interest for the good of others, the love of our enemies, and above all, supreme love to God.

The example of the prophet Daniel is in the highest degree worthy of our imitation. He made extraordinary advancement in piety under circumstances that were every way unfavorable to communion with God. He was of the number of captives that were first carried to Babylon by Nebuchadnezzar, B. C. 606, about nineteen years before the destruction of Jerusalem, in the reign of Zedekiah. Dan. 1:1-6; 2 Kings 24 and 25; 2 Chron. 36. It is probable that Daniel was of the royal family of the house of David. Compare Daniel 1:3-6; 2 Kings 20:16-18; Isa. 39:5-7.

Daniel and his companions were selected by order of the king of Babylon according to the following tests: "Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." Dan. 1:4. The king directed that they should have instruction during three years in "the learning and the tongue of the Chaldeans," that "at the end thereof they might

stand before the king." Verses 4, 5. As they were to become counsellors to the king at the end of these three years of study, we cannot suppose them to have been less than twenty years of age when they were thus selected from the captives of Judah. The captivity in Babylon lasted seventy years (Jer. 25:11, 12), and it was at the expiration of this period that Daniel had his visions which are recorded in chapters 9-12. Compare 2 Chron. 36:21-23; Dan. 9:1, 2; 10:3. Daniel was therefore not less than ninety years of age when he was so tenderly dismissed from toil by the angel: "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." Dan. 12:13.

When Daniel was placed in the court of the king he found himself exposed to the most corrupting influences. The world presented to Daniel its most enticing charms. The deceitfulness of sin (Heb. 3:13) has greater power in the palaces of kings than in any other place. The influence of the nobility, and of all the great officers of the court was in favor of idolatry, of sensuality, of pride, of extortion, and of every kind of wickedness. Daniel was no longer surrounded by religious influences. He was separated from them that feared God. He had no longer the instruction of his father and of his mother. He was at that age in which the evil passions of the heart are strongest, and in which the world is able to tempt men most powerfully.

Daniel and his companions maintained their integrity where almost every one has failed. They set themselves apart from idolatry, from luxury, from pride and from every kind of dissipation, and sought communion with God by walking humbly before him. Dan. 1:8-17. How can we explain this remarkable case? 1. These four young men had beyond all doubt received instruction from godly parents who had taught them the fear of the Lord. Prov. 4; Ps. 34:11-14; Prov. 22:6. They had been instructed in the fear of God and in all the science of the Hebrews. 2. Though they were exposed to the most powerful temptations, they were not thus exposed by their own choice. They did not leave the society of home and of religious friends from choice as many do in our days, but were in the providence of God taken by force to the palace of the king of Babylon. They could pray to be kept from temptation, for they had not presumptuously exposed themselves to it.

God had a work for Daniel in the court of the king. He required for this work a man of deep piety, of perfect integrity, and of absolute freedom from vain ambition. If Daniel had gone to Babylon from selfish motives and in the hope of obtaining honor and power, he would have been wholly unfit for the work of God.

In the first special trial of his faith in God he was called upon to reveal to the king the dream which he had forgotten, and to make known its meaning. Dan. 2. He and his companions sought God, and obtained from him the answer which they needed. Then they gave to God the glory, and took none to themselves. Verses 20-23, 27-30. And when the king did reverence to Daniel because of his revelation of this dream, he still remained the same humble servant of God that he had been before. Verses 46-49.

In the fourth chapter he showed his faithfulness both to God and to the king, and manifested the wisdom which comes from God. In the fifth chapter he showed these excellent qualities in a still more remarkable manner in his interpretation of the hand-writing on the wall. In the sixth chapter we see Daniel the victim of a cruel conspiracy. His enemies could find no fault in him. He had not stolen the public money. He had not put unworthy men in office. He had not enriched his relatives at the public expense. He had not taken bribes against the innocent. His high office



had not caused him to behave haughtily. All his conduct had been according to uprightness, and his modesty of manner had equaled his integrity.

His enemies said that they could find no accusation against him except it should be for his faithfulness to the law of God. So they obtained an edict from the king forbidding prayer, and then watched their opportunity to find him upon his knees. And this reveals to us the secret of his excellence. He was a man of constant prayer, and one who lived in harmony with his prayers. Daniel maintained his integrity, though he knew that this exposed him to be cast into the den of lions. He counted not his life dear unto himself, and laid down that life as really as though the lions had torn him in pieces. His example is a rebuke to those who will not obey God lest they should suffer some inconvenience or experience some loss.

His visions contained in Dan. 7-12 are a most precious legacy to the people of God. Christ speaks of them as capable of being understood. Matt. 24 : 15 ; Mark 13 : 14. In the ninth chapter Daniel makes a most humble confession of sins. Then Gabriel comes to him and calls him a man greatly beloved. Verse 23. And in Dan. 10 : 11 he speaks to him again in the same manner. What was it that made him so greatly beloved? It was because the grace of God reigned in his heart and in his life. That same grace is freely offered to us. Titus 2 : 11-14. God has called none of us to such great responsibilities as he placed upon Daniel, but he does call us to the same consecration, the same uprightness, the same purity, the same humility and patience and unselfish love. J. N. A.

#### MATTHEW 24.

(Continued.)

"OF THAT DAY AND HOUR KNOWETH NO MAN."

REFERENCE is often made to this verse with as much confidence as if it were a sufficient refutation of every argument in favor of the truth that Christ's coming is near. We accept the declaration of this verse ; we accept all the Scriptures. May we ask the objector, Do you believe this scripture? Perhaps he will say, "Yes ; I believe that no man can tell the day nor the hour of his coming." We also believe that ; but that is not all that the Saviour said. *Do you believe his word?* Do you believe that you may know, by the signs which he has given, when his coming is near, even at the door? Here is the test of *your* confidence in the teachings of our blessed Lord. We have this his confidence ; we fully believe we may know. Nay, more ; we believe we *must* know,—that we are *commanded to know*, and not to slight the Saviour's warnings. And we believe it will be just as fatal for us not to know, as it was for the inhabitants, of the earth in the days of Noah not to know when the flood was coming. Matt. 24 : 36-39.

It is quite possible to know that an event is near, without knowing the day and hour when it will occur. Plain as this distinction is, the objectors seem to overlook it altogether. An illustration of this is afforded in an incident which transpired a few years ago. We were holding meetings in the northern part of Ohio ; it was in the spring of the year. Having one evening presented the Bible evidences that the coming of the Lord is near, we were hailed next morning by a gentleman who was planting his garden, and requested to tell him *at what time* we thought the Lord would come. Of course we told him we knew nothing about that ; we left it where the Scriptures leave it, that it is near, but *just how near* we have no knowledge. But he insisted that, inasmuch as we were very confident that his coming is near, we must have formed *some idea of the def-*

*nite time*, and he would not be satisfied unless we told him. So it often is, that the idea of definite time is firmly fixed in the minds of opposers, while it never is in ours. Failing to satisfy him by denials, we changed the conversation to his work. He was planting corn. We asked him if he expected that the corn would soon "come up." He answered, "Yes." And why? "There is good reason to expect it. The season is well advanced ; the ground is moist and warm." Then you feel assured, even to a certainty, that it will come up soon? Again the answer was, "Yes." Then, we continued, as you are certain that it will come up soon, please tell *at what exact time* you think it will come up ! By pressing this point a little, he was led to confess that his request was not a reasonable one,—that we may be certain that an event is near, and not know the exact time when it will occur.

And why not be equally positive in both cases? Our Saviour's parable is based upon the very facts which led this man to feel assured that his corn would come up soon. "Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." And so it is ; we do not guess ; we do not doubt ; we know. "So likewise ye, when ye shall see all these things, *know that it is near*, even at the door."

The only way imaginable in which this certainty can be evaded, is to say that the parable itself is based on certain facts which are yet matters of dispute, and therefore matters of uncertainty. But then the question arises, Would the Saviour build a parable of such certainty, and command us *to know* it as a certainty, and rest the whole fabric on uncertainties? Impossible. We insist that the signs are not uncertainties. They are made uncertain only by a mystifying process which leaves everything in doubt and obscurity to which it is applied. By the working of this process we have no "*sure* word of prophecy" left to us. But by taking the statements of our Saviour as *literal truths*, we have harmony in statement and certainty in fulfillment.

J. H. W.

(To be continued.)

#### THE THIRD ANGEL'S MESSAGE.

THIRD PAPER.

SOME years since, we were in the neighborhood of Kirtland, Ohio, where the Mormons located, and Smith and his associates figured so conspicuously. Some of the old-time Mormons were residing in the place where we were holding meetings, who still claimed that the gifts of the Spirit of God were among them while they were in Kirtland. We asked them if they were not aware that iniquity greatly prevailed among the Mormons while they were in Kirtland, as well as in Nauvoo and Salt Lake. An aged gentleman made this reply :—

"We heard so many reports of evil-doings there, that we selected a reliable man to go there and observe and report to us. When he returned, he said the reports were true. But he said the wickedness was not done by true Mormons, but by men who had joined them for selfish purposes. And when they were found out in any evil, they professed to repent, and of course the church had to retain them on their profession of repentance, and thus they had the evil fastened on the church."

"But," we inquired, "as the gifts of the Spirit are for the perfecting of the saints, and the edifying or building up of the body of Christ, if the gifts so largely prevailed among them as they claimed, why had not the apostles and elders discernment to expose the hypocrisy, and thus purify the church?"

He frankly replied, "It is all a mystery to me. I cannot understand it."

We answered that it was easily explained. They had not the gifts of the Spirit of God. The characteristics of the true gifts were not manifested in them ; they did not serve the purposes of the true gifts in any particular. They were counterfeits. They were not given to correct errors, to discern hypocrisy, to purify the church, and build it up in righteousness. Their intent was to strengthen the leaders, and to build up the ambitious, to fortify and aggrandize a hierarchy as impure as that of Rome in her worst days.

And so it is with the manifestations of spiritualism. They have not a diversity of gifts of the same Spirit, leading to a unity of faith and spirit. They have a diversity of spirits, each teaching a doctrine or practice peculiar to itself, the whole presenting a jargon of inconsistencies and falsehoods ; not to the glory of God in Christ, but to glorify self ; to justify and exalt unrighteousness, to break down the restraints of law, and open the flood gates of iniquity.

How different the "Testimonies to the Church" among Seventh-day Adventists ! They exalt the Bible ; they honor God and his Son ; they condemn all evil in public, and expose that which is done in secret. So perfectly pure are their teachings that one of their most determined opposers, after making a public tirade against them, on being questioned, was forced to confess that any person will be saved who will live according to them. That being so, whence did he derive his spirit of opposition to them? We invite all who oppose them to examine their motives carefully, and see what manner of spirit it is which leads them to oppose that which is confessed to be good, and tends only to purity of life and character.

We have referred to our efforts to enlist Elds. Stephenson and Hall in the service of the message, and to our attending their meetings. Ultimately they both embraced the faith. Eld. S. contested the Sunday question strongly, and only yielded after every text concerning the first day of the week had been thoroughly examined. Even then the struggle was a sore one, as a few incidents will show.

The last passage to which he referred was Rev. 1 : 10. We invited him to open his Bible and show us which day is "the Lord's day." He did not dare to offer other proof, as we directed his attention to Isa. 8 : 19, 20 and 2 Tim. 3 : 15-17. But he referred to the position of Eld. Marsh, in whom he had much confidence. This Eld. Marsh was editor of a paper in Rochester, N. Y., and a very bitter opposer of the Sabbath. But here his wife checked him, by reminding him that questions of moral and religious duty did not depend on what Eld. Marsh thought, but on what the Bible said. And then he turned abruptly and asked, "How do you know which is the seventh day of the week?" "You do not give me credit for much intelligence." "Why do you say so?" "Because you have argued about seven hours in favor of keeping the first day of the week, not doubting that you know which is the first day ; but you doubt my ability to count from the first day and find the seventh!"

This ended our controversy on the Sabbath. But we have since found many in his predicament : never once, in all their lives, doubting that Sunday is the veritable first day of the week, until they become convinced that the seventh day is the only Sabbath of the Bible, when suddenly they find themselves unable to tell anything about the days of the week.

On the prophecies, Eld. S. became convinced of the truthfulness of our views on the two-horned beast of Rev. 13, by having it shown by Dan. 7 that ecclesiastical power, as well as civil, is called a horn.

But Eld. Hall had no warfare to wage on the Sunday. It was no day, or the Bible Sabbath with him. In one of our visits to him we found him in some terrible trouble of mind over these things. He said he had but one question to settle. Not that of Sunday, or of any day, but one underlying the whole matter. Were the ten commandments known to and observed by Abraham? When we expressed a willingness to undertake to prove the affirmative of this question, he fairly sprang from his seat with the excitement of his interest. A few points of the ground passed over may be of interest to the reader.

We first inquired of him, "By what law may any certain sin be reproved?" He promptly replied, "By the law which forbids that sin; the law which has been transgressed." We then presented evidence that the ten commandments were known before the children of Israel came to Mt. Sinai; that Abraham had a code of commandments which he kept; Gen. 26:1-5; that the same law was confirmed to Israel, and was recognized as binding by Christ and his apostles; that the violation of that law, and the curse which only follows violation, stand between the Gentiles and the blessing of Abraham (Gal. 3:10-14); that all the world are guilty before it, for which cause no man can be justified by it; Rom. 3:19, 20; yet, inasmuch as it contains the whole duty of man (Eccl. 12:13), if any were doing it they would be justified by it; Rom. 2:13; that by the law the sinfulness of sin is made known and reproved; Rom. 7:12 and 3:20; and it is in this manner that the entering or proclaiming of the law made sin to abound, Rom. 5:20, for the people were all transgressors of it, and they stood condemned before God as he proclaimed it in their hearing.

We offered to go further, and show that the Sabbath was a memorial of creation, looking to creation only for its origin and foundation; that it was known before the code was given on Sinai, and plainly recognized as of obligation in the New Testament. But he did not require this; he expressed himself satisfied with the argument on *the law*, and its relation to the promises to Abraham. This made the foundation sure, and the result as relating to the seventh-day Sabbath he conceded.

He did not, however, perceive the force of the message until the occasion of a grove meeting held by himself in Fond du Lac county, near to his residence and among his own people. On Sunday morning he spoke on Dan. 7, dwelling particularly on the work of the papacy. While he was speaking, we felt deeply over the want of somebody to present the sequel to his subject, and give the people that which they so much needed,—light on the prophecies which relate to the Lord's coming. Under the burden of these thoughts, we followed his discourse by remarks on the two-horned beast, and the message to be given before the Lord comes to reap the harvest of the earth. The people were greatly stirred. Many Adventists were present who believed what he had preached, and they readily perceived the force of our remarks. They crowded around him and urged that here is *advent truth* which they had not known, and which ought to be understood. From this point both he and Eld. Stephenson spoke in favor of the third angel's message.

As they were quite extensively acquainted in several counties, we traveled with them considerably. They were both firm believers in the "age to come," and as it was a new doctrine to us, and they were shrewd advocates of it, we became strongly impressed that it was the truth. Once, and only once, we spoke in its favor. But on careful examination we discovered, what others have seen since, that there is no harmony between the age to come and the third angel's message.

When we became assured of this, we did not hesitate a moment what course to pursue; we rejected the age to come, and gave our influence against it.

And in this again we were confirmed in our conviction of the close relation which the gifts sustain to the third angel's message. Elds. Stephenson and Hall both expressed themselves as being convinced that the Testimonies were from the Lord. But they soon discovered something in the book, "Experience and Views," which directly crossed the track of the age to come. It was to the teaching of this book that they first took exception, not professing to doubt the message, but affirming that the Testimonies were not a part of the message, nor necessary to the message. But they soon took the next step, a step which we expected they would take. They found that the whole theory of the message,—the doctrine of the Sanctuary, the Judgment, the seven last plagues before the advent, the great day of the wrath of the Lamb, and the desolation of the earth,—was in harmony with the "Experience and Views," but could not be harmonized with the age to come. They took their stand on the age to come, and rejected the message. They could not retain both.

J. H. W.

## 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.

#### 75.—THE GENEALOGY OF CHRIST.

How can the genealogies given in Matt. 1 and Luke 3 be harmonized?  
O. W. B.

Ans. See article in REVIEW of Feb. 27, entitled "The Genealogy of Christ."

#### 76.—ORDINANCES.

Should washing of the feet come before or after the Lord's supper?  
J. B. T.

Ans. Before the supper is partaken of. (See the pamphlet entitled, "The Rejected Ordinance," published at this Office.)

#### 77.—EZEKIEL 47.

Will you please explain the forty-seventh chapter of Ezekiel? Does it apply to the new earth?  
E. L.

Ans. We understand that all which was said in this chapter respecting the river, etc., was hypothetical, like the temple in the preceding chapters; that is, the temple and the river would have been brought into existence, had the Jews, through obedience to God, supplied the necessary condition. Inasmuch, however, as they failed to do so, the temple and the river connected therewith, never have been, and never will be, brought into existence. See Eze. 43:10, 11.

#### 78.—TRAMPS.

What is our duty to tramps?  
R. F. S.

Ans. It is impossible to prescribe a rule which will cover all cases. If I thought that the tramp was absolutely suffering for food, I should not stop to inquire as to what his personal habits might be. On the other hand, if I were convinced that he was a worthless character, not actually suffering for the want of food, but simply trying to sponge his living, I would either turn him off altogether, or make him earn what I gave him, furnishing him employment for that purpose.

#### 79.—JAMES 5:14.

1. Is there a time when James 5:14 has a special application? 2. Is there any condition expressed or implied in James 5:14? 3. Does the latter part of Mark 16:18 apply to believers at the present time as much as it did to the disciples anciently?  
H. L. M.

Ans. 1. I understand that James 5:14 was designed to apply to believers in all ages.

2. There is a general condition implied in this as in all the promises of God. In the text in question, it is that the sick shall be healed in case

it shall be for the glory of God that such a result should be brought about. Prayer should always be offered with this in view. Mark 14:36. Were it true that God would always heal the sick in answer to prayer, then there was no necessity that men should have died in the apostolic age, as that could have been prevented by the prayers of the apostles. The same principle which applies to prayer in other matters, applies to prayer in case of sickness. But we learn that Paul prayed three times to have a certain "thorn in the flesh" removed, but God positively refused to grant his petition. 2 Cor. 12:7-9. The reason why he did so was, manifestly, because it would not have been for the glory of God had Paul's desire been granted.

3. Mark 16:18 applies to believers in all ages whose faith in God is sufficiently strong to claim the promise.

#### 80.—THE THIRD HOUR AND THE NINTH HOUR.

How do you harmonize Mark 15:25 and John 19:14? One text seems to speak of Jesus as being crucified at the third hour of the day, and the other represents him as still before Pilate at the sixth hour.

T. B. B. AND M. B.

Ans. Some have supposed that in the above texts one of the writers employed Roman time; *i. e.*, sixteen hours to the day, and the other Jewish time. If this view be correct, the two statements would harmonize, as according to the view in question, the sixth hour, Roman time, would be the same as the third hour, Jewish time; *i. e.*, nine o'clock. On the whole, however, the following explanation, taken from Barnes's Notes, is the more plausible: "The Greeks designated numbers by the letters of the alphabet; and this mode of computation is found in ancient manuscripts. For example, the Cambridge MS. of the New Testament has in this very place in Mark not the word *third* written at length, but the letter  $\gamma$ , *Gamma*, the usual notation for third. Now it is well known that it would be easy to mistake this for the mark denoting six,  $\varsigma$ . All errors of this kind in an early MS. might be extensively propagated, and might have led to the present reading of the text."—*Barnes's Notes on Mark 15:25.*

For a full discussion of the subject, see the above notes on Mark 15:25.

#### 81.—OLD STYLE AND NEW.

In the change from old to new style, did they add eleven days, or drop out eleven days?  
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Ans. By the old system of computation, or the Julian calendar, every fourth year was made to consist of 366 days, and the remaining years of 365 days each. By this arrangement the years averaged too long by about eleven minutes each. In process of time, therefore, the calendar year and the solar year varied in their termination by some days; that is, the calendar year, when compared with the vernal equinox, terminated later and later each year. In 1751, the British Parliament decided to adopt the Gregorian system of computation; that is, to make the years consist of 365 days, 5 hours, 48 minutes, 46 seconds, as we do at the present time, adding one whole day on each leap year. This system is so nearly correct that the variation is hardly perceptible. When the British Parliament decided to change from Old Style to New Style, they found that their current year was out of joint with the vernal equinox by about eleven days; that is, it terminated too late by about that period of time. To correct this difficulty, they dropped eleven days out of the year; that is, they called September 3 September 14 instead. They are said to have dropped out of the year eleven days, because by calling September 3 September 14, they shortened the year at the last end, by just the number of days which they dropped out. In other words, they made that year just eleven days shorter than it would have been otherwise. This change from Old Style to New Style in no wise affected the days of the week, which have come down to us in an unbroken succession. Suppose, for example, that when the change was made, the 3d of September fell on Tuesday. This being the case, instead of calling it thereafter Tuesday, September 3, they would have called it Tuesday, September 14.

## A DREAM.

BY VIOLA E. SMITH.

I DREAMED a human soul was led  
In ways it did not choose;  
It heard a call from highest Heaven,  
It did not dare refuse;  
And slowly upward, toward the sky,  
Essayed its feeble wing to try.

The envious multitude below,  
Their rage and hate display;  
Yet still serenely, grandly calm,  
It keeps its upward way.  
Each dart hurled at the noble soul  
But speeds it onward to its goal.

And now fierce storms around it rage;  
I look to see it die;  
Behold, above the tempest wild  
It yet soars free and high!  
The storm-drops round it shine like gems  
In loveliest of diadems.

By some mysterious, unseen hand,  
'Tis beaten long and sore,  
'Till all the ground beneath its flight  
With blood is sprinkled o'er;  
Lo! every drop with which it parts,  
Becomes sweet balm for wounded hearts.

Thus, overcoming obstacles,  
Still stronger yet it grew,  
Until with eagle wing it seemed  
To cleave the distant blue;  
And as it faded from the eye,  
A voice came falling through the sky:—

"Though trials sore beset thy path,  
And storms thy heavens may rive,  
Yet know that to the patient soul,—  
To all who wait and strive,—  
From seeming loss God will bring gain,  
Completest victory from pain."

Woodbury Co., Iowa.

*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.

FRIEND, FEB. 27.—I have spent a few days here, with the company who embraced the truth during the tent-meetings last summer, and was glad to find the majority still firm, and two more added to their number. There are now sixteen persons quite firm in the truth, who are beginning to learn the precious though not always pleasant experiences through which others have passed before them. As they are soon to lose the use of the room in which they have held their meetings, plans are being laid toward building a church this summer.

A good measure of God's blessing pervaded the meetings, for which we feel grateful.

GEO. B. STARR.

## OHIO.

LEESBURG.—Have closed meetings in Leesburg for the present. One brother living at a distance united with the church. Others are convinced of duty, but are still halting. No doubt many will be found in the valley of decision when the day of the Lord comes. Much prejudice has been removed, and the church encouraged.

We spent three days in Cincinnati and vicinity while the high water was subsiding. Went over Main street and other streets of Newport, Kentucky, in a skiff. Spoke two evenings at Bro. J. F. Robbin's, in Winton Place, to a few that came in. I am now at New Antioch, where I shall remain for a few days.

H. A. ST. JOHN.

## KANSAS.

BETHANY, OSBORNE Co.—We spent two weeks with the Bethany church. Found the members far from God, and a general spiritual dearth prevailed. We went there with deep humility of soul, and as we prayed and fasted, the Lord heard our prayers. The straight testimony was borne, and the Spirit of God sent deep conviction to many minds. As the people responded to the invitations to come forward, and as they confessed their sins, the Lord returned to them. Besides the benefit received by the church, eight new converts made a public profession of their acceptance of Christ. We left them strong in the Lord. We are now with the church at Lebanon.

Feb. 24.

M. AND H. ENOCH.

## ALABAMA.

SILAS, MARCH 1.—Though I cannot report that any new ones have embraced the truth where I have been laboring the past month, yet I am thankful to say that those who have formerly received the truth are becoming more rooted and grounded. "Spirit of Prophecy" is being read with interest and profit. I have yet to meet the person, in the South, who speaks lightly of that kind of reading. I have heard very many express themselves as highly pleased with it. In a letter before me, from North Carolina, the writer says, "I love to read Sister White's writings, they are so cheering."

As there is a prospect of a hot summer, I shall leave for the North about the first of April.

C. O. TAYLOR.

## COLORADO.

HILLSBOROUGH, MARCH 4.—This is a country place, and the people are considerably scattered. We commenced meetings in their unfinished school-house the last of January, but in a few days a heavy snow-storm compelled us to suspend them for nearly two weeks. Then we returned, and have held meetings every evening since, except one, when the house was otherwise occupied. At every service the house has been well filled, and marked attention has been given.

Yesterday we held our first Sabbath meeting. There were about twenty present, besides children. After a brief discourse, and some exhortations, a request was made for all who had decided to keep God's commandments and be Christians, to arise. All in the house, without an exception, arose. Some of these were parents with their nearly grown up children, none of whom had ever made a profession before. Nine signed the covenant, while others wished more time to reflect, and bring in other members of their families. Doubtless a church will be formed here of twenty-five or more.

E. R. JONES.

## WISCONSIN.

MACKFORD, POY SIPPI, HUTCHINS.—Since my last report, I have held meetings at these places. The brethren at Mackford seem to have a mind to work, and to do all they can to spread the truth. Funds were raised to carry on the T. and M. work, and other important business was transacted.

At Poy Sippi we raised a club of twenty-five copies of the *Signs*, and obtained eight subscribers for *Good Health*. During our stay at Hutchins, we organized a V. M. society, which will take five copies of the *Signs*. Have also obtained several subscribers for the *REVIEW* and for *Good Health*. In all these meetings we have felt that God is willing to help when we call on him with earnestness, and we believe our brethren have been spiritually benefited. My home address is New London, Waupaca Co., Wis.

A. D. OLSEN.

BURNSIDE.—Held meetings with the Burnside church, in the Cascade school-house, commencing Sabbath evening, Feb. 23. Although this company is scattered, there was a full attendance at the meeting. We found quite a degree of harmony existing among the brethren. What little difficulty did exist, was soon removed by the presence of the Spirit of the Lord. The ordinances were celebrated. Held a preaching service Sunday at 10 A. M.

WOOD'S CORNERS.—Held three meetings at this place, which is twelve miles from the Cascade school-house. The interest was good. Sold \$15 worth of books. Obtained one subscriber for the *REVIEW*, and three for the *Signs* with the premium, "Life and Epistles of St. Paul." I find a good interest in the "Early Writings;" have sold twenty copies in a short time. This work should be in every family of S. D. Adventists. My courage is good in the Lord and in his work.

March 1.

A. MEAD.

## INDIANA.

PULASKI.—Commenced meetings, Feb. 22, in the Decker school-house, which is three miles from Pulaski, where I at first held meetings. Have canvassed the Sabbath question. The roads are very bad, but a goodly number come each evening, and some acknowledge the truth of the word spoken. There is much sickness; and some diseases which are contagious work against our

meetings. Some of the brethren and sisters from Star City attend, and render valuable aid. If the weather is favorable, shall remain here two or three weeks longer.

VICTOR THOMPSON.

March 2.

ROSEBURGH, MARCH 5.—Came to this place four weeks ago at the solicitation of the Marion church. Have met a bitter stay-away prejudice from the first, congregations ranging from twenty-five to seventy-five when they should have numbered hundreds. Still, I have been held to the place, and as a result, ten or more are keeping the Sabbath. Meetings will be continued each Sabbath, and we have reason to believe that most of the believers will prove faithful. "One Israelite is of more value in the sight of Heaven than whole nations of idolaters." Hence, we should take courage to work against opposition. Have sold \$5.80 worth of books, received \$2.12 donations, and taken four subscribers for our periodicals. The Brn. and sisters of Marion and Jonesborough have been very kind, and although suffering much with sickness during the past few months, are enjoying good spiritual life. The members of this new company will probably join the Marion church. I go to a new field this week.

J. P. HENDERSON.

## ILLINOIS.

CHICAGO, MARCH 2.—I have just spent one week in this city, and find a vast field for labor. I feel deeply interested for this important field. Here the million might be reached had we facilities for the work. There should be a large and full assortment of our publications at an accessible point in the city, with a competent person to care for them and fill orders. Then the city should be apportioned into districts, and some competent person appointed to look after the interests of these districts. After this is done, a minister should preach at some stated place on the Sabbath, and hold meetings in the districts as the way may be opened. The constant labor of some minister is required. I hope something will be done for Chicago.

From the *REVIEW* it will be seen that the brethren of Illinois are willing to do all they can for the work there. All seem interested to see something done. Chicago seems to be the point to which many eyes are turned in watching the progress of the Sunday reform. The leading ministers there are urging the matter as fast as they think the people will bear it. And now is the time to urge the light upon the attention of the people. Now is the time to show them what this Sunday pressure will result in, and by the light of truth to prepare their minds for the coming conflict.

T. M. STEWARD.

## PENNSYLVANIA.

SEVENTY-SIX, SCHOOL-HOUSE No. 2.—Since our last report, we have been laboring steadily at this place. The interest raised by preaching the truth in this new field is deep and wide-spread. For miles in all directions, it seems to be the leading topic of conversation. Bitter opposition has been raised, and prejudice in its most repulsive form has been unmasked. Ministers labor in private to turn the people from the faith. The Lord has been near to us, and we have felt his blessing, for which we are thankful. What the result of this effort will be we cannot tell; some are these: Six or more are keeping the Sabbath, and many are weighing the matter; about ten dollars' worth of tracts and pamphlets have been sold, and many of these are being sent and loaned to friends, some in other States. We have organized a Sabbath-school with about thirty members. This is a partial experiment. There is so much to be done for this people that the above seems only the simple commencement. We shall keep up weekly meetings here while laboring at School-house No. 5, about four miles away, where we have commenced with a good hearing.

D. T. FERRO.

L. A. FERRO.

## IOWA.

ELLINGTON, HANCOCK Co.—I commenced meetings in this neighborhood Feb. 13. The people manifest an interest to hear, and are kind in furnishing a large hall for the meetings. The house has been well filled each evening, when the weather would permit people to be out. I hope for some souls to receive the message here. The weather

has been very unfavorable for holding meetings in this part of Iowa.

During the latter part of December, and through the month of January, I held meetings with the churches at Forest City and Algona. At the former place, several made a start to be Christians. May the Lord help them to prove faithful.

J. H. DURLAND.

KNOXVILLE AND SANDYVILLE.—We closed a series of meetings in Knoxville, Iowa, Feb. 11. Though the weather was very cold the most of the time, the attendance by our people was good. This church numbers seventy-five or eighty persons, besides some who are keeping the Sabbath, but do not belong to the church. Some feelings and causes of alienation were removed, and the Spirit of God came into our midst. A number of persons, some of whom were young people, made a start to serve the Lord. With some of them, this was their first effort. Tears of penitence and confession of sins gave proof of their earnestness. We hope they will continue to seek the Lord till he shall be found of them. A goodly number expressed their purpose to help forward the cause of God by paying their tithes.

We were with the church at Sandyville, Feb. 13-25. Nineteen meetings were held; but the scattered condition of the church, and the bad state of the weather during each Sabbath and first-day, hindered much in the good work; still we were encouraged by the omens of good. Three young persons made a start to serve the Lord. The subject of giving to the support of the cause received some attention, and resolutions were renewed which we think will result in aiding the cause financially.

HENRY NICOLA.

C. A. WASHBURN.

#### MAINE.

EAST FRYEBURGH, NORTH WINDHAM, DEERING, PORTLAND.—Visited the church at East Fryeburgh Feb. 16, and remained with them over two Sabbaths. The members of this church are very much scattered, so much so that a majority of them were unable to attend the meetings. All that I visited seemed to be of good courage, and are trying to keep pace with the message. The subject of raising a fund for the poor among our people was introduced, and the pledges for that object will amount to about \$18.00 a year. This is a matter that should be considered in all our churches, for there are those among us who need help, and we very much need a fund for that purpose. The wants of the State T. and M. Society were placed before them, and some of the brethren pledged their means to help in this direction also.

During the past week, have visited the Sabbath-keepers at North Windham. Four sisters live there, three of whom belong to the Deering church. These pledged about \$14.00 a year to the fund for the poor.

Last Sabbath I was at Deering in the forenoon, and in the afternoon met with the brethren in Portland. We had an excellent meeting. Bro. S. H. Whitney was with us at both of these meetings, and preached short discourses. It seems good to be able to labor again in the cause. Have been at home most of the time since the first of last November on account of poor health. Brethren, pray for me, that I may have strength to labor in the cause of present truth.

March 6.

S. J. HERSUM.

#### MINNESOTA.

LAKE JOHANNA, GILCHRIST, CROW WING, AND BRAINERD.—After the semi-annual meeting at Hutchinson, I went to Lake Johanna. Stayed over Sabbath and first-day with this church, and spoke four times. The brethren were encouraged, and seemed willing to help in the work. The next week I spent with the church at Gilchrist. The brethren here are very much scattered, and on account of the inclemency of the weather, all were not able to attend the meetings.

I next went to Crow Wing. Found a goodly number of Scandinavians working for the brethren of the Crow Wing church. Some of these had already commenced to keep the Sabbath, but were ignorant of kindred truths. Have spoken to them eleven times, and some are deeply interested. Have met with the American brethren every Sabbath since my arrival at this place. We have had good meetings. On Sabbath, Feb. 24, Bro. D. W. Reed was with me, and spoke to the brethren.

On first day, we had a meeting in the interests of the temperance cause. Bro. Phelps spoke three quarters of an hour, illustrating with Dr. Kellogg's charts. Bro. Reed also entertained the people about half an hour. Yesterday we had a very interesting Sabbath-school and meeting, and in the evening a special meeting was held for the election of church officers.

I have also tried to create an interest among the Scandinavians at Brainerd. Have visited about forty families. Sold five copies of the Hand-Book, received two subscriptions for the *Advent Herald*, and have distributed about 1600 pages of tracts, besides a few copies of the *Tidende* and *Herald*. Twenty-five copies of the *Tidende* will now be sent to as many families by the tract society. Have spoken six times in private houses, as the Baptist minister refused me the use of his church. Will hold a few more meetings, and then go to labor for the Swedes in the vicinity of Kingston. I hope the Lord will bless the seed sown, and to this end I desire the prayers of God's people.

March 4.

L. JOHNSON.

#### SOUTH ATLANTIC MISSION.

VIRGINIA.—We came to this State, Feb. 8. A portion of the time since, we have been visiting, and trying to encourage those of our faith who are isolated, and deprived of church privileges. On our way to the "Northern Neck," a narrow strip of land in Northeastern Virginia, situated between the Potomac and Rappahannock rivers, we called on the little company of Sabbath-keepers near Baltimore, Md. By removals, it has been reduced to two families, but we found them of good courage, and still keeping up regular meetings each Sabbath. There seem to be many good openings for the presentation of the truth in that State, which we wish might soon be filled.

On the "Northern Neck" there are also two families who faithfully and regularly meet for Sabbath worship. We staid with them two days, presenting the dangers and duties of our time. They seemed much encouraged by the visit. They feel very lonely, however, and would welcome good Sabbath-keeping families who may feel disposed to purchase property, which may be secured at reasonable rates, and settle near them.

We spent a day and a night at the hospitable home of Sister Hitchcock, in the city of Washington. There are a few others there who also love the truth, and try to live in accordance with it. They are anxiously looking and longing for the time when the message shall be fully preached in the metropolis of our nation. Much has already been done in that city by way of circulating our publications, and some seem interested to hear, but we can only await the proper season for the desired effort there in behalf of the truth.

At the good home of Bro. Wright, in Fairfax Co., Va., we were glad to form an acquaintance with Bro. and Sr. Groff, formerly of New York. After a brief stay with them, we came to Shenandoah county one week before our appointment for the general meeting. We improved this time in holding meetings, and visiting among the friends in order to learn the wants of the cause. We found evident signs of a lack of experience, but an earnest desire on the part of all to improve.

The weather at the time of our general meeting was fine, and the attendance good. The good Spirit of the Lord seemed very near, and the people were deeply moved by the straight testimony borne. We are much pleased at the progress some have made in the Christian life, yet we are persuaded that still greater progress can and will be made.

After looking over the field, and viewing the situation, it was decided to organize a Conference, to be known as the Virginia State Conference of Seventh-day Adventists. The Constitution recommended by the General Conference, with such changes as will adapt it to this locality, was unanimously adopted. Bro. A. C. Neff, of Quicksburg, was elected president, and ordained to the ministry. John P. Zirkle, of New Market, was chosen treasurer; L. D. Woods, of Quicksburg, secretary; and Walton Craig, of Mt. Jackson, and W. W. Stebbins, of Alma, members of the Conference committee.

The Virginia Conference, though small, starts out with a fair prospect of success. Considering their past opportunities, the friends of the cause here have done well. The actual membership in the State is only about sixty, but we find more than as many others who have not yet united with

the church, but keep the Sabbath, and are faithful in Christian duties. An effort will soon be made to help these isolated ones, that they may become fully identified with us. There is scarcely a Sabbath-keeping family in the State that does not enjoy the weekly visit of the *REVIEW*, and love its teachings. The people connected with our work are nearly all poor, yet the tithes of the State average about seven dollars per year to each member of the church, quite a good many of whom are young people. Considering all things, we think this is a good showing, and we largely attribute it to the fact that all read the *REVIEW*.

In making the last statement, we would by no means ignore the efforts of those who have been laboring in this field. We believe their efforts have in a measure been blessed of God, and we also think their influence has had much to do in encouraging the people to subscribe for our periodicals. Two ordained ministers and two licentiates make up the corps of accredited laborers in this State. There is, however, room for many more to labor, and we ardently desire to see others enter the field, who will be willing to sacrifice for the truth's sake.

A State T. and M. Society was organized, with a full corps of officers, according to the Constitution usually adopted in other States. We were glad to see the enthusiasm manifested on this occasion. A fund was subscribed to the amount of \$61, for the purchase of material to work with, which, if we are not greatly disappointed, will give a new impetus to that branch of the work in this State. In our labor for the few weeks to come, we expect to see this fund materially enlarged.

The Sabbath-school work was not overlooked in our meetings. A State organization was effected, a report of which will undoubtedly appear in due time in the *REVIEW*. The brethren all left for home apparently much encouraged. We trust the meetings will in the Judgment prove to have been beneficial to the cause in the State of Virginia. There can be no doubt about it, if all concerned seek God earnestly for light and counsel, and discharge their duties in his fear. With desire and expectation we await developments.

J. O. CORLISS.

#### FAMILY TENTS.

OUR camp-meeting season is again drawing near. It is the wiser way to commence the work of preparation in season. In the past we have been learning what is necessary for our health, comfort, and respectable appearance, all of which are very important. The lesson has many times been learned at the expense of a thorough drenching with the rains so frequent at that season of the year. It appears to me that necessity does not now compell us, as in the past, to get along with our home-made tents. Our finances are in a better condition than they were, and tents can be purchased at figures so reasonable that they are brought within the reach of almost every family. Now I am very anxious for the comfort, as well as the respectable appearance, of our people at these annual gatherings, and desire that every family, as far as possible, should be furnished with a good, respectable tent.

I have been corresponding with different parties, and am prepared to furnish tents at wholesale prices if we can make a respectable order. Wholesale prices could not be expected with a retail order; but if I can obtain ten or twelve orders, I can get the reduction. I have already made a good start in this direction. I wish all parties who think of purchasing to correspond with me at once. Those who have not thought about it should do so immediately, for there is no time to spare. When you inform me of the size you desire, I can tell you the price. Send in your orders in time, and I will see that the tents are delivered on the camp-ground, at wholesale rates, freight added. Then you can receive and pay for the same.

J. H. COOK.

—Put heart in your work, whatever it is. If it be the lowliest, simplest little task, it will be ennobled by your doing it well and cheerfully, and taking real pleasure in it.

—Life, as it runs out, is daily letting us down into Christ's bosom; and thus each day and hour is a step homeward, a danger over, a good secured.—F. W. Faber.

## Our Tract Societies.

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

### HOW MUCH DO YOU LOVE JESUS?

BY J. M. HOPKINS.

SAY, do you love the Saviour,  
The Son of God so true?  
And do you seek his glory  
Who purchased Heaven for you?

And do you follow with him,  
Whatever way he leads,  
Though heart-strings may be broken,  
And feet with thorns may bleed?

Remember all his suffering,  
Endured for love to you,  
Then tell me, sister, brother,  
Do you love Jesus so?

Upon the rugged mountain,  
In desert waste and wild,  
Strayed from the Living Fountain,  
By Satan oft beguiled;

In homes of pain and sorrow,  
From Christian friends apart,  
Naught but the dread "to-morrow,"  
With none to cheer the heart,

Are many whom he loveth,  
Who glad would hear his word,  
And listen to the story  
Of our beloved Lord.

He's calling now for workers  
To sow the precious seed,—  
To speak kind words of solace,  
To comfort hearts that bleed.

His voice is sounding louder,  
'Tis calling now for you;  
Say, do you love the Saviour  
Who purchased Heaven for you?

Go, seek the lost and erring,  
And in the Master's name  
Speak words of heavenly wisdom,  
And tell them Jesus came

To lighten every burden,  
To take each sin away,  
To cheer life's gloomy pathway,  
And lead to endless day.

Take in your hand some token  
Of love, as for the Lord;  
If but a "cup of water,"  
'Twill bring a rich reward.

Seek out the poor and needy,—  
The Lord did even so;  
Bind up the broken-hearted;  
Make sunshine where you go.

Say, do you love the Saviour,  
The Son of God so true?  
And do you seek his glory  
Who purchased Heaven for you?

Then prove, by deeds of goodness,  
The love which you profess,  
Make every day that passes,  
A day of blessedness.

Take all the cross he's given,  
His faithful follower be;  
Then thou mayest dwell in glory  
To all eternity.

Chatfield, Minn.

—When we consider that every enterprise which is instrumental in spreading abroad in the earth true Bible truth, is crippled for means, and that what support it does receive is so hard to obtain, it is lamentable to look at the sacrifices that are made and the amount of means that is squandered, to propagate error. The *Katholischen Missionen* gives the summary of contributions for Roman Catholic missions from the different countries of Europe, Asia, Africa, America, and Oceanica for the year 1881, and the grand total is \$1,381,211, nearly \$200,000 more than in 1880.

—Every man is a missionary now and forever, for good or for evil, whether he designs it or not. A blank he cannot be; some influence, good or bad, must radiate from every one.

—The Christian must expect opposition from the world, because he is going just the contrary road from the multitude, and has to pass through them.

### REPORT OF IOWA T. AND M. SOCIETY.

For quarter ending Dec. 31, 1882.

No. of members,.....	768
" " reports returned,.....	321
" " members added,.....	6
" " " dismissed,.....	5
" " missionary visits,.....	320
" " letters written,.....	444
" " Signs taken in clubs,.....	408
Pages tracts and pamphlets distributed,.....	145,268
Periodicals distributed,.....	6,297
Annals distributed,.....	119
Received on membership and donations, \$97.62; sales, \$705.92; periodicals, \$352.54; T. and M. Reserve Fund, \$3.50; collected on other funds, \$249.12. Subscribers obtained for the REVIEW, 20; Signs, 19; Good Health, 9; Instructor, 10; other periodicals, 14.	LIZZIE HORNBY, Sec.

### NEBRASKA T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Fremont, Feb. 8 to 12, 1883, all of the districts being represented. The report of the last meeting was read and approved. The report of labor for the last quarter was read, of which the following is a summary:—

No. of members,.....	283
" " reports returned,.....	164
" " members added,.....	22
" " " dismissed,.....	7
" " missionary visits,.....	520
" " letters written,.....	346
" " Signs taken in clubs,.....	323
Pages tracts and pamphlets distributed,.....	119,502
Periodicals distributed,.....	7,006
Annals distributed,.....	334
Received on membership and donations, \$95.97; sales, \$33.69; periodicals, \$176.65; T. and M. Reserve Fund, \$40.00; collected on other funds, \$62.14. Number of subscribers obtained for REVIEW, 17; Signs, 33; Good Health, 2; Instructor, 31; other periodicals, 2. The societies at Blair, Humboldt, and Ord failed to report.	

The Scandinavian work was given a prominent place at this meeting, and a committee of three was appointed to consider the subject of the T. and M. work among this people. The committee, N. Clausen, Soren Jensen, and C. S. Anderson, submitted the following report:—

We believe that the system of work recommended by Bro. Johnson and others would accomplish much good in bringing souls into the truth, and we therefore recommend,—

1. That a fund be raised by donations for the purpose of paying for Scandinavian periodicals and tracts to be used in that branch of the missionary work, and also for postage; and that said periodicals and tracts be obtained through the Nebraska T. and M. Society.
2. That a secretary be chosen, whose duty it shall be to mail said periodicals and tracts, and to correspond with the individuals to whom they are sent.
3. That Sister Minnie Gotfredson, of Seward, Neb., be elected Secretary.
4. That this shall not be considered a separate society, but a branch of the Nebraska T. and M. Society.

During our meeting, Eld. Starr arrived from Battle Creek, where he had been stopping since the General Conference. He seemed filled with the missionary spirit, and added much to the interest of the meeting.

A new worker in the cause went from this meeting to labor as colporter in one of the fields where it is proposed to open the coming tent-season.

A. J. CUDNEY, Pres.  
S. E. WHITEIS, Sec.

### DIST. NO. 7, MINN. T. AND M. SOCIETY.

THE quarterly meeting of Dist. No. 7 was held as appointed at Round Prairie, Feb. 17, 1883. Brethren representing the societies of Sauk Centre, West Union, Grove Lake, Lake Ellen, and Round Prairie were present.

On the Sabbath an interesting school was held, followed by preaching. In the evening, the services were well appreciated by those present.

Sunday morning, after a good prayer and social meeting, the T. and M. work was considered. The report of the secretary did not show the financial prosperity desired. Commendable interest was shown in the work, and all seemed willing to do what they could. Twenty-six premiums were ordered, to be used in canvassing for the *Signs of the Times*. A very interesting and instructive essay on Sabbath-school work was read, followed by timely remarks.

Although few were present on account of the severe weather, the meeting was a success. We felt a good measure of God's Spirit as we tried to do his work.

We would urge all the societies in this dis-

trict to pay their indebtedness. This, with the changes made, will do much toward relieving the district of its present embarrassment. We would also ask the librarians to be more prompt in sending in their quarterly reports. The address of the district secretary is F. Lashier, Long Prairie, Todd Co., Minn.

Brn. J. Fulton and W. B. White assisted in the meeting.  
J. EMMERSON, Director.

### THE PROGRESS OF OUR CANVASSING WORK.

BY ELDER GEO. I. BUTLER.

WE are watching with deep interest the progress of this new enterprise so recently started among our people for bringing the light of truth before our fellow-men.

We are aware that there are plenty of hindrances and discouragements connected with it, and that some who have started well have become faint-hearted, and turned their attention to other business. Some have canvassed considerably, and have shown ability to sell successfully, but some unpleasant features of the work have caused them to seek other employment more pleasing to their tastes. Quite a number have purchased outfits, some of whom have tried canvassing but a few days, while others have not used their outfits at all, from dread of the difficulties they expected to meet. Many more have thought seriously of undertaking the canvassing work, but have as yet made no move toward engaging in it. Something connected with their present business hinders them. The dread of failure, the cross of talking with those unfriendly to our cause, and the fear of meeting rebuffs, are also hindrances in forming resolutions to engage in this enterprise. But we firmly believe the consciences of all these classes are not at rest. They feel fearful that they are not doing their duty.

We are deeply interested in the success of this enterprise, and we feel sure that it must and will be made a success. We believe this because we are sure that the light of present truth is to shine all over our land, and because canvassing is a proper, feasible, and excellent way to cause the light to be disseminated.

Canvassing for other articles and other books is one of the most successful methods employed at the present time in introducing them. It is not necessary to employ this method in selling those things which are of world-wide reputation, and which everybody wants. They will be sought for. But articles whose merits are not generally known, can be most successfully introduced by bringing them to the attention of the people, and by explaining to them personally their merits, their objects, and their uses. In such cases the people do not come to the merchant, but he goes to them, and sets before them the importance of that which they need. If this is done in an honest and fair way, it is a legitimate and honorable business. We know very well that the people have been abused by dishonest, brazen-faced deceivers, who have taken advantage by means of an oily tongue and bundance of boldness to induce people to purchase their wares. But designing men disgrace every business and profession. What we should consider, in every case, is whether a business is in itself legitimate and honest.

There can be nothing wrong in setting before our fellow-men that which is really valuable, and making such value apparent by pointing it out and explaining it. This is really done in every kind of business. Every merchant explains to his customers the value of his goods. If he has anything truly valuable, it is to his customers' profit that he does this, so that its superiority over that which is less valuable can be seen. The sin comes in when he misrepresents and pretends there is a value which does not really exist. The farmer does the same when he sets before the purchaser the superior value of a horse, cow, or anything which he may have to sell. The mechanic does the same when he speaks of the quality of the work he can do, or the goods he manufactures. This is perfectly legitimate when no deception is used, and when that which is to be disposed of is all that is claimed for it.

The principal difference between these classes and the canvasser is this: In most cases the merchant or mechanic waits for the customer to come to him; but the canvasser goes and hunts up his customer, and tries to make him see the value of what he desires him to purchase. There is certainly nothing wrong in this if the canvasser

has something which will really benefit the purchaser. In many cases in the present age of the world, this is really necessary, or mankind would be deprived of what is valuable and greatly needed. Many a poor family would have been deprived for years of the benefit of a sewing machine and other useful implements, had they not been presented by an agent, and some easy way of payment offered. Unprincipled men may have abused the confidence of their customers many times; but the business itself was perfectly proper and legitimate. Many useful books have been sold in this way.

If canvassing was ever proper and necessary, it is now in bringing before our fellow-men the light of present truth. We will first notice the value of our literature. Do we believe we have the light of truth foretold in prophecy,—truth which is destined to ripen the harvest of the earth, and develop a people to be translated at the advent of Christ? Then this truth is the most important of anything in the world. It is just what the perishing world around us need. They do not discern its value. We know its importance better than they. It has blessed us by opening up to our understanding the Scriptures of truth. It has made the Bible seem like a new book, filled with treasures of knowledge, full of harmony, consolation, and blessed hope. Those who study it the most, prize it most highly. What would we take for our hope and for the light we have received through the truth?

Shall we then feel delicate and timorous about bringing before others that which has been a great blessing to ourselves,—that which we know is just what they need to make them happy, and to prepare them for usefulness in this life, and for bliss to all eternity? Away, then, with this false delicacy about bringing the truth to the attention of our fellow-men! It comes from the great enemy of mankind. He inspires his agents with boldness in introducing the writings of infidels, spiritualists, and those who poison the public mind. We meet these agents at every turn.

But when the servants of God have golden grains of truth, thoroughly winnowed from error, which elevate, bless, and save the people, they become very diffident about presenting it. They feel embarrassed to enter people's dwellings with such things, and ask them to purchase. Trifles will stop them, and any little excuse seems sufficient to impede their progress. This ought not so to be. We ought to feel that we are doing the people great good when we bring to their attention that which will make them better in this life, and give them an eternity of happy existence. A few rebuffs should not have power to discourage us.

We ought to feel the importance of canvassing for the truth because of the very things which seem so objectionable, and which make it unpleasant work to follow. Why is it unpleasant to canvass for our publications? Solely because their value is not perceived by the mass of our fellow-men; because of a miserable prejudice existing in the public mind, that we teach gross errors, and are a people unworthy of respect,—fanatical, ignorant, and narrow-minded. If it were not for these things, we should find no difficulty in disposing of our printed matter. And it would not be unpleasant to canvass among the people. We would be welcomed to their homes, and they would be very glad to see us. We should in that case stand upon the same vantage ground that the ministers of other churches now do.

But because of suspicious feelings in the minds of many, we are not looked upon with favor. Hence, canvassing goes hard, since we have to go against public sentiment. But who is responsible for a public sentiment which is against the truth of God? Evidently, God's great enemy. He uses certain agents to accomplish his ends, and to hinder the progress of the truth. What, then, is our duty, in view of such a state of public sentiment, when God has committed his truth to us? Evidently, to go forward, and show the people the truth. Let them see that truth is better than error. Put into their hands books which will show them the beauty of the truth, and will make rays of light shine all about them, showing the deformity of error. There was never a reform in the world but had the same difficulties to meet. It is all the more needful that we should canvass because of this unfavorable condition of public opinion. We should either be valiant in the work, or give it up as something wrong.

Canvassing is a favorable way to remove this

unreasonable prejudice. By means of it, we come into close and personal relations with our fellow-men. We present before them such a work as "Thoughts on Daniel and the Revelation," which, if purchased and read, will greatly help to remove prejudice from their minds. We show them how it is endorsed by many eminent men in whom they have confidence,—ministers, magistrates, judges, and other prominent citizens. We are in no danger of exalting its merits too highly. It contains just such truth as is calculated to benefit the people where they are, and to remove their prejudice. How can we doubt the importance of calling the attention of our fellow-men to such reading matter!

Our past experience has demonstrated that canvassing for this book may be made a success. I have recently received a letter from a brother who went to Arkansas from Michigan. He had taken one hundred and fifty orders at the rate, on an average, of five per day. This is more than many would average; but we have sold the work in Texas, California, the Gulf States, and in nearly all the Northern States, with about the same general success. Six or seven thousand have been sold in a few months past, even in the desultory way in which most of our canvassing has been done.

What might not be done if every Conference would take hold of this work with the energy it deserves, and if all our ministers would take this book with them in their labors from place to place, till a spirit of real enthusiasm and earnestness was kindled all through our ranks? We ought to sell fifty thousand of these valuable books per year; and it could be done if our people felt its importance as they should. What light would then penetrate the surrounding darkness! What a blessing it would be to our offices of publication! How valuable to the cause in many ways, would be such a corps of trained canvassers! Above all, how many precious souls would be brought into the truth!

## News of the Week.

FOR THE WEEK ENDING MARCH 9.

### DOMESTIC.

—Alexander H. Stevens, Governor of Georgia, died March 4.

—The estimated decrease in the public debt for February was \$7,500,000.

—Two hundred girls left Limerick, Ireland, March 8, for New Hampshire.

—At Fort Fairfield, Me., yesterday morning the thermometer registered 40 below zero.

—By action of Congress on the revenue question, the country will be relieved of about \$70,000,000 taxes.

—Gold to the amount of £340,000 was withdrawn from the Bank of England, March 8, for shipment to New York.

—Two mail-bags destined for New York and Philadelphia, were stolen March 7 from the depot at Towanda, Pa.

—Many business failures occurred at Montreal, March 8. There is general uneasiness in the business community.

—The first through freight train on the Canadian Pacific Road, from Montreal to Manitoba, was dispatched Feb. 22.

—The National Free Religious Association is in session at New Haven, Conn., under the presidency of William J. Potter.

—The body of Henry Seybert, the Philadelphia millionaire, was cremated March 7 in Lemoyne's furnace, at Washington, Pa.

—Nathan Hayes, an alleged cousin of the ex-President, committed suicide in Cooper county, Mo., March 4, by taking laudanum.

—Rioting is anticipated at Paris (March 9) as the Socialists are determined to hold a public meeting, which the government has prohibited.

—The 47th Congress adjourned Sunday, March 4, thereby trespassing, as some of our exchanges complain, on the holy hours of the Lord's day.

—The Methodist Episcopal Conference of Virginia condemn mail distribution, the running of cars, or the buying or reading of secular newspapers on Sunday.

—The Ohio floods are doing their expected work in the lower Mississippi. The levees are breaking in many places, and the adjoining country is being flooded.

—Chicago is now said to be the great meat market of the world, regulating the prices not only in New York and Philadelphia, but in London, Paris, and Berlin.

—Three thousand trades-unionists of Albany, Troy, and Cohoes, paraded at the former city, March 6, the demonstration being against the convict-labor system.

—Subscriptions have been received in aid of the Augustinian Society of Lawrence, Mass., amounting to \$10,000. The Jesuits at Boston offer to take control of the Lawrence churches.

—Miss Clarissa Lathrop testified before a New York Assembly inquiring committee that the physicians in the Utica Insane Asylum were guilty of gross immoral conduct toward female patients.

—A resolution passed the Pennsylvania House, March 6, calling for a joint committee to investigate the charges of bribery by the Standard Oil Company, mentioned in the Governor's message of March 1.

—The snow fall of Tuesday, March 6, at Montreal was five feet, and this was exceeded in the vicinity of Quebec. Wiggins says the storm was only an arm of the coming hurricane. Many wrecks are rumored to have occurred on the Canadian coast.

—A section of the Reliance colliery at Mount Carmel, Pa., caved March 8, leaving but a thin shell of earth to sustain nine houses, out of which the residents moved hurriedly. Twenty other houses, the Reading depot, and railroad tracks may sink at any moment.

—A deplorable state of affairs was reported March 5, at Shawneetown, Ill. Five hundred persons were stowed away in the upper stories of the Court House, public school buildings, and about eight hundred were being fed and otherwise cared for out of the relief fund.

—Early Sunday morning, March 4, the steamer *Zazoo* struck an obstruction near Bonnet Carre, La., and sunk. The steamer *St. John* picked up sixteen persons, but sixteen others were drowned, among them Mrs. Lewis of Chicago. The boat and cargo are a total loss.

—The worst snow and wind storm of the season was reported along the line of the Northern Pacific Road, March 9. Freight business west of Fargo was entirely suspended. All passenger trains moved with difficulty. Grafton, D. T., suffered most, business being entirely suspended during the day.

—The crime of bribery so rife in the political world today, occasionally comes to the surface, as in the following: A committee of the New Jersey House reported March 6 that ex-Speaker Egan of that body be censured and denied the privileges of the House for criminally "approaching" Assemblyman Armitage.

—Lord Lorne is evidently not working in the interests of the National Peace Association. He advises "every father and mother in Canada to subscribe to swell the prize-list of the Dominion Rifle Association." Military schools and colleges he also eulogizes, as they "educate men to lead forces should an emergency arise." The *Inter Ocean* treats this as very significant, calling it "a whisper of war."

—A dispatch from Petersburg, Va., March 5, says: "The most remarkable phenomenon ever witnessed in this vicinity occurred early yesterday morning. An immense ball of fire darted across the heavens, brilliantly illuminating the city. Witnesses of the phenomenon were considerably frightened. Its course was northwest, and an explosion was heard shortly after its passage. At Fredericksburg the explosion was followed by loud detonations and tremors of the earth. The light was very brilliant and of a blue tint. All along the route it traversed, persons were awakened by the noise and shocks."

THE WORK OF THE FLOODS.—The total losses by the floods in the Ohio and Wabash rivers are estimated by the *New York Herald* at \$8,048,000, of which \$2,250,000 falls on Cincinnati and its suburbs, and \$1,000,000 on Louisville. More than 6,000 dwellings in the Ohio Valley were swept away or wrecked beyond repair. The figures given do not include the losses from a suspension of business and trade. The subsidence of the floods is taking place very slowly, and it may be a month after the waters have resumed their usual limits before the manufacturers along the river banks can get to work. The inhabitants of the inundated districts suffer terribly, the principal needs being provisions, bedding, and clothing.—*N. Y. Observer.*

### FOREIGN.

—The Town Council of Dublin has expelled James Carey, the informer.

—The English revisers of the Old Testament have completed their second revision.

—The families of imprisoned Spanish Socialists are receiving aid from mysterious sources.

—Emperor William has accepted the resignation of Von Kameke, German War Minister.

—Suicides of military officers at Berlin, because of financial embarrassments, occur almost daily.

—A nihilistic feather: It is stated that Prince Gortschakoff's illness is due to attempted poisoning.

—There are 577 different editions of the Bible in the public library of Stuttgart, printed in over 100 languages.

—At a Legitimist meeting of 5,000 persons Sunday, March 4, at Lillie, France, violent speeches attacking the Republic were delivered.

—The steamer *Navarre*, with eighty-one souls on board, foundered during a gale in the German Ocean, March 8, and sixty-five persons perished.



The Review and Herald.

Battle Creek, Mich., March 13, 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 Poetry, Special Mention, Our Contributors, Choice Selections, The Home, Editorial, The Commentary, Progress of the Cause, Our Tract Societies, and News of the week.

TO CORRESPONDENTS.

ARTICLES ACCEPTED.—A Continued Prophecy.—More Faith.—Not as Our Rock.—A Lesson from Elijah.—What Should We Do?—How Readest Thou?

RECEIVED TOO LATE FOR THIS NUMBER.—Obituary notices of Mary Bachelder, Richard McCray, Stephen Richer, and Wm. Pegg.—Reports of T. and M. societies of Swan Lake, Dakota, and North Pacific Conference.—Reports from New York, Iowa, Wisconsin, Minnesota, and Dakota.

RESPECTFULLY DECLINED.—“The Third Angel’s Message.” In true poetry, there must be poetic thought and expression. Mere measure and rhyme do not constitute it. If the first-named elements are lacking, it would be better to express the matter in simple prose.—“The 2300 Days.” There was nothing in 405 B. C. to mark the commencement of this period, hence it did not commence there, and does not extend to 1895. The beginning being wrong, all the subsequent dates must be wrong.

In social intercourse, this remark is often heard: “Present company excepted.” So in Eld. Butler’s article about good books, in this number, when he speaks of the Reformation of the sixteenth century as the most important religious event since the days of the first advent, he must be understood as excepting the present last message of mercy, which is to ripen the harvest of the earth for the eternal decisions of the last day.

In Eld. Lane’s article in another column on “Late Disasters,” he alludes in fitting terms to

the predictions of weather-prophets, astrologers, perihelion advocates, etc. In the workings of these classes, we can plainly see the hand of the enemy. For the effects of their teaching will be simply to destroy the force of the truth on the minds of the people, and lead them to overlook the lesson the Lord would teach them by the manifestation of his judgments. “Oh,” they will say, “these things are simply the result of natural causes, and when the planets get into another position, nature will again resume its normal condition.” Thus they will be lulled into a feeling of security, and know not till the day of the Lord with all its terrors shall be upon them.

B. DURANT: If a minister is needed to visit your place, apply to the president of your Conference. If you do not know his address, and that of other officers of the Conference, get a copy of the S. D. A. Year-Book, which will give all needed information.

NOTICE.

THERE seems to be some misunderstanding in regard to the time for holding quarterly meetings. No change was made at our last General Conference. The resolution proposing a change was tabled.

POSTPONEMENT.

THE general meeting at Buck’s Bridge N. Y., March 17-19, is for various reasons indefinitely postponed. The weather will probably be better when the meeting is held, so we shall lose nothing by the postponement. I hope the brethren will not be disappointed. M. C. WILCOX.

TO THE BRETHREN IN VERMONT.

WE are much gratified to learn that Eld. G. I. Butler will, providence permitting, spend the month of April with the churches in Vermont. Sabbath and first-day, April 7, 8, he will meet with the church at Jamaica. This will be the regular time for the quarterly meeting. Our churches very much need the labors of Bro. Butler, and I do very much desire that, as a token of our appreciation of his visit in our midst, and as an evidence of our wish to be benefited by his good counsels and instructions, our brethren will not fail to attend his meetings to be held in different parts of the State. Should be glad to hear from our Conference Committee and leading brethren as to other appointments. A. S. HUTCHINS.

OHIO CAMP-MEETING.

It seems early indeed to call attention to our coming camp-meeting, but there are some reasons why it should be mentioned thus early,—

1. The location may be considered as fixed. The meeting will be held near Galion, Ohio, in a beautiful grove on the farm of Bro. Wm. Dunlap. More particulars about the situation, at the proper time.

2. The time is not absolutely settled, but it will probably be Aug. 10-21, 1883.

3. The location of this meeting in an open grove, will make it necessary for the camp-meeting committee to have a much longer time in arranging for the meeting; hence the committee elected have very kindly resigned in favor of brethren living very near the spot. The camp-meeting committee, as they now stand, are D. K. Mitchell, Wm. Dunlap, and T. J. Handy.

4. As above stated, the meeting will be held in an open grove; that is, where there are no buildings for campers. Upon this matter I desire especially to speak. Our occupancy of fair-grounds of late years has made us more and more dependent upon them and the buildings therein, and

family tents are not so numerous at our camp-meetings as in former years. This is a questionable policy. More family tents are needed in our Conference.

A meeting or two in an open grove may bring about this change. We think such a change very desirable. The fair-ground occupied last year was the best provided with buildings, I think, of any in former years; yet all were full, and at one time we thought nearly all were coming expecting to take buildings. But there will be no buildings for lodgers this year. Arrangements will be made to care for lonely ones who cannot procure tents; but we hope our brethren, as far as possible, will provide themselves with tents. Begin in time to get ready. Ten or a dozen persons are enough to occupy a single tent, and smaller companies might do better. If our people would arrange to accommodate one or more worthy persons who cannot procure tents, we think they might get a blessing in so doing. The subject of procuring family tents should be agitated among us. Better own your tent than to depend upon renting; at least, the officers of the Conference will be better pleased. Perhaps Bro. Armstrong will furnish us with a price list in season, so that all may count the cost, and begin to plan accordingly.

We hope our next camp-meeting may be the best we have ever had in the State. Make your calculations to go up to this feast of tabernacles, brethren. H. A. ST. JOHN.

PRICE REDUCED!

D’AUBIGNE’S “History of the Reformation,” which has heretofore been sold at this Office for \$5.00, is now placed at \$4.00, post-paid. See the article by Eld. Butler on another page, entitled “More about Good Books.”

THE YOUTH’S INSTRUCTOR,

A FOUR-PAGE WEEKLY,

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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 trains are run by Chicago time.