

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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EVENING TEARS AND MORNING SONGS.

In the evening there is weeping,
Lengthening shadows, failing sight,
Silent darkness slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through;
Phantom sorrows, never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy and cometh sight,
When the sun ariseth, bringing
Healing on his wings of light.

In the morning cometh singing—
Songs that ne'er in silence end;
Angel minstrels, ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy gloom upon thy heart?
Soon in radiance everlasting,
Night forever shall depart.

Art thou weeping, sad and lonely,
Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn herald of the day;
Singing cometh in the morning—
God shall wipe thy tears away.

—Frances Ridley Havergal.

Special Mention.

—The good services of Bro. Andrews in behalf of the cause of temperance in Switzerland received due recognition at the late meeting of the General Assembly of the Swiss Total-Abstinence Society held at Lausanne. It is claimed that "Switzerland has now fully one thousand teetotalers, who have been brought into the ranks largely through the efforts of L. L. Rochat, of Geneva, J. N. Andrews, of Bâle, and Gustave Michaud, of the Geneva good templars." The coffee and chocolate houses established to counteract the influence of the wine shops are said to be prospering. The facts above noted are gathered from the *National Temperance Advocate*.

—For a number of months past the REVIEW has been sending an occasional sharp paragraph into the ranks of infidelity, which like feathered shafts have evidently penetrated between the joints of the harness of some of our modern skeptics. One of these who has neither the manliness nor courage to sign his name, but simply subscribes himself "One of those bold, bad infidels," writes: "Be very careful not to explain any of the 'shallowness' advanced by Ingersoll, but keep right on wielding your favorite weapon, slander, in your usual 'hit or miss' style," etc. Of course we shall not give time or space to the answering of cavils which have already been answered hundreds of

times, and the refutation of which may be found in books within the reach of all, and with which every man of ordinary intelligence ought to be familiar. How many of the average disbelievers in the Bible have ever read such books as Horne's Introduction, Lardner's works, any one of the many excellent commentaries extant, or even the smaller works, such as "Evidences of Christianity" by the American Tract Society, Patterson or Dr. Nelson? There is not a shadow of anything original in Ingersoll's tirade against the Scriptures; and they who imagine him to be a person of deep and candid research, and swallow down his rehash of old cavils as something which has never been thought of before, are making a very foolish mistake.

—Peter says that scoffers will arise in the last days, and ask in mock candor, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." Compare with this the following item, clipped from a late paper, which is a sample of frequent utterances at the present time:—

"Prophets, from the beginning of history, have been predicting floods, conflagrations, pestilence, famine, and the end of the world. We have had all of these, except that our old planet still rolls through the skies as big and as round as ever."

—If a rich man shall hardly enter into the kingdom of Heaven, why does not the same danger beset a rich church? The Methodists, it seems, are finding it so, according to the following testimony of Bishop Keener:—

"Bishop Keener, of the Methodist Episcopal Church South, gave expression, at the meeting of the Baltimore Conference at Charleston, W. Va., to the fear that the clergy of his denomination are leaning too much to bookishness, and that wealth is exerting a ruinous influence upon the church."

—The Sunday cause may take heart when mammon begins to yield to its claims. Apparently the most serious obstacle it has had, and still has, to surmount, except its lack of Bible support, is the financial one involved in the working of great corporations, chief among which are the numerous railroads of the country. But some of these are beginning to weaken. The *Chicago Daily News* of May 3, under the heading, "Railroad Employees to Rest on Sunday," publishes the following dispatch, which speaks for itself:—

"LOUISVILLE, KY., MAY 2.—Yesterday, Col. Bennett H. Young, president of the Louisville, New Albany, and Chicago railroad, issued an order that, so far as possible, no work should be done or trains run on that road on the Sabbath. The only passenger train which will be run on that day will be the one carrying mails, but efforts will be made to arrange for its discontinuance. In cases of perishable goods or live stock, freight trains will be run when necessary. No excursion trains of any kind will be allowed, not even to camp-meetings. 'If the Christian people cannot find other places for worship,' the president continues, 'this company will not violate the divine and civil law, and deny its employees the essential rest of the Sabbath, to carry them to camp-meeting.'"

—Bro. Wm. Penniman sends us the following, clipped from the *St. Louis Globe Democrat*, showing the source from which Nihilism springs. So long

as the cause exists, the effects are sure to follow:—

"Does the reader wonder what gives rise to Nihilism in Russia? A few words will suggest some of the causes of its origin and spread: Two high dignitaries of the government—the Minister of the Interior, and the Director General of the Post-office—have recently committed suicide, and in both instances the occasion of their self-destruction was the impending discovery of their embezzlement of public money. In Russia everybody steals. An honest public official is looked upon as a sharp rascal with some ulterior purpose in setting himself up to be better than his fellows. In most cases those who are plundered submit, because they do not know what else to do. But if an educated man happens to be robbed, he turns Nihilist. If the Russian officials did not steal, they would starve. Those in inferior places are both badly and irregularly paid. But their number is as the sand of the seashore. One of the best antidotes for Nihilism, would be to diminish the number and increase the pay of those in public place. But no reforms of this description are carried out, and Russia exhibits just such a terrible spectacle as that which was displayed in France in the last century,—oppression by those in power resulting in rebellion against all authority."

MODERN RELIGIOUS DECLENSION.

It is not pleasant to note the gross worldliness and fun-loving proclivities which seem to be swallowing up a large proportion of the professed churches of Christ. But so long as they themselves flaunt before the world the evidences of their sad spiritual condition, we shall not hesitate to remind them that they are hereby fulfilling prophecy, and furnishing one of the most notable signs that the world has now reached the last days of her history; for the apostle foresaw that when the end was at hand, the majority of professed Christians would love pleasure more than they would love God (2 Tim. 3:1-4), and that the religious declension would be so great that a movement, symbolized by an angel flying through heaven with a solemn message to the world, would be necessary to announce that fact. Rev. 14:8; 18:1-5.

The New Bedford (Mass.) *Standard*, of May 2, contained an advertisement of a church entertainment to be given in that place May 4, as follows:—

"A good-will Pot-pourri will be given on Friday evening, May 4, 1883, at the Trinitarian Church-home, by the Good-Will Society. The pot will contain the Cannibals at Home, a series of Mysterious Shadows, also Music with Illustrations, and finally, the Inimitable Putkins, the Heir to Castles in the Air. The pot boils at 8 P. M., doors open at 7:30 P. M. Admission 25 cents."

The foregoing was duly set forth with large display lines to catch the eye. What was involved in all these exercises of course we do not know. But we feel measurably sure that there was nothing very religious, or calculated to improve the tone of a person's spirituality, nothing to remind one of his solemn obligation to God and the solemnities of a soon-coming Judgment, so much as of laughter, frivolity, and mirth. With such organizations the true people of God certainly cannot much longer remain. Has not the time about come for the cry to be raised, "Come out of her, my people"?

The Sabbath-School.

"Feed my lambs."—John 21:15.

LESSON FOR THE FOURTH SABBATH IN MAY.

(See Instructor for May 16, 1883.)

NOTES ON THE TEXT.

(Acts 7:17-80.)

Ver. 18. **Knew not Joseph.**—It can hardly be supposed that he would be ignorant of the name and deeds of Joseph; and this expression, therefore, probably means that he did not favor the designs of Joseph; he did not remember the benefits he had conferred on the nation, or furnish the patronage for the kindred of Joseph which had been secured for them by Joseph under a former reign.—*Barnes.*

Ver. 38. **This, i. e., Moses. In the church.**—The word *church* means literally *the people called out*; and is applied with great propriety to the assembly or multitude called out of Egypt, and separated from the world. It has not, however, of necessity, our idea of a church; but means the assembly or people called out of Egypt, and placed under the conduct of Moses.—*Barnes.* **With the angel, i. e., Christ.**

Ver. 41. **They made a calf in those days.**—The famous golden calf, made under the direction of Aaron, while his brother was on the mount, and which was subsequently destroyed by Moses (Ex. 32:1-11), seems to have been a representation not of a calf, but of a full-grown bull, and was doubtless intended to represent the Egyptian bull Apis, adored at Memphis, or the bull Mnevis, worshiped at Heliopolis, in Lower Egypt. The Israelites seem to have been peculiarly attached to this symbol of idolatry; for we find Jeroboam, the first king of Israel, after the separation of the monarchies, setting up, in opposition to the temple at Jerusalem, rival sanctuaries at Bethel and at Dan, dedicated each to "a golden calf." 1 Kings 12:28. The attachment of the people to these idols is borne witness to by such passages as 2 Kings 10:29, when kings like Jehu, famous for their enmity to idolatry, allowed these "golden calves" and their sanctuaries to remain in the land.—*Rev. Com.*

Ver. 43. **Beyond Babylon.**—The passage in Amos concludes with the words, "beyond Damascus;" but the fulfillment of the prophecy in the well-known captivity of Babylon, made this substitution natural. Such a quotation, with the denunciation of the original prophecy intensified, when subsequent history demanded it, was a rabbinical custom, and therefore the change was not an error of Stephen.—*Ibid.*

Ver. 44. **The tabernacle of the testimony in the wilderness.**—This name was frequently used (Ex. 38:21; Num. 1:50) of the tabernacle. It received it most probably from the fact of Jehovah giving there witness of himself in the visible glory, the Shekinah, which at certain times rested on the golden mercy-seat of the ark between the cherubim, or from the two tables of stone which contained the decalogue, and were preserved in the ark of the testimony within the tabernacle. Ex. 25:16.—*Ibid.*

Ver. 44. **The tabernacle of witness.**—The tent, or tabernacle, which Moses was commanded to make. It was called a tabernacle of witness, or of testimony, because it was the visible witness or proof of God's presence with them; the evidence that he to whom it was devoted was their protector and guide. The name witness is given either to the tent, or to the two tables of stone, or to the ark; all of which were witnesses, or evidences, of God's relation to them as their lawgiver and guide.

Ver. 45. **Our fathers that came after.**—None of the generation that came out of Egypt were permitted to enter into the land of Canaan, on account of their rebellion, except Caleb and Joshua. Num. 14:22-24; 32:11, 12. Hence it is said that their fathers *who came after*; i. e., after the generation when the tabernacle was built. . . . Stephen means that it was not brought in by that generation, but by the next.—*Barnes.* **With Jesus.**—The Rev. Ver., which is quoted in the lesson, gives the proper rendering,—Joshua. Jesus is the Greek mode of writing the name Joshua.

Ver. 51. **Stiff-necked.**—This is an expression taken from oxen which are refractory, and will not submit to be yoked. Applied to men, it means that they are stubborn, and unwilling to submit to the restraints of the law. **Uncircumcised in heart.**—Circumcision was a sign of being a Jew,—of acknowledging the authority of the laws of Moses.

It was also emblematic of purity, and of submission to the law of God. The expression *uncircumcised in heart*, denotes those who were not willing to acknowledge that law, and submit to it. They had hearts filled with vicious and unsubdued affections and desires. **And ears.**—That is, who are unwilling to hear what God says. **Resist the Holy Ghost.**—You oppose the message which is brought to you by the authority of God, and the inspiration of his Spirit. The message brought by Moses; by the prophets; by the Saviour; and by the apostles,—all by the infallible direction of the Holy Ghost,—they and their fathers opposed.

Ver. 53. **By the disposition of angels.**—There has been much diversity of opinion in regard to this phrase. The word translated *disposition* does not elsewhere occur in the New Testament. It properly means the constituting or arranging of an army; disposing it into ranks and proper divisions. Hence it has been supposed to mean that the law was given amidst the various ranks of angels, being present to witness its promulgation. Others suppose that the angels were employed as agents or instruments to communicate the law. All that the expression fairly implies is the former; that the law was given amidst the attending ranks of angels, as if they were summoned to witness the pomp and ceremony of giving law to an entire people, and through them to an entire world. It should be added, moreover, that the Jews applied the word *angels* to any of the messengers of God; to fire, and tempest, and wind, etc. And all that Stephen means here, may be to express the common Jewish opinion, that God was attended on this occasion by the heavenly hosts; and by the symbols of his presence, the fire, and smoke, and tempest. In the eyes of the Jews, it justly gave increased majesty and solemnity to the law, that it had been given in so grand and imposing circumstances. And it greatly aggravated their guilt, that notwithstanding this, they had not kept it.—*Barnes.*

Ver. 54. **They gnashed on him with their teeth.**—The sting of Stephen's reproachful words moved them to an irrepressible fury. The expression "to gnash with the teeth" is frequently used in the Old Testament to signify furious rage. Job 16:9; Ps. 35:16; 37:12.—*Ibid.*

Ver. 57. **They cried out with a loud voice.**—The meaning of their cries no doubt was identical with the expression of the high priest at the trial of Jesus (Matt. 26:65, 66): "He hath spoken blasphemy; what think ye? They answered and said, He is worthy of death."—*Ibid.* **Ran upon him.**—It appears very clearly that this was the act of a mob, not the regular and formal execution of a judicial sentence, which could not be executed legally by the Jews without the sanction of the Roman procurator. There is no indication here of any formal vote, or any sentence. Possibly the high-priest, having experienced so great difficulty in wresting a death sentence from Pilate in the case of Jesus Christ, thought it easier to incite a mob to execute it directly, without the forms of law.—*Abbott.*

SYNOPSIS OF STEPHEN'S SPEECH.

The two charges against Stephen were that he had spoken blasphemy against Moses, or his law, and against the temple. Chap. 6:13, 14. In the first part of his defense he shows that so far from being a blasphemer of Moses, he honored him as the prophet of God and the redeemer of Israel.

On this point Mr. Barnes says: "To meet this charge he gives a statement, at length, of his belief in the Mosaic religion, in the great points of their history, and in the fact that God had interposed in a remarkable manner in defending them from dangers. By this historical statement he avows his full belief in the divine origin of the Jewish religion, and thus indirectly repels the charge of blasphemy. It is further to be remembered that this was the best way of securing the attention of the council. Had he entered upon an abstract defense, he might expect to be stopped by their cavils or their clamor. But the history of their own nation was a favorite topic among the Jews. They were always ready to listen to an account of their ancestors; and to secure their attention, nothing more was necessary than to refer to their illustrious lives and deeds. In this way Stephen secured their attention, and practically repelled the charge of speaking reproachfully of Moses and the temple."

In reply to their charge of blasphemy against the temple, Stephen went on to show that he regarded both it and the tabernacle as divine institutions. At the same time, by citing the facts that the worship of Abraham, the patriarchs, and Moses was ac-

ceptable before the temple was built, and that God dwells not in temples made with hands, he lays the foundation of an argument to show that what God requires is obedience and spiritual worship, and not mere reliance on outward privileges, and that acceptable worship *might* be offered in other places and in another manner than at the temple.

But his sudden change of style and thought in verse 51 seems to show that he was interrupted in this argument by the refusal of his audience to listen longer, they having seen the drift of his argument. He then leaves his history, and fearlessly attacks their obstinacy and resistance of the Holy Ghost, and, like Peter, charges them with being the betrayers and murderers of their Messiah.

The following from Dr. Schaff, though somewhat lengthy, throws sufficient light on the object of Stephen's discourse to well repay the reader's time:—

"The impression left after the first reading of Stephen's speech, may be that it is rambling, and lacks definite point. But a closer examination of its structure and contents alters this impression, and produces the conviction that it is not only a boldly uttered, but a very skillfully constructed and managed argument.

"The whole drift of the speech tends to a positive, ulterior conclusion that the whole old dispensation was temporary, and looked forward to the Christian period. It is the *promise* of the future which is prominent in Abraham's history (ver. 6); it is the *promise* of the future which the speaker hurries on with Joseph's story to reiterate. Ver. 17. A *promise* of the future is prominent in Moses' history (ver. 37), and the historical section is concluded with a prophecy which has in it a *promise*. Ver. 48. And so prominent is this general idea in his mind, that he checks himself for a moment in his arraignment to emphasize it again. Each period in Hebrew history, pointed in advance of itself to another. The Old Testament dispensation was imperfect, nor was the temple the ultimate local realization of the divine presence. To him who has this thought in view, the speech appears as a most keen and far-sighted conception of the Old Testament, and as a most skillfully and subtly constructed argument. 'At first sight,' as Calvin says, 'Stephen's reply may seem to be absurd and irrelevant.' But he shows his skill by concealing for so long the significance of his historical illustrations, and yet taking such a comprehensive view of the Old Testament. He proved that Jesus, whose very words he had quoted (6:14), announcing a change in the customs of Moses and the destruction of the temple, was uttering no novel thought, but speaking in consonance with the express testimony as well as spirit of Moses and the prophets.

"The abrupt change in ver. 51, from the style of a calm argument from historical facts, to an impassioned arraignment of the judges, was probably due to the agitated state of the audience. Exasperated under the concealed but sharp thrusts of the skillful orator, his hearers could no longer control their angry passion, and precipitated the close of the speech before Stephen could complete the argument by applying the illustrations from the Old Testament, directly to the facts of the Christian history and system.

Stephen did not convince his audience, but at the side of the main thought he left another idea to germinate in the minds of his hearers; namely, that Abraham though only a stranger in the land, was the messenger of God and became the father of Israel, that Joseph though rejected by his brethren, was the messenger of God and became honored as a patriarch, that Moses though refused by his enslaved people, was the messenger of God and became the great deliverer and lawgiver. And so, the inference would run, Jesus of Nazareth though rejected by his own people, and crucified, might be, yea was the one whom Israel and the world would yet honor as their deliverer and king.

Stephen was the first to meet in a bold and comprehensive way the great question of the relation of the gospel to the law, of the new dispensation to the old. This was the burning theological question of the first century. Paul spent much time in answering it, and was much troubled by the so-called Judaizing teachers, who held that the law still continued in force. We cannot help but admire the wide sweep of Stephen's vision. This characteristic of his conception of Christianity, as well as his intrepid boldness, justify the view that if he had lived, he would have developed into a champion and missionary of the faith such as Paul became.

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.

PAUL AND THE VIPER.

BY MARY E. SMITH.

FROM out the heat a viper came,
And fastened on his hand,—
The pure and spotless hand of Paul,
In that far heathen land.

No friend stood by with timely aid,
But rude barbarians were
Ready at once to brand him then
A cruel murderer.

Calmly he shook the viper off,
And lo! no harm ensued.
All glory to the Friend unseen
Then gave those heathens rude.

Oh that, like him, when friendless, weak,
In each dark, trying hour,
Our faith may grasp His promises,
And see his mighty power!

And when round us some "hidden chain
Of circumstances, may
Have wrought the sad result which takes
An honest name away,"

May we not hope the power divine
Which healed the serpent's sting,
Un our wounded, broken hearts,
The healing balm may bring?

Portage Co., Wis.

SEVENTH-DAY ADVENTISTS AND THE TESTIMONY OF JESUS CHRIST.

BY ELD. W. H. LITTLEJOHN.

(Continued.)

SPIRIT OF PROPHECY.

In their opposition to that feature of the S. D. Adventist faith which relates to the "spirit of prophecy," the antagonists of that denomination follow different lines of attack. Some argue that spiritual gifts as known among S. D. Adventists are not genuine; others argue that spiritual gifts ceased in the days of the apostles altogether. To those who reject as spurious the manifestations of spiritual gifts believed in by S. D. Adventists, the latter reply that the objections are not well founded, challenging them to a single Bible test which, when applied to the phenomenon which they claim to be the spirit of prophecy, will in any way invalidate that claim. Thirty-six years of writing and speaking and teaching, say they, are sufficiently long to furnish the material for the impeachment of this manifestation if it be not genuine.

This challenge though oft repeated and oft accepted, leaves the people making it more firmly established in their convictions on the subject of spiritual gifts than they were when first they embraced them. To those who deny that miraculous powers were designed to continue in the Christian church throughout the dispensation, they present a Bible argument which is literally invulnerable. This argument is varied in its character. In the first place, they show that the gifts were "set in the church," and that they have never been withdrawn therefrom, so far as the record is concerned. 1 Cor. 12. In the second place, they demonstrate that the gifts, having been given for the work of the ministry, the perfecting of the saints, etc. (Eph. 4: 8, 11, 13), are presumably to be enjoyed at the present time; since they are just as necessary to the perfecting of the saints and the work of the ministry now as they ever were. In the third place, they bring forward a large number of texts which positively teach that it was the original design of Christ that miraculous powers should continue in the church in all ages. In the fourth place, they cite Rev. 12: 17 to prove that the last generation of Christians are to have the spirit of prophecy, or that which is the same, the testimony of Jesus Christ.

To the first, second, and third propositions, but little can be said in reply. It must be admitted by all that there is no positive statement that the gifts were to cease during the Christian age.

It is also obvious that the necessity for them is as great as it ever was. Again, the candid reader will find in the following twelve texts usually cited by them in favor of the perpetuity of the gifts, a series of passages so direct in their statements that it is impossible to avoid seeing the conclusion to which they all point: John 14: 12-14; Mark 16: 15-18; Acts 2: 14-21; 2: 37-40; 1 Thess. 5: 19-21; 1 Cor. 12; 14: 1-39; 13: 8-12; 1: 4-8; James 5: 14-16; Rev. 1: 1, 3; 12: 17.

THE TESTIMONY OF JESUS.

To the fourth conclusion greater exception is taken. The reason is obvious. Concede the point that the testimony of Jesus Christ is the spirit of prophecy, and the opponents of S. D. Adventists can make but little head against them. Arising, as they did, at the right time, keeping, as they do, the commandments of God while claiming to have the spirit of prophecy, there is a strong presumption in their favor, provided it be true that the testimony of Jesus attributed to the remnant church is indeed the spirit of prophecy.

To avoid the necessary conclusion, therefore, which otherwise would follow, the objector insists that Rev. 19: 10 does not prove that the testimony of Jesus Christ, though called the "spirit of prophecy" is the same as the gift of prophecy. In the original, says he, the article is employed, making the passage read as follows: "Worship God; for the testimony of Jesus is the spirit of the prophecy." In other words, he continues, the testimony of Jesus is declared to be the spirit of *this* prophecy; *i. e.*, the spirit of the prophecy of the book of Revelation. Whether such an objection is entitled to be called ingenious, is a matter of debate. It is quite certain, nevertheless, that it is not well taken in fact.

In the first place, it is difficult to see how, were the article present in the original, it could be so readily changed in its translation from *the* to *this*, since there is a wide difference in the signification of these two words; so wide, indeed, that had the apostle intended to imply an idea which would have been properly expressed in the use of the word *this* he would naturally have employed the pronoun *οὗτος*, so familiar to the Greek scholar anciently. Failing to do so (in the absence of proof to the contrary), it is to be inferred that John's use of the article instead of the pronoun was the result of deliberate choice, and can be accounted for only on the ground that the idea which would have been conveyed by the word *this* was not in his mind.*

In the second place, it may be remarked here that the presence of the article in the original by no means proves that it had any special significance; as it is well understood that the Greeks were wonderfully prodigal in the use of the articles, employing or rejecting them as each writer might think that the laws of euphony, or sound, might require. Furthermore, even where the article seems to have been necessary in the Greek idiom in order to meet the requirement of taste according to Greek ideas, it is so far from having any point or force in an English translation that it would not only be cumbersome in such a translation, but would also be decidedly objectionable. In proof of this the following texts will furnish a few out of the hundreds of instances in which in the King James' version the article, though found in the original, is not translated at all:—

GREEK ARTICLES NOT TRANSLATED.

[Heb. 2: 9,—2†]

[Heb. 3: 13,—2]

* A friend very kindly furnishes me with the facts contained in this note and the one in which reference is made to the rules in several Greek grammars relating to the article and its use in connection with abstract nouns.

† In Rev. 22: 7, 9, 10, 18, the demonstrative pronoun (*τούτου*) is used with the article (*τοῦ*) to point out definitely what book is meant. For example, verse 7, "τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου." The words of the prophecy of *this* book. In Rev. 22: 19 the demonstrative *ταύτης* is used with the article *τῆς* to point out definitely what prophecy. "τῆς προφητείας ταύτης." "This prophecy."

‡ In the citations made above, the figure which follows the dash indicates the number of instances in which the article occurs in the preceding text, but is not translated. That the reader may see the impropriety of translating all of the articles in the original in an English version, the following literal translation of 2 Pet. 1: 5, 6, 7, is given:—
"And beside this, giving all diligence, add to your faith the virtue; and to the virtue the knowledge; and to the knowledge the temperance; and to the temperance the patience; and to the patience the godliness; and to the godliness the brotherly-kindness; and to the brotherly-kindness the love."

[Heb. 4: 11,—2]
[Heb. 9: 27,—1]
[Matt. 19: 1,—5]
[Mark 12: 43,—2]
[John 11: 4,—4]
[Rom. 5: 12,—4]
[Rev. 2: 10,—3]
[Rev. 20: 14,—5]

[Heb. 4: 16,—1]
[Matt. 10: 16,—2]
[Mark 1: 26,—1]
[Mark 3: 15,—2]
[John 3: 2,—2]
[Rom. 5: 3, 4,—4]
[Rom. 12: 21,—3]
[Rev. 2: 24,—2]

That the last article in the final clause of Rev. 19: 10 is also of this class and was properly omitted in our accepted version, is rendered more than probable by the circumstance that the fifty-two modern scholars who had the New Version translation in charge, have, like the translators of the King James' version, neglected to translate the article altogether. Here is their rendering: "Worship God; for the testimony of Jesus is the spirit of prophecy." From the foregoing it will be noticed that the two versions in question are the same word for word. I know not how much the subjoined list might be swelled, were the necessary effort put forth, but those which are given are sufficient in number to show that there is no significance in the article in the last clause of Rev. 19: 10, else it would have been translated (which it is not) in the following renderings; *viz.*, the Syriac New Testament translated by Murdock; Sawyer's Translation of the New Testament; the American Bible Union New Testament; the New Testament Revised by Dean Alford; the Vulgate translation; Whiting's Translation of the New Testament; Wesley's Notes; Revised New Testament.†

It is now time to look at the question from another point of view. Any translation which would make nonsense of the passage as a whole, assuredly is not worthy of acceptance. That the one in question would do so, is rendered certain by a moment's thought. To aid the reader in reaching this conclusion, it is desirable that his attention be called to one point; *i. e.*, the circumstance that in the first part of the 19th verse our King James' version does not present the thought as happily as it might. Spiritualists have cited that reading in the interests of their views; endeavoring to prove therefrom that the heavenly messenger at whose feet John fell for the purpose of offering him worship, was nothing more nor less than the spirit of one of the ancient prophets. This view is of course absurd, since angels and men belong to entirely different orders of beings. The original, when properly rendered, simply conveys the idea that the angel was the fellow-servant of John and of John's brethren the prophets, and therefore should not be worshiped by the former. The New Version is perspicuous in its presentation of the thought. Here it is: "See thou do it not; I am a fellow-servant with thee, and with thy brethren that hold the testimony of Jesus."

In the light of the foregoing, the task of determining the sense in which the term "testimony of Jesus" as employed in Rev. 19: 10, can no longer be a matter of doubt. Certain it is that it does not signify one thing in the first part of the verse and another thing in the last part of the verse. Recalling the fact now that it is claimed that in the latter part of the verse it means the spirit of this prophecy, or, in other words, the spirit of the book of Revelation, we inquire for the signification of the expression, and how it affects the question at issue? Is it replied that the passage thus rendered merely teaches that the "spirit of prophecy" means the understanding or signification of the prophecy contained in the book of Revelation? The answer is, If such is the signification of the "testimony of Jesus" (or that which is the same thing, the spirit of prophecy), then it must be so understood in the fore part of the verse where it is also employed. But will such an understanding of the term in the first portion of the verse harmonize with the obvious sense of the passage? Let us see. As the terms "spirit of prophecy" and "testimony of Jesus" are represented by the angel as being synonymous, or meaning the same

† "The Greek uses the article in certain cases in which the English generally omits it. (b.) Abstract nouns very often take the article."—*Goodwin's Greek Grammar*, p. 200, Art. 141, Note 1.
"The 'Generic Article.' This must often be left untranslated in English . . . and generally so when applied to abstract nouns."—*Wadley's Greek Grammar*, p. 217, Art. 529.
From the above it will be seen that the translators of our version were justified in omitting the article, provided the word "prophecy" was used in the abstract sense.

thing, it is admissible to interchange them. This done, the clause will read as follows in the New Version: "See thou do it not; I am a fellow-servant with thee and with thy brethren that hold the signification of this prophecy."

The passage thus rendered represents the angel as telling John that he was a fellow-servant with him and with his brethren who at the time in question held the signification or understood the meaning of the prophecy of the book of Revelation. But was such a declaration true to the facts in the case? The answer is necessarily in the negative; as at the time when these words were uttered there was not a living soul who along with John understood the import or meaning of the prophecy contained in the book of Revelation. Because, in the first place, the prophecy itself was not yet complete, since subsequently to that point of time the subject matter contained in the balance of chapter 19 and chapters 20, 21, and 22, were yet to be revealed; secondly, it was impossible that John should have any brethren at that time who in common with him understood the meaning of the prophecy, for he himself was yet in vision and could not, therefore, comprehend its import. Nay, more, it is manifestly true that even when he had passed out of the state of vision the larger portion of the book of Revelation must have been entirely enigmatical to him, as it treated of events and nations still in the womb of a distant future. It has been reserved until modern times for men to make a right application of much of the book of Revelation, and, indeed, it is quite certain that there are still some portions of it which are not fully understood. But even were it all understood at the present time, that would not help the matter. Said the angel, "I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus." Mark it! He does not say with thy brethren that *are to hold*; *i. e.*, at some future time, but he says that *hold*; *i. e.*, that hold it *now*, or at this time. The verb is in the present tense and applied to that which was taking place when John and the angel were talking together.

To recapitulate: If the testimony of Jesus in the latter part of the verse means an understanding of the book of Revelation, then it means the same thing in the first part of the verse, but this cannot be the case, since such a view would make nonsense of the passage, as it would represent the angel as telling John that he was the fellow-servant of him and of his brethren who at that time had an understanding of the prophecy contained in the book of Revelation; whereas, the fact is, that neither John nor any of his brethren at the time in question did understand the import of the prophecy of that book. Thus much for the *argumentum ad absurdum* or the argument by which the view under examination is shown to be false, because otherwise, it would lead to the absurd conclusion that an angel of God was guilty of dealing in nonsense. §

(Concluded next week.)

THE VAGARIES OF EVOLUTION.

BY ELD. J. O. CORLISS.

It seems strange that any one with a common stock of reason and good sense can accept the theory of evolution. That theory insists on a constant tendency upward to a higher, better, and more perfect condition. This is contradictory of facts, as is well known to the most casual observer. Every one who cultivates grains, fruits, and flowers, as well as the breeder of stock, knows that the tendency is to deterioration, and that only by the most intelligent and persistent efforts can man prevent the running down of species. It is also a noticeable fact that the improvement of species is limited to those places

where men have cultivated reason by study and observation, and then by careful selections, and judicious crossing, have helped nature.

The absurdity of living creatures being evolved from a speck of floating albumen, requiring long ages in their slow march upward to the present state of perfection, is well set forth in the following extract which we take from an old newspaper:—

"There has been no such prevalence of evolution as that all the various tribes of living creatures on land, in air and water, could have sprung from 'a common fleck of albumen, polyp, protozoan, rhizopod or moneron,' no matter how much time you give them for change, and you may even throw in spontaneous generation. It may be conceivable that an animalcule might take on additional matter during ages, so as to become a larger animal of the same structure, or if large at the beginning, it might cast off or reject matter, and diminish from a mammoth, or elephant, to an animalcule; but to suppose evolution from a moneron or speck of albumen, floating upon the surface of water, without parts, organization, or life, to become an active fish with life, and a complete organization with instinct, all at once, would require creative power; and even if it may be supposed to involve ages of duration for effecting the changes, it would not help the matter much; for the accretions of matter added must be intelligently added, and uniformly placed, or there would be no regularity in form to accomplish a systematic purpose. The matter must think, or there must be some thinking outside of itself. It will not do to leave these accretions of matter to *chance* if we are to make a systematically organized creature of them for a definite purpose. For matter without life in nature never takes uniform shape that tends to reproduce itself or its like. Rivers and streams do not deposit the mud into organized forms.

"New matter without life, in nature, may be added to top, bottom, or sides or middle, and result in no describable form; but in living beings there is uniformity and symmetry in the accretions, not only in increasing the volume, but tending to the accomplishment of a definite end, showing the existence of an intelligent mind directing the formation to that particular end. If evolution might be true at all, it could not be unreasonable to suppose that the process might as well be from the higher to the lower as from the lower to the higher. We might as well suppose a mammoth or an elephant, a whale or a crocodile, to be the original protozoan as a fleck of albumen, if there was no intelligent creator or designer. If we consent to give up the world to chance, or make it an orphan, we might have any condition for its beginning, if indeed it had any beginning. If we begin with a mammoth to develop downward, we must see that it is necessary that matter be taken away to reduce the body to a gnat, and we must take care from what part we take the matter, or we shall defeat the end toward which we may be tending. In any event there must be an ever-present intelligence to guide and control, no matter which way, whether up or down, development advances. It seems to be much more agreeable to many minds to suppose a little fleck of albumen to be invested with the attributes that have been ascribed to Deity, than to allow that there is a personal God, the Creator and upholder of all, present to all, and exercising control over the forces of the physical and moral world. But these intelligent Christian scholars may be disposed to demur to their impeachment, and claim that they admit a superintending intelligence. But even that does not relieve them of the absurdity of the evolution theory. If all the beings in the world were of similar organization, it would not be inconceivable that they might eject or reject matter, or add matter by the use of the functions of living organs, and become larger or smaller; but the difficulty becomes formidable when we have to provide bridges across from one mode of life to another, as aquatic to land animals, or to those that fly in the air, from granivorous to carnivorous.

"The exceedingly slow progress that is always

claimed for evolution must involve that theory in serious difficulty; for now there must be an entire revolution of the *appetite* and the *masticatory* and *digestive* apparatus, and therefore there must be an immense period in which those parts of the system would be neither the one nor the other. Now let those evolutionists get them across this enormous gulf, that upon their own theory involves ages of time. So, to pass from aquatic animal life over to air-breathing animals, there must be a complete revolution of the *locomotive*, the *masticatory*, the *digestive*, the *respiratory* and the *generative* apparatus and instincts, and the *auditory* and *visual* apparatus must undergo great changes. What is to become of these poor creatures in the state of betweenity while the organs are undergoing the changes for so long a time, in which they are in a condition very poorly adapted to either state of existence, and in which the transitional matter may have been at first quite sure of its proper place, while a slight change in the end toward which the organization is drifting must confuse the destination of accretions, for what was the survival of the fittest for one condition and purpose might not be such for the changed purpose and destination. The generative apparatus of hardly any two species is so similar as to make propagation possible in a state of transition from one species to another, even in a single generation.

"If birds were evolved from fishes, it would be very difficult to determine what could have been the condition of the fishes for ages, encumbered with rudimentary wings, feathers, and legs in water. They must have made very awkward work of swimming below the surface in that condition, for a few thousand years. And if organization had been approximating the seed and fruit-eating families of birds, they must have had a very hungry time of it for a few centuries before they could leave the watery element and go where their appetites and their digestive apparatus could be supplied with what could be adapted to them, and then the food that had been suitable to them while they were fishes proper, they could no longer eat nor digest, for how long a time, who can tell?

"Let the wise, theistical scholars try to construct a bridge for the transit of these poor creatures across from one of these conditions to the other, before they ask their fellow-students to accept the theory of evolution. It is wonderful that these amazing changes of which these astute men are so confident, should all have got through so nicely, before there was a man upon earth to observe and record a few notes of so remarkable a process! What a pity we could not find at least one specimen of some living creature in this process of evolution, so that we could have something besides baseless conjecture to stand upon, and thus relieve this theory of those ugly doubts that will spring up in spite of the high authority and the brilliant eloquence which so naturally backs the announced opinions of these mighty men. I should suppose that God would have known (if there be a God) that these doubts would arise and perplex intelligent creatures, and that if they were to be evolved at any time by the survival of the fittest, he would have had these evolutions continued in some such way as we see he has in giving a clue to his methods in other things, as to their propagation of species.

"Either intelligent beings should have been introduced earlier, or these transitions should have been continued longer, that we might have been better prepared to do justice either to the wonderful wisdom, power, and skill of evolution, as our god, or to some other power that might be accepted as worthy to be worshiped as Creator, Preserver, and Judge of all. The uncertainty that scientists feel might have been all avoided by a little attention to these transitions, to relieve inevitable doubts that would arise.

"None of these scientists has ventured to inform us whether the gills of the fishes closed up before the trachea and lungs were formed, or after, and therefore they have not touched the question of the how about their breathing in the transition state, or whether the revolution was not instantaneous. If they were to allow it to

§ Another argument to prove that the "testimony of Jesus" cannot be restricted in its signification to the understanding of the book of Revelation might be drawn from the following consideration: The angel says that the testimony of Jesus is the spirit of prophecy. What will be true of one, consequently, will be true of the other. But the spirit, *i. e.*, meaning, of the book of Revelation did not exist until the book itself was written. It must be equally true, therefore, if the testimony of Jesus was the same as the spirit of prophecy, that the testimony of Jesus did not exist until the book of Revelation was brought into being; *i. e.*, A. D. 95. That such a proposition is absurd, however, is demonstrated when we call attention to the fact that Paul states that the Corinthian church had the testimony of Jesus Christ in A. D. 59; or thirty-six years before the book of Revelation was composed. 1 Cor. 1:1-8.

be instantaneous, there would be some danger of suggesting to an inquiring mind the question whether there was not creative power about at such a time. If a tendency ever existed to such wonderful evolutions upward, it is very surprising that traces of it should not remain and be discovered in this age of greater intellectual activity than was ever seen before; an age when thousands of keen, brilliant geniuses are peering into every nook and cranny of nature for traces of the origin and methods of creation. If such tendencies ever did exist, and have been suspended, it is very strange that those who have been able to pry open the bolted doors of Nature and discover such profound secrets as evolution and the survival of the fittest, have not found out when and where such processes have been interrupted.

"All other processes of which we have any hint in nature, are continued, else science would be an impossibility."

THE SEPTUAGINT CHRONOLOGY.

BY ELD. J. D. PEGG.

SEVERAL times I have been opposed by those who claim that Sunday is the original Edenic Sabbath, that the Jews were set back one day at the Exode, and that the Sabbath they observed during their national existence and afterward was the sixth day of the Edenic week! Following, for the most part, Dr. Akers, they urge that we have chronological data by which this can be demonstrated. The way they proceed to prove the proposition is this: They take the Septuagint chronology, and find that the world at the time of the Exode was 3,899+ years old. This they reduce to days, divide by seven, and find that the Edenic Sabbath came on the sixteenth day of Abib. But the children of Israel were commanded to keep the fifteenth day (which is an assumption), and therefore the Jews kept the original sixth day throughout their generation; and at the crucifixion they dropped forward to the original Sabbath day, which was Sunday. If by any means one day is taken from the number, the whole fabric falls to the ground.

Let us briefly examine the Septuagint chronology as to its reliability. According to Aristæus, who is really the only one that gives us a full account of the work,* the Septuagint is a translation of the Old Testament Scriptures into the Greek language made near Alexandria, Egypt, about B. C. 277. This work was accomplished in seventy-two days from the commencement of it, and presented to Ptolemy Philadelphus, and placed by him in his famous "Alexandrian Library."

When we consider the time occupied—seventy-two days!—when King James' translation occupied nearly seven years, and the late revision even a longer time, we would at once conclude that the proper care was not taken to examine it thoroughly before the final presentation of it to Ptolemy Philadelphus.

Again, we have the original Hebrew to go to now, which has no doubt been preserved uncorrupted, and by this means we can detect any mistakes which may appear in the Septuagint. Our English Bibles are translated from the original Hebrew, and we can compare our Bibles with the Septuagint, and see how they agree. Below we give a sample of the two. From the creation of Adam to the flood, the dates are as follows:—

	Septuagint.	Hebrew.
Adam to Seth,	230 yrs.	130 yrs.
Seth to Enos,	205 "	105 "
Enos to Cainan,	190 "	90 "
Cainan to Mahalaleel,	170 "	70 "
Mahalaleel to Jared,	165 "	65 "
Jared to Enoch,	162 "	162 "
Enoch to Methuselah,	165 "	65 "
Methuselah to Lamech,	167 "	187 "
Lamech to Noah,	188 "	182 "

The above is sufficient to show a wide discrepancy. From the creation of Adam to the Exode, the difference between the two is 1,386 years;

according to the Septuagint, the time being 3,899+ years, and according to the Hebrew, 2,513 years. From the above figures, it will be seen that when Noah was six hundred years old (at which time the flood came, Gen. 7:6), Methuselah was nine hundred and fifty-five years old. According to Gen. 5:27, Methuselah lived nine hundred and sixty-nine years, thus surviving the flood fourteen years. But Peter says only "eight souls were saved," (1 Peter 3:20); and Moses tells us who they were. Gen. 7:13. And Methuselah was not there. Thus we think it is conclusively shown that although the Septuagint may be valuable in some ways, yet it is not sufficiently correct in its chronological data to prove that when God said to the Jews, from Mount Sinai, "The seventh day is the Sabbath of the Lord thy God," *i. e.*, the original Edenic rest-day of God, that he was mistaken one day, it being the sixth; and even Dr. Akers, one of the main props to this "daub" (Eze. 13:10), admits that the Septuagint chronology sometimes should be corrected.

What a pitiable sight is presented when these advocates of a false theory are brought face to face with the facts in the case, as they then try to cover themselves with some other equally vain subterfuge. Truly we ought to be thankful for a consistent truth, and one easy to be understood.

FAITHFULNESS IN OUR SPHERE.

BY ELD. E. W. WHITNEY.

"HE that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10.

I never have realized the force of these words so fully as since reading the Supplement to a late number of the REVIEW, especially the address of the General Conference Committee upon "The Importance and Wants of our Missions." The practical thought suggested by the scripture, and a prominent one presented in the articles referred to is that it is not the *greatness* of the work we do, the *importance of the mission* upon which we are sent, nor the *height of the position* we fill that makes our efforts acceptable with God, or worthy of his notice and reward, but the *faithfulness* which characterizes those efforts in our individual spheres of labor, whether they be high or low. I have selected a few extracts from a sermon by Dr. Talmage upon 1 Sam. 30:24, which express this truth in a forcible manner. I trust they may be as encouraging and profitable to others as they have been to myself. He says:—

"A great many people are discouraged when they hear the story of Moses, and of Joshua, and of David, and of Luther, and of John Knox, and of Deborah, and of Florence Nightingale. They say, 'Oh, that was all good and right for them, but I shall never be called to receive the law on Mount Sinai, I shall never be called to command the sun and moon to stand still, I shall never be called to slay a giant, I shall never preach on Mars' Hill, I shall never defy the Diet of Worms, I shall never be called to make a queen tremble for her crimes, I shall never preside over a hospital.'

"There are women who say, 'If I had as brilliant a sphere as those people had, I should be as brave and as grand; but my business is to get the children off to school, and to hunt up things when they are lost, and to see that dinner is ready, and to keep account of the household expenses, and to hinder the children from being strangulated by the whooping-cough, and to go through all the annoyances and vexations of house-keeping. Oh, my sphere is so infinitesimal, and so insignificant, I am quite discouraged.' Woman, *God places you on garrison duty*, and your reward will be just as great as that of Florence Nightingale, who, moving so often night by night with a light in her hand through the hospitals, was called by the wounded the 'lady of the lamp.' Your reward will be just as great as that of Mrs. Hertzog, who built and endowed theological seminary buildings. Your reward will be just as great as that of Hannah More,

who by her excellent books won for her admirers Garrick, and Edmund Burke, and Joshua Reynolds. Rewards are not to be given according to the amount of noise you make in the world, nor even according to the amount of good you do; but according to whether you work to your full capacity, according to whether or not you do your full duty in the sphere where God has placed you.

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff.' There is high encouragement in this for all who have *great responsibility and little credit* for what they do. You know the names of the great commercial houses of these cities. Do you know those of the confidential clerks,—the men who have the key to the safe, the men who know the combination-lock? A distinguished merchant goes forth at the summer watering-place, and he flashes past, and you say, 'Who is that?' 'Oh,' replies some one, 'don't you know? That is the great importer, that is the great banker, that is the great manufacturer.' The confidential clerk has his week's vacation. Nobody notices whether *he* comes or goes. Nobody knows *him* and after awhile his week is done, and he sits down again at his desk. But God will reward his fidelity just as much as he recognizes the work of the merchant whose investments this unknown clerk so carefully guarded.

"Once for thirty-six hours we expected every moment to go to the bottom of the Atlantic Ocean. The waves struck through the skylights, and rushed down into the hold of the ship, and hissed against the boilers. It was an awful time; but by the blessing of God and the faithfulness of the men in charge, we came out of the cyclone, and we arrived at home. Each one before leaving the ship thanked Captain Andrews. I do not think there was a man or woman that went off that ship without thanking Captain Andrews; and when, years after, I heard of his death, I was impelled to write a letter of condolence to his family in Liverpool. Everybody recognized the goodness, the courage, the self-forgetfulness, the kindness of Captain Andrews; but it occurs to me now that we never thanked the engineer. He stood away down in the darkness amid the hissing furnaces, doing his whole duty. *Nobody thanked the engineer*; but God recognized his heroism, and his continuance, and his fidelity, and by-and-by there will be just as high reward for the engineer who worked out of sight as the captain who stood on the bridge of the ship in the midst of the howling tempest. 'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff.'

"A Christian woman was seen going along the edge of a wood every eventide, and the neighbors in the country did not understand how a mother with so many cares and anxieties should waste so much time as to be idly sauntering out evening by evening. It was found out afterward that she went there to pray for her household, and while there one evening she wrote that beautiful hymn, which has become famous in all ages for cheering Christian hearts:—

'I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.'

Shall there be no reward, think you, for such unpretending yet true and everlasting service?

"Cheer up, men and women of *unappreciated services*. You will get your reward, if not here, hereafter.

"Oh, what a day that will be for many who rocked Christian cradles with weary foot, and who patched worn-out garments and darned socks, and out of a small income made the children comfortable for the winter! What a day that will be for those to whom the world gave the cold shoulder and called them nobodies, and begrudged them the least recognition, and who, weary, and worn, and sick, fainted by the brook Besor! Oh, that will be a mighty day when Jesus Christ, the Son of David, whose death secured eternal life for sinners, shall distribute among them the garlands, the crowns, the sceptres, the chariots,

* See Rollin's Ancient History, Vol. 2, pp. 179, 180.

the thrones! And then it shall be found out that all who on earth served God in inconspicuous spheres, receive just as much reward as those who filled the earth with uproar of achievement. Then they shall understand the height, the depth, the breadth, the pillared and domed magnificence of my text,—‘As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff.’”

THE CHURCH.—UNSEEN WORKERS.

BY MRS. M. E. STEWARD.

THE apostle represented the church of Christ by the human body. 1 Cor. 12. The closest union and sympathy exist between the members of our bodies, as though each loves the rest as itself. If afflicted, the hand will minister to the foot as quickly as to the head. No member is despised because its office work is less dignified; no jealousy arises when another is honored, nor does any conclude that it does not belong to the body because it cannot perform the work of some other member; each is content to do just the work for which it was designed.

The foot is very useful to the body as a foot; but should it try to do the work of the eye or the ear, it would make an entire failure; endeavoring to do the work of the hand, how awkward and burdensome to the body it becomes! It is true, in a loss of the hand, the foot has been educated to do hand-work, but who would think of using the foot in place of the hand unless the latter were entirely disabled? And again, perverting any member from its original use deprives the body of greatly-needed service.

There are internal organs on whose continued action the usefulness and the very existence of the entire body depend. Suppose the lungs or the heart should say, “No one sees me; I am not of the body, and I may just as well stop working;” how long could the eye, the hand, or anything else, have power to work?

Just so we have met humble, devoted children of God, whose work was in no way public; a mother, for instance, faithful in the care of her children, with one hand hold of Heaven, unobserved, slowly, patiently molding their characters into purity and moral strength; a wife of some active servant of God, secretly endeavoring to encourage him by a well-kept home and words of courage and faith and love; a meek, suffering follower of Jesus, whose prayers went up to God for those who were hard at work under the burden and heat of the day. We have heard these “long to do something for the Master,” while they have seen others scattering everywhere seeds which should ere long ripen, and be gathered as sheaves for the heavenly garner. Ah, no one but the Master knew that the earnest words, the fervent prayers sent up in obscurity had brought from above the *power* which had nerved the earnest worker, and had also secured the rain of the Spirit to water and ripen the seed sown! And none but the all-wise Judge can justly mete out to these unseen workers their portion of the reward for the good accomplished.

The arm of man is entirely impotent to accomplish anything without the help of God. “Thine is the power;” and that person, wholly unknown though he be, who by living faith moves the arm of God, is the one who, like the unseen organs of the body, brings to the church real life and strength and blessing. Shall any one say then, “I can be of no use to the body”? The word itself assures us that those members of the body which seem to be more feeble are necessary. Then, O Christian, though you can find nothing else to do, pray on! The angel who has charge of our great work is waiting to bear your petitions to the Master, and to return answers that will astonish and delight you in the coming day of reckoning. Then he who “tarrieth by the stuff” will find his reward equal to the one who went down to the battle.

—Practical Christian work is often an excellent solvent of theological doubts.—*Congregationalist*.

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 DEACON'S WEEK.

HAVING read with interest and profit “The Deacon's Week,” it is furnished for the REVIEW. The thought will suggest itself to the mind of each reader, that the phraseology might be improved, but every candid mind must yield to the conviction that the lesson taught is a good one. “A week of practice,” such as is here set forth, frequently held by us, my brethren, practicing self-denial and carrying religion into the family, the Sabbath-school, the church, and the world confessing to those we may have injured, would improve our lives more as Christians than the most critical could improve the phraseology of the deacon's narration of his experience.

A. S. H.

The communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn, but he did not give it out; he laid his book down on the table, and looked about on his church.

He was a man of simplicity and sincerity, fully in earnest to do his Lord's work, and do it with all his might, but he did sometimes feel discouraged. His congregation was a mixture of farmers and mechanics, for Sugar Hollow was cut in two by Sugar Brook, a brawling, noisy stream that turned the wheel of many a mill and manufactory, yet on the hills around it there was still a scattered population eating their bread in the full perception of the primeval curse. So he had to contend with the keen brain and skeptical comment of the men who piqued themselves on power to hammer at theological problems as well as hot iron, with the jealousy and repulsion and bitter feeling that has bred the communistic hordes abroad and at home; while perhaps he had a still harder task to awaken the sluggish souls of those who used their days to struggle with barren hillside and rocky pasture for mere food and clothing, and their nights to sleep the dull sleep of physical fatigue and mental vacuity.

It seemed sometimes to Mr. Parkes that nothing but the trump of Gabriel could arouse his people from their sins and make them believe on the Lord and follow his footsteps. To-day—no—a long time before to-day he had mused and prayed till an idea took shape in his thought, and now he was to put it in practice; yet he felt peculiarly responsible and solemnized as he looked about him and foreboded the success of his experiment. Then there flashed across him, as words of Scripture will come back to the habitual Bible reader, the noble utterance of Gamaliel concerning Peter and his brethren when they stood before the council: “If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.”

So with a sense of strength, the minister spoke: “My dear friends,” he said, “you all know, though I did not give any notice to that effect, that this week is the week of prayer. I have a mind to ask you to make it for this once a week of practice instead. I think we may discover some things, some of the things of God, in this manner that a succession of prayer-meetings would not perhaps so thoroughly reveal to us. Now when I say this I don't mean to have you go home and vaguely endeavor to walk straight in the old way; I want you to take ‘topics,’ as they are called, for the prayer-meetings. For instance, Monday is prayer for the temperance work. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you. The next day is for Sunday-schools; go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship meeting; we are cordially invited to attend a union meeting of this sort at Ban-

tam. Few of us can go twenty-five miles to be with our brethren there; let us spend that day in cultivating our brethren here; let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if, in our Master's words, ‘all ye are brethren.’

“Thursday is the day to pray for the family relations; let us each try to be to our families on that day in our measure what the Lord is to his family, the church, remembering the words, ‘Fathers, provoke not your children to anger.’ ‘Husbands, love your wives, and be not bitter against them.’ These are texts rarely commented upon, I have noticed, in our conference meetings; we are more apt to speak of the obedience due from children, and the submission and meekness our wives owe us, forgetting that duties are always reciprocal.

“Friday the church is to be prayed for. Let us then each for himself try to act that day as we think Christ, our great Exemplar, would have acted in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us his name lightly or in vain. Saturday is prayer day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here; let every one of you who will, take that day to preach the gospel to some one who does not hear it anywhere else. Perhaps you will find work that you know not of lying in your midst. And let us all on Saturday evening meet here again and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise.”

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him, imploringly. He only shook his grizzled head and sat immovable.

“Let us sing the doxology,” said Mr. Parkes, and it was sung with full fervor. The new idea had roused the church fully; it was something fixed and positive to do; it was the lever-point Archimedes longed for, and each felt ready and strong to move a world.

Saturday night the church assembled again. The cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn books for the purpose and wrote on it a name. The pastor said after he had counted them, “Deacon Emmons, the lot has fallen on you.”

“I'm sorry for't,” said the deacon, rising up and taking off his overcoat. “I ha'n't got the best of records, Mr. Parkes, now I tell ye.”

That isn't what we want,” said Mr. Parkes. “We want to know the whole experience of some one among us, and we know you will not tell us either more or less than what you did experience.”

Deacon Emmons was a short, thick-set man, with a shrewd, kindly face and gray hair, who kept the village store and had a well earned reputation for honesty.

“Well, brethren,” he said, “I donno why I should n't tell it. I am pretty well ashamed of myself, no doubt, but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it come. Monday, I looked about me to begin with. I am amazing fond of coffee, and it ain't good for me, the doctor says it ain't; but dear me, it does set a man up good cold mornings, to have a cup of hot, sweet, tasty drink, and I have n't had the grit to refuse! I knew it made me what folks call nervous and I call cross before night comes; and I knew it fetched on spells of low spirits when our folks could n't get a word out of me—not a good one anyway; so I thought I'd try on that to begin with. I tell you it come hard! I hankered after that drink of coffee dreadful! Seemed as though I could n't eat my breakfast without it. I feel to pity a man that loves liquor, more'n I ever did in my life before; but I feel sure they can stop if they'll try, for I've stopped, and I'm a goin' to stay stopped.

“Well, come to dinner, there was another

fight. I do set by pie the most of anything. I was fetched up on pie, as you may say. Our folks always had it three times a day, and the doctor he's been talkin' and talkin' to me about eatin' pie. I have the dyspepsy like everything, and it makes me useless by spells, and onreliable as a weather cock. An' Doctor Drake he says there wont nothing help me but to diet. I was reading the Bible that morning while I sat waiting for breakfast, for 'twas Monday, and wife was kind of set back with washin' and all, and I come acrost that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we'd ought to take care of 'em if they be, and see that they're kep' clean and pleasant, like the church (and nobody can be clean nor pleasant that has dyspepsy). But, come to pie, I felt as though I could n't! and, lo ye, I did n't! I eat a piece right against my conscience; facin' what I knew I ought to do, I went and done what I ought not to do. I tell ye my conscience made music of me consider'ble, and I said then I would n't never sneer at a drinkin' man no more when he slipped up. I'd feel for him an' help him, for I see just how it was. So that day's practice giv' out, but it learnt me a good deal more'n I knew before.

"I started out next day to look up my Bible-class. They have n't really tended up to Sabbath-school as they ought to along back, but I was busy here and there, and there did n't seem to be a real chance to get to it. Well, 'twould take the evenin' to tell it all, but I found one real sick, been abed for three weeks, and was so glad to see me that I felt fair ashamed. Seemed as though I heered the Lord for the first time sayin', 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' Then another man's old mother says to me, before he comes in from the shed, says she, 'He's been a sayin' that if folks practiced what they preached you'd ha' come round to look him up afore now, but he reckoned you kinder looked down on mill hands. I'm awful glad you come.' Brethring, so was I. I tell you that day's work done me good. I got a poor opinion of Josiah Emmons, now I tell ye, but I learned more about the Lord's wisdom than a month of Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes' earnest face. The deacon had forgotten all external issues in coming so close to the heart of things; but the smile passed as he said, "Brother Emmons, do you remember what the Master said, 'If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself'?"

"Well, it's so," answered the deacon, "It's so right along. Why, I never thought so much of my Bible-class nor took no sech int'rest in 'em as I do to-day—not since I begun to teach. I b'lieve they'll come more reg'lar now, too."

"Now come fellowship day. I thought that would be all plain sailin'; seemed as though I'd got warmed up till I felt pleasant toward everybody; so I went around seein' folks that was neighbors, and 'twas easy; but when I come home at noon spell, Philury says, says she, 'Square Tucker's black bull is into the orchard a tearin' round, and he's knocked two lengths o' fence down flat!' Well, the old Adam riz up then, you'd better b'lieve. That black bull has been a breakin' into my lots ever sence we got in th' after-math, and it's Square Tucker's fence, and he won't make it bull-strong as he'd oughter, and that orchard was a young one just comin' to bear, and all the new wood crisp as cracklin's with frost. You'd better b'lieve I did n't have much feller-feelin' with Amos Tucker. I jest put over to his house and spoke up pretty free to him, when he looked up and says, says he, 'Fellowship meetin' day, ain't it, Deacon?' I'd ruther he'd ha' slapped my face. I felt as though I should like to slip behind the door. I see pretty distinct what sort of life I'd been livin' all the years I'd been a professor, when I could n't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons come round like a man an'

a Christian right there. He asked me for to forgive him, and not to think 'twas the fault of his religion, because 'twas his'n and nothin' else. I think more of him to-day than I ever done before. I was one that would n't say I'd practice with the the rest of ye. I thought 'twas everlastin' nonsense. I'd ruther go to forty-nine prayer-meetin's than work at bein' good a week. I b'lieve my hope has been one of them that perish; it ha'n't worked, and I leave it behind to-day. I mean to begin honest, and it was seein' one honest Christian man fetched me round to't."

Amos Tucker sat down and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistening eye gave silent response.

"Go on, Brother Emmons," said the minister.

"Well, when next day come I got up to make the fire, and my boy Joe had forgot the kindlin's. I'd opened my mouth to give him Jesse, when it came over me suddin that this was the day of prayer for the family relation. I thought I would n't say nothing. I jest fetched in the kindlin's myself, and when the fire burnt up good I called wife.

"Dear me!" says she, 'I've got sech a headache, 'Siah, but I'll come in a minit.' I did n't mind that, for women are always havin' aches, and I was jest a goin' to say so, when I remembered the tex' about not bein' bitter against 'em, so I says, 'Philury, you lay abed. I expect Emmy and me can get the vittles to-day.' I declare, she turned over and give me sech a look; why, it struck right in. There was my wife, that had worked for an' waited on me twenty odd year, 'most scar't because I spoke kind of feelin' to her. I went out and fetched in the pail o' water she'd always drawed herself, and then I milked the cow. When I come in Philury was up fryin' the potatoes, and the tears a shinin' on her white face. She didn't say nothin', she's kinder still, but she had n't no need to. I felt a leetle meaner'n I did the day before. But 'twan't nothing to my condition when I was goin', towards night, down the sullar stairs for some apples, so's the children could have a roast, and I heered Joe up in the kitchen say to Emmy, 'I do b'lieve Em, pa's goin' to die.' 'Why, Josiar Emmons, how you talk!' 'Well, I do; he's so everlastin' pleasant an' good natered I can't but think he' struck with death.'

"I tell ye, brethren, I set right down on them sullar stairs and cried. I *did* reely. Seemed as though the Lord had turned and looked at me jest as he did at Peter. Why, there was my own children never see me act real fatherly and pretty in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up jest as the twig is bent the tree's inclined, ye know, but I had n't never thought that they'd got right an' reason to expect I'd do my part as well as their'n. Seemed as though I was findin' out more about Josiah Emmons, shortcomings than was real agreeable.

"Come around Friday I got back to the store. I'd kind of left it to the boys the early part of the week, and things was a little cluttering, but I did have sense not to tear round and use sharp words so much as common. I began to think 'twas getting easy to practice after five days, when in come Judge Herrick's wife after some curt'in calico. I had a han'some piece, all done off with roses an' things, but there was a fault in the weavin', in every now and then a thin streak. She did n't notice it, but she was pleased with the figures on't, and said she'd take the whole piece. Well, just as I was wrappin' of it up, what Mr. Parkes here said about tryin' to act jest as the Lord would in our place come acrost me. Why, I turned as red as a beet I, know I did. It made me all of a tremble. There was I, a doorkeeper in the tents of my God, as David says, really cheatin', and cheatin' a woman. I tell ye, brethren, I was all of a sweat. 'Mis' Herrick,' says I, 'I don't b'lieve you've looked real close at this goods; tan't thorough wove,' says I. So she did n't take it. But what fetched me was to think how many times before I'd done such mean, unreliable little things to turn a penny,

and all the time sayin' and prayin' that I wanted to be like Christ. I kep' a trippin' of myself up all day jest in the ordinary business, and I was a peg lower down when night come than I was a Thursday. I'd ruther, as far as the hard work is concerned, lay a mile of four foot stone wall than undertake to do a man's livin' Christian duty for twelve workin' hours; and the heft of that is, it's because I ain't used to it and I ought to be.

"So this mornin' came round, and I felt a mite more cherk. 'Twas 'missionary mornin', and seemed as if 'twas a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket and knocked to her door. Says I, 'Good mornin', ma'am,' and then I stopped. Words seemed to hang, somehow. I did n't want to pop right out that I'd come to try'n convert her folks. I hemmed and swallowed a little, and fin'ly I said, says I, 'We do n't see you to meetin' very frequent, Mis' Vedder.'

"No, you do n't!" says she, as quick as wink. 'I stay to home and mind my business.'

"Well, we should like to hev you come along with us and do ye good," says I, sort of conciliatin'.

"Look a here, deacon!" she snapped, 'I've lived alongside of you fifteen year, and you knowed I never went to meetin'; we ain't a pious lot, and you knowed it; we're poorer 'n death and uglier 'n sin. Jim he drinks and swears, and Malviny dono her letters. She knows a heap she had n't ought to, besides. Now what are you a comin' here to-day for, I'd like to know, and talkin' so glib about meetin'! I'll go or come, jest as I please, for all you. Now get out o' this!' Why, she come at me with a broomstick. There was n't no need on't; what she said was enough. I *hadn't* never asked her nor her'n to so much as think of goodness before. Then I went to another place jest like that—I won't call no more names; and sure enough there was ten children in rags, the hull on 'em, and the man half drunk. He giv' it to me, too; and I do n't wonder. I'd never lifted a hand to serve nor save 'em before in all these years. I'd said consider'ble about the heathen in foreign parts, and give some little to convert 'em, and I had looked right over the heads of them that was next door. Seemed as if I could hear Him say, 'These ought ye to have done, and not have left the other undone.' I couldn't face another soul to-day, brethren. I come home and here I be. I've been searched through and through and found wantin'. God be merciful to me a sinner."

He dropped into his seat, and bowed his head; and many another bent, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Payson rose, and prayed as he had never prayed before; the week of practice had fired his heart, too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed his voice. The Sunday-school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect perhaps, as new growths are, but still an offshoot of the peace past understanding.

And another year they will keep another week of practice, by common consent.—*Rose Terry Cook, in Congregationalist.*

—God's guidance does not make man's needless, for a very large part of God's guidance is ministered to us through men. And whenever a man's thoughts and words teach us to understand God's thoughts and words more clearly, to love them more earnestly, or obey them more gladly, there human guidance is discharging its noblest function.—*Maclaren.*

—In general, it will be found that the best Christian work is not far from our own door; and we make a great mistake in thinking we can do nothing till we find some great sphere, and in foolishly running hither and thither in search of it.—*Baptist Weekly.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 15, 1883.

URIAH SMITH, Editor.

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

THE SECOND ADVENT.

(Concluded.)

IN Daniel 7 another prophecy is given us from which we learn that the second advent of Christ is now at hand. Here the same historical events presented in the image of Dan. 2, are again symbolized, with some sharply-outlined subdivisions, and the fixed limitations of a prophetic period. As in Dan. 2, so here, Babylon is followed by Medo-Persia, Grecia, and Rome, in the procession of earthly kingdoms; and then the saints take the dominion under the whole heaven. But Rome, before its history is finished, breaks up into ten divisions symbolized by ten horns; and the rise of the papacy to rule and domineer among these kingdoms through all the dark ages, is symbolized by another horn rising to power and continuing 1260 years. Commencing in 538, this period of 1260 years ended in 1798. The last specified act of this horn was the utterance of "great words," which we think were emphatically spoken by the Ecumenical Council of 1870, in its decree of papal infallibility. In consequence of these words, and apparently after no great lapse of time, Daniel saw the beast slain and his body given to the burning flame. Dan 7: 11. But the burning flame in which the papacy perishes, is nothing less than the spirit of Christ's mouth, and the brightness of his coming literally manifested at his second advent in the clouds of heaven. 2 Thess. 2: 8. Of our proximity to that event, the reader can now judge.

Again in Daniel 8, the rise and fall of Medo-Persia, Grecia, and Rome, are given us, to be succeeded by the kingdom of God. Another longer and more important prophetic period is measured off which terminated in 1844, and the event to which it brought us was the last brief division of the work of our Saviour as mediator for the world, nearly forty years of which are already in the past. His exalted position as King of kings and Lord of lords is next inevitably to come, and that speedily.

In the closing verses of Daniel 11, the prophet depicts the last scenes in the history of a power now fast sinking to its inevitable doom. Of the Turkish power, as the "king of the north" it is written "He shall come to his end and none shall help him. And at that time shall Michael [Christ] stand up [that is, commence his reign]." The question "How near is the Turkish power to its utter extinction?" is to the student of prophecy simply this: "How near is the setting up of the eternal kingdom of our Lord Jesus Christ?" To this question let politicians and statesmen anywhere respond, and we will abide by the answer.

In Rev. 12 and 13 we are carried through the pagan and papal forms of the Roman government, forward to our own time and our own nation. Certain religious movements which are already appearing in embryo, are here to be developed, when this government, with the papacy, in conjunction with which it performs its last acts of religious oppression, is suddenly arrested in its career, and perishes in its pride, at the second coming of Christ. Rev. 13: 13, 14; 19: 20.

Such is a small portion, briefly stated, of the historical evidence that history itself is soon to cease in the opening scenes of the eternal world. Further evidence of this is found in—

2. *Natural phenomena.*—It might be expected

that nature, in her various modes of operation, would give premonitions of the approach of the final catastrophe. We are not surprised, therefore, to read the predictions that the sun should be darkened, the moon refuse her light, the stars fall from heaven, strange sights appear above, fiercer and more frequent convulsions shake the earth beneath, and the great deep lift up its waves as if it would leap in terror from its ancient bed. All these phenomena have appeared. The dark day and night of May 19, 1780, the great meteoric shower of Nov. 13, 1833, wonderful auroras, cyclones and cloud bursts on land, water spouts and tidal waves at sea, are all matters of record and of growing wonder and alarm. What do they presage? Prophecy says, "The great and notable day of the Lord." Joel 2: 30, 31; Acts 2: 19, 20; Luke 21: 25-27.

3. *Political disturbances and perplexity among the nations.*—In a line of consecutive events, national distresses and perplexities stand next preceding the shaking of the powers of heaven, and the appearing of the Son of man. Luke 21: 25-27. Nihilists in Russia, communists in Germany, monarchists in France, dynamiters in England, paupers and anarchists in Ireland, Mormons in America, capital oppressing labor, and labor combining against capital, here, there, and everywhere, till the world's mass of humanity is heaved and tossed like the troubled sea when it cannot rest,—all proclaim the prophecy fulfilled. Add to this the fact that millions are almost daily squandered on the invention of new and more murderous weapons of war, on experiments in attack and defense, on vast collections of the materials for war, and that even the heathen of the far East, China and Japan, are rapidly providing themselves with the improved modern implements of warfare, and that the millions of Mohammedans from Persia to Hindostan are ready to rise as a man in defense of their prophet, and we may well believe that "the day of the Lord is near in the valley of decision," or concision, cutting off, as the margin reads. Joel 3: 9-14.

4. *Moral and religious phenomena.*—As the world draws near to its last day, its religious and moral condition was, according to prophecy, to be peculiar and abnormal. Satan comes down to work with increased energy, because he knows that his time to work will soon be past. Evil men and seducers wax worse and worse. Violence fills the earth, as in the days of Noah; licentiousness, as in the days of Lot. The moral barriers of society seem to be giving way. Professed Christians are borne down by the tide of evil influences, and sink to the same level with the world. Spiritualism with its fetid breath and polluting touch, stalks forth through all lands, to poison the last fountains of truth, and take all the world in its subtle snare. Rev. 12: 12; 2 Tim. 3: 1-5, 13; Luke 17: 26-30; Matt. 24: 24; 2 Thess. 2: 9-12; Rev. 13: 13; 16: 13, 14; 19: 20. But God counterworks by sending forth a last saving message, to prepare all who will receive it for the coming of his Son. The "gospel of the kingdom" goes to all the world. Matt. 24: 14. A threefold message, symbolized by the three angels of Rev. 14: 6-14, prepares a people for the coming of the Son of man upon the great white cloud. All this we witness in the world around us. What more remains to be done?

In view of this great event, the second coming of Christ and the end of all things, the church is exhorted to watchfulness (Mark 13: 36, 37; 1 Pet. 4: 7), sober, righteous, and godly living (Titus 2: 12, 13), patience and love to the brethren (Jas. 5: 8, 9), and all holiness and godliness in life and conversation. Obedience to these exhortations will secure us a preparation for that day. Disregarding them, we shall find our portion at last with hypocrites and unbelievers.

REQUEST FOR PRAYER.

SISTER Anna M. Oyer, who has filled an important place in our missionary work at Bâle during the period of nearly four years, is dangerously sick. She has acted as secretary, book-keeper, proof-reader on the French journal, and matron of this establishment. My own severe sickness has added greatly to her burdens. About the middle of January, she suddenly gave out from complete exhaustion. We have employed an excellent nurse for her, and have availed ourselves of the best medical skill, and withal we have sought God in anguish of spirit. Sometimes she has seemed a little better, but her symptoms at the present time are quite alarming. We therefore earnestly request the prayers of all our friends in her behalf. We have had many evidences of the willingness of God to help us, and we trust that he will send deliverance in this affliction also.

Bâle, Switzerland, April 24. J. N. ANDREWS.

THE THIRD ANGEL'S MESSAGE.

FIFTH PAPER.

IN 1854, Eld. James White and wife made their first visit to Wisconsin, appointing a meeting in Koshkonong, Jefferson Co. But they were not used to holding meetings in States which had no railroads, and the notice proved too short, as very few received the appointment in time to get to the meeting. This was unfortunate for the work there, and a disappointment on all sides, as no general meeting was possible under the circumstances. However, they visited a number of places, and much good was the result. Many were strongly confirmed in the faith.

Elds. Stephenson and Hall, for a time after this visit, professed much confidence in the work of Sister White, and in the Testimonies given through her. But soon they began to see the effect which the teaching of the message was having on the Age to Come, which they had so diligently preached in Wisconsin. They were traveling among the churches of Sabbath-keepers, where they taught "publicly and from house to house" their favorite doctrine. A few were dissatisfied with such a course on their part; but many had believed that doctrine before they kept the Sabbath, and as Elders S. and H. were known to be able preachers, the majority were opposed to doing anything which would cripple them in their labors. As I had had so good opportunities to know what the Age-to-Come theory was, and that it was impossible to harmonize the third angel's message with it, I could not conscientiously labor with them or give countenance to their preaching. Accordingly I retired from the field, and took a position in a printing office in Oshkosh until there should come a change.

About the same time a disaffection arose in Jackson, Mich., where the message was first preached in this State. Difficulties had arisen between some members, which was not unusual, as some had imbibed very erroneous views of the text, "Many shall be purified and made white and tried." Trials appearing to be necessary to purification, they seemed to think they were bringing their brethren and sisters under great obligations to them if they succeeded in keeping them under trial. Sister White had a message of reproof for one party. This gave the other party great satisfaction; they heartily indorsed the Testimony, and with strong emphasis, and with no small degree of exultation, declared that they knew it was right,—that the message was from the Lord. But that very night a message was given to Sister White for the other party. This message did not take a particle from the force of the preceding one, but it strongly condemned the spirit of exultation with which they had indorsed

the other, and it said that this was in keeping with the spirit they had been manifesting, and the course they had before pursued; that they had "pushed with side and shoulder" against those who did not agree with them. And then how speedily the scene was changed! They who so recently knew the Testimonies were from Heaven; who so heartily indorsed the work and words of Sister White, were *very sure* that the Lord was not leading her; that he never showed to her what she then professed to have seen. Indeed, they declared that she had contradicted herself by reproving them so soon after reproving their opponents: as if both parties could not, to some extent, be wrong. But the wisdom of God was manifested in these reproofs. The least in fault were reproofed first, which gave the others an opportunity to show their true spirit, that all might realize just where they stood.

But they were not the first, and by no means the last, who have rejected Testimonies because they did not come in harmony with their ideas and feelings. Many, both before and since that time, have taken the same position, and tested the Testimonies, not by the Bible evidence, not according to the Scripture characteristics of true spiritual gifts, but by their own judgment as to what the Lord ought to reveal! Elders Stephenson and Hall would have indorsed the Testimonies heartily if the Testimonies had indorsed the Age to Come. Now it is a fact that Sister White knew nothing of the doctrine of the Age to Come; such a theory had never been presented to her mind. But the Testimonies given through her laid the ax at the very root of that doctrine. She had never mentioned the Age to Come, nor its adherents, in any manner; yet they plainly saw that they must renounce the Age to Come or reject the Testimonies. They chose the latter course, and began to fight against the Testimonies. Time soon showed that they had engaged in an unequal warfare. They risked all, and we sincerely believe they lost all, in the controversy.

From this defection in Jackson grew up what was called "the *Messenger* party." Together with some kindred spirits, such as Ransom Hicks, of Rhode Island, and an Elder Wyman, of Vermont, they started a paper called the *Messenger of Truth*. But never did a paper more completely belie its name. This party professed to believe, and we presume they did believe, that the Testimonies given through Sister White were the one great hindrance to the speedy and complete triumph of the message. They said the visions had a scattering influence, subversive of the spirit of the message; that it was full time for the "loud voice" of the third angel to be heard, and that it would no doubt be heard very soon if this cause of complaint were removed. They claimed to have a mission to free the cause from that burden, and to give the present truth in its purity; and they confidently predicted a great revival of the work through their instrumentality.

Another interesting point in their course was this: they claimed that, in the publication of the REVIEW, and in the general management of the cause, Bro. White took too much power into his own hands. "The one-man power" was a familiar phrase with them, as it has been with others since that time, and with no better reason. Their inconsistency in this matter was most marked, as I will soon notice.

In the summer of 1855, I visited the office of the *Messenger*, in Jackson. At that time the editor of that paper called my attention to some things which Sister White had written, which were omitted in making the book, "Experience and Views." After carefully examining the points, it was conceded that no ill motive could underlie the omission, inasmuch as the omitted lines did not contain anything to which opposers could reason-

ably object, while some things were retained to which they had very strong objections. Seeing that the things to which they most strongly objected were not omitted, the attack was made on us for not reprinting the book in which the objectionable expressions were used. Now that the book has been reproduced, the first which Sister White ever wrote, the old charge has been renewed, and enforced by as much misrepresentation as is possible to be brought to bear on the point. This, also, will be shown in due time.

The Seventh-day Adventists had no organization, and of necessity the REVIEW office was held as private property. But at different times committees of publication were appointed, by Conferences of the believers, to help bear the responsibility of the paper. In imitation of this course, the *Messenger* party called a Conference in the State of New York, of which Ransom Hicks was chairman, and a publishing committee was appointed, of which Hicks was one. But some time afterward it was noticed that the name of Hicks was silently dropped from the paper, without the action of any Conference. Such a thing was never done in the management of the REVIEW. I asked a prominent member of the party in Michigan why this was done. He said Hicks wanted to be head, and to have everything his own way. "Yes," promptly replied the wife of this man, "and that's what ails all of them." And she spoke the truth. The whole movement was started in self-justification and self-will. By reason of my acquaintance with them, I was able to learn somewhat of the intrigues carried on among them to supplant one another. The editor did all he could to destroy the influence of his associates in Jackson in order that he might obtain full control of the paper. After the name of Mr. Hicks had been dropped from the paper, he opened correspondence with Mr. C. P. Russell, of Jackson, who appeared to be the most conscientious one among them. Mr. Russell told me that Hicks sent to him a letter which he had received from the editor of the *Messenger*, and he said he had never before seen so many falsehoods on a single sheet of foolscap!

Elder Wyman, of Vermont, had been reproofed by a vision, and he rose up in rebellion against the reproof. Of course he was indorsed by this party, and they moved him to Michigan. They exalted him as an excellent Christian man, and said the man who furnished him a house in Jackson County, "If it were not for the visions, nobody would ever have thought of calling Bro. Wyman a bad man." But his change of location did not change his character. He was detected in evil doing, and he suddenly vacated the house furnished to him, leaving the neighborhood, as the saying is, "between two days." On my next visit to that place, I called on the man on whose place Wyman had lived, as was my custom. "Bro. D.," said I, "where is Wyman?" Plainly showing his chagrin, he answered, "Oh, Wyman is a bad man; we were deceived in him." "But you told me that nobody would call Wyman a bad man were it not for the visions. Have you been having visions also, that you now call him so?" Poor man; I pitied him, though I spoke thus. They had indeed been deceived, but the deception was of their own choosing.

From that time they declined rapidly. There was no union among them; they had no message from Heaven; they were fighting against that which had brought up a people united in all the truths of the third angel's message. They all became disgusted with the conduct of their editor, and no one had sufficient confidence in their work to take his place. The paper died, and the last we heard of the editor was a report from Canada, where he had taken a school, that he was committed to jail for assaulting one of the pupils with a deadly weapon. And thus "the *Messenger* party"

buried itself, for the REVIEW paid but little attention to them. And such was the party who professed to have a mission to correct the errors of the Seventh-day Adventists! J. H. W.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

—We had on file for this department this week, an original article from one of our ministers; but he wishes a little more time for a reconsideration of the subject, and we give in its stead the following article, "The Way to Keep Fresh." Our ministers will find in this many hints on which to act; for if any class of people should keep fresh it is the ministry.

THE WAY TO KEEP FRESH.

How to get out of the old rut without twisting off the wheel, or snapping the shafts, or breaking the horse's leg is a question not more appropriate to every teamster than to every Christian worker. Having once got out of the old rut, the next thing is to keep out. There is nothing more killing than ecclesiastical humdrum. Some persons do not like the Episcopal church because they have the same prayers every Sabbath, but have we not for the last ten years been hearing the same prayers over and over again?—the product of a self-manufactured liturgy that has not the thousandth part of the excellency of those petitions that we hear in Episcopal churches. In many of our churches sinners hear the same exhortations that they have been hearing for the last fifteen years, so that the impenitent man knows, the moment the exhorter clears his throat, just what is going to be said; and the hearer himself is able to recite the exhortation as we teach our children the multiplication table forward or backward. We could not understand the doleful strain of a certain brother's prayer till we found out that he composed it on a fast-day during the yellow fever in 1821, and has been using it ever since. There are laymen who do not like to hear a sermon preached the second time, who yet give their pastors the same prayer every week at the devotional meeting, that is, fifty two times in the year, with occasional slices of it between meals. If they made any spiritual advancement, they would have new wants to express and new thanksgivings to offer. But they have been for a decade of years stuck fast in the mud, and they splash the same thing on you every week. We need a universal church-cleaning, by which all canting and humdrum shall be scrubbed out.

If we would keep fresh, let us make occasional excursions into other circles than our own. Artists generally go with artists, farmers with farmers, mechanics with mechanics, clergymen with clergymen, Christian workers with Christian workers. But there is nothing that sooner freshens one than to get into a new group, mingling with people whose thought and word run in different channels. For a change, put the minister on the hay-rack, and the farmer in the clergyman's study.

Let us read books not in our own line. After a man has been delving in nothing but theological works for three months, a few pages in the Patent office Report will do him more good than Doctor Dick on "The Perseverance of the Saints." Better than this, a diversion is it to have some department of natural history or art, to which you may turn—a case of shells or birds, or a season ticket to some picture gallery. If you do nothing but play on one string on the bass viol, you will wear it out and get no healthy tune. Better take the bow, and sweep it clear across in one grand swirl, bringing all four strings and all right stops into requisition.

Let us go much into the presence of the natural world if we can get at it. Especially if we live in great thoroughfares, let us make occasional flight to the mountains. Even the trees in town seem artificial. They dare not speak where there are so many to listen, and the hyacinth and geranium in flower-pots in the window seem to know they are on exhibition. If we would once in a while romp the fields, we would not have so many last year's rose leaves in our sermons, but those just plucked, dewy, redolent. We cannot

see the natural world through the books or eyes of others. All the talk about "babbling brooks" is a stereotyped humbug. Brooks never "babble." To babble is to be unintelligent and imperfect of tongue. But when the brooks speak, they utter lessons of beauty that the dullest ear can understand. We have wandered from the Androscoggin in Maine, to the Tombigbee in Alabama, and we never found a brook that "babbled." The people babble who talk about them, not knowing what a brook is. We have heard about the nightingale and the morning lark till we tired of them. Catch for your next prayer-meeting talk a chewink or a brown thresher. It is high time that we hoist our church-windows, especially those over the pulpit, and let in some fresh air from the fields and mountains.—*Dr. Talmage, in Frank Leslie's Sunday Magazine.*

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.

116.—ISRAEL AND EGYPT.

1. Were any of the children of Israel buried in the land of Egypt?
2. When did they bury their dead in Egypt if they could not find time to do the work required of them?
3. Did they carry all their dead with them out of Egypt to bury them in the land of Canaan?

ANS. 1. All the children of Israel who died in the land of Egypt during the captivity were no doubt buried there.

2. The time required for the burial of the dead in such a manner as dead slaves are generally buried was so brief, and the necessity for burial so imperative, that even Pharaoh would have granted the time necessary for that purpose. If not, they could have been buried in the night.

3. We have no evidence that any who died in Egypt were carried into the land of Palestine for burial save Jacob and his sons. Acts 7:15, 16 does not refer to all the ancestors of the Hebrews, but simply to the patriarchs, or twelve sons of Jacob. They being the persons from whom all the twelve tribes were descended, were often spoken of as "the fathers." Josephus, the distinguished historian of the Jews, says that the bones of these twelve patriarchs were brought up out of the land of Egypt by the Hebrews at the time of the Exodus, and buried in the land of Judea.

117.—TIME OF CHRIST'S BIRTH.

1. At what time in the year was Christ born?
2. How did the 25th of December come to be selected as Christmas day?

ANS. 1. The exact date cannot be ascertained. Some suppose that it was in the spring; others that it was in the summer or fall.

2. The earliest traces of the celebration of Christmas are found in the second century. The early Christians were not unanimous in celebrating the same day. The festival occurred with some in January, with others in May, and with others still in April. It is quite certain, however, that the day which we now celebrate, *i. e.*, the 25th of December, cannot be the true anniversary of Christ's birth; since the latter event took place while the shepherds in the land of Palestine were tending their flocks in the open country, where they were in the habit of resorting for that purpose during the spring, summer, and autumn months; whereas, the 25th of December falls at a time when the rainy season, or winter, in Palestine was at its height at the time in question, and would, therefore, have rendered it impracticable for shepherds to lead out their flocks for the purpose of obtaining pasturage in the desert or unoccupied regions. (See *People's Encyclopedia.*) The present date for the celebration of Christmas was fixed by the Romish church.

THY WILL BE DONE.

My God, my Father, while I stray
Far from my home on life's dull way,
Oh, teach me from my heart to say,
Thy will be done.

Though rough and thorny be my lot,
I would be still, and murmur not,
But breathe a prayer, divinely taught,
Thy will be done.

If thou didst call me to resign
What most I prize, it ne'er was mine,
I only yield thee what is thine.
Thy will be done.

Should pining sickness waste away
My life in premature decay,
My Father, still I strive to say,
Thy will be done.

If but my fainting heart be blessed
With thy sweet Spirit for its guest,
My God, to thee I leave the rest;
Thy will be done.

Renew my will from day to day;
Blend it with thine, and take away
All that now makes it hard to say,
Thy will be done.

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing, upon a happier shore,
Thy will be done.

—Selected.

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.

LABOR IN VERMONT.

I SPENT the month of April in Vermont holding meetings at Jamaica, Waitsfield, East Richford, Troy, and Brownington. None of these were large meetings. Indeed, the time of year was the most unfavorable perhaps which could have been selected in which to expect a large attendance. The snow was very deep last winter, and the spring very late. The time of our meetings came when the snow was going off, and the roads very bad; still providence favored us so that our meetings were well attended by those living near. The going was so very bad that the appointments at Jericho and Bordoville between Sabbaths were taken up beforehand. It seemed impossible to travel with teams when the snow was going off so rapidly.

At Jamaica, had we not been favored by good weather just at the right time, we should not have been able to reach the place of meeting, or at least some would not. As it was, there was a good attendance of the church, and several came from a neighboring church. The Lord's blessing was present, and the preaching took effect upon the hearts of many present if we could judge by the excellent attention and the moistened eye. Some who were in great affliction seemed comforted and strengthened, and some expressed gratitude for the privileges they had enjoyed. Our visit was very pleasant there.

At Waitsfield we met the few brethren and sisters on the Sabbath who live in the vicinity. Some living a few miles away could not reach the place of meeting, the going was so bad. We were glad to meet Eld. Owen and Bro. Kimball, who managed to get there from a distance. On Sunday quite a number of the neighbors came out to the school-house where the meetings were held. In the forenoon and in the afternoon still more came out, and gave excellent attention to the preaching which was of a practical character. We spent a few days at Waitsfield and Waterbury visiting with relatives, and viewing the familiar localities so well known in youth. We were amid the scenes of our childhood. Great changes have taken place since then. Most of those living at that time now sleep in the grave, and only a few acquaintances are left. What a world of changes is this! Passing away is written on everything here.

We had quite a good gathering at East Richford on Sabbath and Sunday. Eld. A. C. Bourdeau was with us from Canada. Quite a number were present from Bordoville and Enosburg. We tried to impress upon all the importance of the work of God, the duty of using our talents to advance it, and the importance of the formation of a right

character. The meeting was profitable, and the people seemed to prize the opportunity. There was quite an attendance of those not of our faith. Our people have the only meeting-house in the village, which is rather an uncommon circumstance.

We spoke twice at Troy on the Monday and Tuesday evenings following, in the Baptist church. We had small congregations, composed mostly of those not of our faith, who gave good attention to the word spoken.

Our closing meeting in the State was at Brownington, the last Sabbath and Sunday in the month. There was a good attendance of members of the church, some of whom came from quite a distance, and on Sunday quite a number of the neighbors came in, and seemed well pleased with the preaching, and manifested real interest. The Lord blessed me in speaking, and our hearts were comforted by the blessing of God. Solemn impressions were made, and hearts were deeply affected. We felt encouraged much in the Lord. Our stay in the vicinity of Brownington was a very pleasant one.

It will be seen by this report that our trip through Vermont was by no means eventful or striking. We worked as hard in preaching, writing, and visiting as strength would bear. We enjoyed this labor in our native State very much, and we hope some good was accomplished. We have learned by past experience that the Lord often works through quiet means as much as by noise and excitement. We hope those who have attended these meetings will have clearer conceptions of our holy religion, see more the importance of humility and meekness, and devote themselves to the work of God more faithfully. If these results are reached, these meetings will not have been in vain. GEO. I. BUTLER.

NORTHERN EUROPE.

ON the first Sabbath in April we celebrated the ordinances in Christiana. One sister was received into the church. A week later we had quarterly meeting for the tract and missionary society. Nineteen reports were handed in. But few seem able to take part in this work. That so much missionary work nevertheless is done, is owing to the fact that two brethren and two sisters give all their time to this work. There is work in Norway for ten more who could give all their time.

In Denmark, Bro. C. Christensen, of Örsö, has labored most of the time during the first quarter. He has held about one hundred meetings, scattered tracts and periodicals, and visited many families in the northern part of Jylland. Some have commenced to keep the Sabbath. One brother near Thise was baptized. Others are interested.

During the last half of March, Bro. Brorson held meetings in twelve towns and places on Sjämland. In Hvalsömagle and Näsby the ordinances were celebrated. He is now holding meetings in the vicinity of Svendborg on Fün.

Bro. Rosqvist has labored in Sweden, in the vicinity of Karlskoga. Five persons have decided to keep the commandments of the Lord. There is a good interest to hear. Bro. Johnson held a number of meetings in different places in the western part of Sweden, and found great willingness among the people to hear. He then joined Bro. Rosqvist at Grythytted, where the ordinances were celebrated.

We still desire to be remembered by our dear brethren in other parts of the world, that we may have wisdom and strength to finish our share of the work before the Master appears.

Christiania, Norway.

J. G. MATTESSON.

SOUTH ATLANTIC MISSION.

WEST VIRGINIA.—The distance from Berea to Jerry's Run is fifty-three miles. We were two days in accomplishing this journey. Our experience on the road was somewhat novel, and not altogether uninteresting. The first day we came to a place where the "red mud"—a heavy, sticky clay—was very deep, and quite stiff. There was no way to go around, so we were obliged to go through it. As we advanced, the mud became deeper and more sticky, until it became impossible for the horse to lift his feet from the clinging mass. In the strong effort to extricate himself, the poor creature floundered violently, and finally fell, breaking one shaft of the carriage. Here was a difficulty indeed. But with assistance we soon had the horse on his feet, and the vehicle on terra

firma. After tying together the shaft, we proceeded on our journey, feeling that we had had enough of that kind of experience for one day at least.

The next day, however, another episode of a little different character took place. We had the Kanawha River to cross. A man with a crazy looking craft was on hand to ferry us over the rapid current. By lightening our carriage of its living freight, and taking the horse by the head we succeeded in reaching the boat from the steep, river-washed bank without capsizing, which gave us a feeling of relief. As we drew near the opposite side of the river however, we could feel our courage flagging. Along the side of the steep bank before us a road had once wound its way down to the river; but though we could see where the road had been, none could now be seen below where the high waters of the lately swollen river had washed its banks. Here seemed a dilemma. But our appointment was still miles beyond, and the only way to reach it in season (this being Friday), was to climb the bluff to the road above.

The attempt was made, but the weight of the carriage and the steepness of the ascent were too much for the horse to overcome, and when nearly to the top, the loose dirt beneath his feet gave way, letting him fall. We held the faithful creature by the head until men released him from the carriage when, as we relaxed our grasp, we saw the noble animal roll down the declivity over rocks and logs twenty feet away. At first we feared the horse was permanently crippled, but on examination found no serious bruises. So after getting the carriage and horse separately up the bank, we started again over the roughest of roads toward our destination, having to stop but once more during the day, and then for the blacksmith to repair the axletree of the carriage, which had been much damaged by many times dropping suddenly into deep pitch-holes, with which the roads abounded.

Arriving at Jerry's Run, we found the brethren anticipating our coming, and with the commencement of the Sabbath about twenty gathered at the house of Bro. R. Foggin, where the most of our services were held. We found the brethren here in rather a low state spiritually, having had little or no labor for two years. We labored the best we could for them over two Sabbaths. Most of the brethren seemed to appreciate the efforts in their behalf, and many of their neighbors attended the meetings quite constantly with apparent interest. If the brethren at this point had a public place of worship, we think a series of meetings might be held with profit to those not now identified with us.

As no record of any church organization could be found, it was thought best for this and other reasons to have a new organization, and eleven persons accordingly covenanted together in church fellowship. An elder and deacon were chosen, and set apart to their respective offices. A tract and missionary society was also formed. These brethren cheerfully and promptly paid their proportion of our traveling expenses in the State. We were glad to have Bro. A. A. Meredith from Berea with us at these meetings, who rendered acceptable assistance.

Our labors in West Virginia now close for a time, duties calling us elsewhere. Two brethren in this State hope to soon give themselves to the work of proclaiming the truth. We wish they might. There are hundreds of places among its thousands of hills where the third angel's message has never been heard. Whoever engages in the work will at first have to sacrifice much, but I am satisfied it is a State in which ready responses will greet the preaching of the truth. Young men who want to give themselves to labor in the Master's cause, will here find a fruitful field in which to canvass for our works and in other ways assist to spread the truth. Where are those who will gather fruit from this new field unto eternal life? May the Lord prompt those who ought to engage in this work. My address for two weeks is Battle Creek, Mich. J. O. CORLISS.

MICHIGAN.

CHARLOTTE, HOWELL, ALAIEDON BROOKFIELD.—Since the State quarterly meeting we have held meetings with the above named churches. The missionary spirit seems to be reviving in some hearts. Some minds are anxiously planning how to do more effectual service, and we hope to see a general awakening in this part of the field.

At Brookfield, nine were baptized who have lately embraced the present truth. The churches in this district, thus far have pledged on the reserve fund \$587.05, as follows: Bunkerhill, \$15; Charlotte, \$60; Eaton Rapids, \$56; Leslie, \$81; Howell, \$135; Alaiedon \$190.05; Cosmopolites, \$50. G. K. AND J. A. OWEN.

May 8.

NORTH PACIFIC CONFERENCE.

OREGON.—For a short time in the past I have been laboring in Linn County, organizing a church of ten members. Some of these heard the truth for the first time when the tent was pitched at Scio, last summer, and have been keeping the Sabbath from that time. We hope that still more seed may be caused to spring forth, and the results be seen in the kingdom of Heaven.

CHAS. L. BOYD.

IOWA.

AMONG THE SCANDINAVIANS.—Since coming to this State last summer, I have tried to labor to the best of my ability. I have held in all 131 meetings, visited 633 families, and obtained 84 subscribers for our papers. Sold and gave away \$50 worth of tracts and pamphlets; sold 26 bound volumes of *Advent Tidende*, 85 Home-Hand books, mailed 1125 copies of *Advent Tidende* to 347 persons, and wrote 172 missionary letters. I have also left copies of our paper in every house I have visited. Received as donation to help pay expenses \$56.

Four weeks ago I came to Kellogg; have held twenty-nine meetings with good interest. Last Sabbath ten signed the covenant. There are quite a number more here who believe the truth, and we hope they will take hold with us. I find many of the Scandinavians willing to read and hear. Let us who believe the last message of mercy be in earnest. There are thousands of honest souls who never yet heard the third angel's message. May the Lord help, that we weary not in well doing. P. L. HOEN.

May 8.

FONDA, WEBSTER CITY, STRATFORD.—The quarterly meeting at Fonda was well attended, not only by the members of the Fonda church, but also by the brethren and sisters from Storm Lake, Sac City and vicinity. As we tried to draw near to God by prayer and self-examination, the Spirit of the Lord came in, and hearts were touched. The closing meeting, Sunday night, was a good season for the church. After preaching a preparatory sermon, a solemn prayer and social meeting was held, which was characterized by heartfelt confessions of past unfaithfulness and new resolutions of consecration to God. The ordinances were celebrated, in which all present, with one or two exceptions, took part. The T. and M. work was not forgotten, and a club of *Signs* was ordered. Unity and harmony exist, and the church is now making good progress in spiritual things.

At Webster City and Fonda I found the churches somewhat discouraged on account of old differences that still existed. But after all had engaged earnestly in seeking God by prayer and fasting, the Lord by his Spirit came near; all made a solemn covenant together before the Lord that they would forgive, and lay aside all past differences, and aid one another in the good work of overcoming sin. If all will live up to this solemn covenant in the future, God will surely greatly bless these churches.

At Stratford a good outside interest was manifested to hear the truth. So, during the week, I was with this church, the evening meetings were held for the special benefit of those who were desirous of hearing the precious truth for this time. I am obliged to leave this place for the present, but expect to return in about a week, and continue the work as long as the interest may demand. Brethren living in the surrounding country are invited to meet with us on Sabbaths at the Mc Kinney school-house, north of town. R. C. PORTER.

WISCONSIN.

FLINTVILLE.—May 5, 6, Eld. Tenney met with us, and Sabbath morning spoke on the subject of true conversion. After this meeting three were baptized.

Our afternoon meeting was well attended, quite a number being present from other places. A short discourse was given and a social meeting

followed, in which nearly all took part, and the Lord seemed very near. Sunday morning at 10:30 a meeting was held to consider the subject of organization. Eld. T. spoke from 1 Tim. 3:15, setting forth the use of church organization and the duties of those who connect themselves with the church of Christ. A church was then organized consisting of ten members; four others were taken under the watch-care of the church. A leader and church clerk were elected, also a delegate to the Conference.

Our Sabbath-school is still prospering. Prejudice is dying out, and the people are becoming more willing to investigate the truth.

We began meetings at Abrans the 2d, and go there to-day to follow up the interest.

May 7.

E. E. OLIVE.

CLINTONVILLE AND MARBLE, MAY 8.—Have held twelve meetings here, speaking in both English and German. There are three families of German Sabbath-keepers here. Found no outside interest whatever. Celebrated the ordinances on April 28, but was sorry to see so few members present from abroad. They seem to forget that the best way to paralyze and discourage the efforts of a minister among outsiders is for each individual church-member to stay at home, and neglect to attend to these sacred duties.

Have also held fourteen meetings at Marble P. O. The attendance was quite good, considering the bad roads and dark nights. The most interest so far seems to be among the few Americans here; yet quite a number of Germans attend. Most of the Germans here seem to lack that independent and investigative mind necessary for the reception of the present truth, the hungering and thirsting after righteousness and truth. May God break their hard hearts asunder, loose them from the power of priestcraft, and prepare them for the testing truths of this message.

R. CONRAD.

MISSOURI.

SEDALIA, WARRENSBURG, LINCOLN.—April 13-17, I was with the church at Sedalia. Our meetings were good, and, in general, the brethren and sisters were of good courage. They have a good Sabbath-school, and are trying to let their light shine in other ways. We hope the time will come when more can be added to the church, but there seems to be only a little interest to hear in the city at present.

April 18-21 I spent with the company at Warrensburg. Already quite a number have moved away, leaving the company somewhat smaller than when we left it. They have kept up their Sabbath and weekly prayer-meetings, also their Sabbath-school. I baptized six persons on Sunday, and expect others to go forward in the rite as soon as some circumstances are more favorable.

From April 26 to May 3, I was with the Lincoln church. During this time the general State meeting convened, and a fair representation of the ministers of the State was present. We believe the meeting was profitable to all. The wants of the cause in this Conference were fully discussed, and plans laid for the summer's work. There will be three tents run in the Conference the coming summer, and we pray God the laborers may have success. With two exceptions, they are young and comparatively inexperienced, and will need much of God's grace. We think this meeting was a blessing to the Lincoln church. In former years this church waded through trials, deep and dark, and for a long time the cloud rested heavily upon it; but for the past two or three years things have been taking a different shape, and a more hopeful state of things now exists. Bro. D. T. Jones was ordained elder, and Bro. J. T. Marr, deacon. Four persons were disfellowshipped. These were cases of long standing. Other cases that have been under censure for a long time, should be dealt with soon, and no doubt will be. One was baptized and added to the church. On the whole, the meeting was a good one, and those who could come and did not, lost considerable. The brethren returned home with good hope, and those who go out to labor go with a desire to do all they can in the cause.

Nevada, May 3.

E. W. FARNSWORTH.

NEW YORK.

ST. LAWRENCE Co.—April 21, 22, I attended the district quarterly meeting at Buck's Bridge. This was a very encouraging meeting, although but

few were present. All seemed to realize their need of the divine blessing, and there was no "warming up" to the work. There was a promptness in prayer and testimony at the beginning that was commendable indeed. The labors of Bro. Whitney were much appreciated, and the close, cutting, searching sermon on the talents, preached Sunday afternoon, made a deep, and we trust a lasting impression on the hearts of nearly all. Seven meetings were held; three sermons were preached, two by Eld. Whitney, and one by the writer. The labor reported the last quarter was small. Twenty-three dollars was raised for the purchase of tents. Our deepest regret is that more did not avail themselves of the benefits of this meeting, for it was indeed "good to be there."

We were at South Pierrepont, April 27, 28. Found the church somewhat discouraged, not having held meetings or Sabbath-school for some weeks in the past. But the Lord answered our earnest prayers, and by his Spirit brought a greater degree of union and harmony than we had expected. Some difficulties were put in the way of settlement, and some who had concluded to give up the race were encouraged to persevere. An elder was elected and ordained, and the deacon re-elected.

The next two days we were at West Pierrepont. We enjoyed a good season here, and tried to present before the people the straitness of the way, and the source of our help in these times of peril. No church difficulties have existed here since the re-organization of the church. Monday, after a discourse from Col. 3:3, three were buried with their Lord in baptism. Instruction was given to church officers, and we trust better days are before this church. My brother, F. M. Wilcox, accompanied me to South and West Pierrepont, and rendered much assistance.

Tuesday and Wednesday we were with the Silver Hill church. The weather was rainy, yet some had the courage to come out. Some difficulties were put in the way of settlement, and a harmonious spirit prevailed throughout.

May 2, I was at Fine. This church had become so scattered that it was found impossible to sustain regular meetings, and it seemed wisdom that they should disband and unite with some other church. This action was taken, and all present, and all represented, took letters to the Silver Hill church. The brethren from Silver Hill will, I trust, hold meetings with the Fine members as often as once in two months, and, at least, one quarterly meeting a year. This will make it much better than in the past.

The 5th and 6th we were at Gouverneur. This church has suffered sorely from peculiar trials in the past, and is still suffering. Character, however, is developing, and the faithful ones are holding on. We enjoyed some freedom in preaching the word, and some difficulties were settled. We feel much worn, having held twenty meetings in the last ten days, besides traveling, visiting, etc. But we are of hope and courage in God. We enjoyed these meetings much, and pray that the dear Lord may bring permanent results therefrom to his glory. To-day I go to De Peyster.

May 7.

M. C. WILCOX.

THE PENNSYLVANIA CAMP-MEETING.

THERE are special reasons why this will be a very important meeting, and why the brethren of the Pennsylvania Conference should make a special effort to attend it.

All our camp-meetings are important gatherings, and much might be said with reference to the great importance of our brethren making the effort necessary to enjoy the benefit of them; but this has so often been set before our people, through the REVIEW, that it seems unnecessary to repeat it.

I would call particular attention to this meeting, however, from the fact that it is held in the spring, instead of the fall, as has been the case with most of our camp-meetings in the past. In the judgment of leading brethren of the Conference, there are decided advantages to be gained by the change of time, but as our brethren have been so accustomed to attending the meeting in the fall, a special effort may be needed, on the part of some, in order that they may be ready for the meeting thus early in the season.

As is well understood by the brethren, my anticipated departure for Europe will necessitate a change in the Conference and tract society officers, and it is of the utmost importance that the Con-

ference be well represented, so that the united judgment of our brethren may be had in deciding the important questions which may arise.

We have made the best arrangements possible, under the circumstances, in the selection of the time for holding the meeting. Perhaps one week later might have accommodated some better, as far as their work is concerned, but we were not able to make arrangements for help from abroad for that date. We feel free to urge the brethren to make every reasonable effort to attend the meeting at the time now appointed. Early notice of the time of holding it was given, that they might be able to shape their affairs so as to attend, and we sincerely hope that all will do this.

The same arrangements as heretofore have been made with regard to reduction of fare, renting of tents, etc.; and the meeting will be held on the same ground as last year. The brethren were well pleased with this location last year, and our accommodations will be even better this year than last. We shall look for a good representation of the brethren from every church in the Conference, and we extend a cordial invitation to the brethren in Western New York to attend the meeting also.

B. L. WHITNEY.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:7.

LITTLE WORKS.

"*Labore est ovare*"—on this earth
We work and worship—every man must work;
E'en those who worship only, as it seems,
And do no work, may influence the world,
And work salvation to some sinning soul.
Let us not judge—what we may think a waste
Of precious time, may be but sowing seeds
Of mighty vineyards growing goodly fruit;
Nor think that great things must always be done
To show the world what prayerful work can do.
E'en listless fingers playing with time's sands,
As if life were but one long holiday,
May yet point morals to the idle mind,
And grains of sand prove to it grains of gold.
And though the work of many lives, when years
Have passed, appears as passed away with them,
Yet have the workers gone to their reward;
Not in the praises of this little world,
Not in grand prayers sung to organ tones,
Not in great ostentatious gifts to men,
But in the little workshops—little works—
Done daily, that their memory will live.
Wait, work, and worship, and the end will show
That faith has crowned endeavor with success;
Good produced good; and though it be but small,
Grieve not because it reached not all the world.—*Sel.*

BRITISH MISSION.

SINCE my last report, we have seen more indications of the good resulting from our efforts to spread the light of truth in this kingdom. The following was printed in No. 24 of our Supplement:—

"We not only have the Lord's word that our labor is not in vain in him; but, from time to time, we receive words of cheer from our readers, and see tokens of progress. We present below a few samples of the many letters that gladden our hearts. Mr. R. encloses subscription for three months after receiving four copies of the *Signs*, and says, 'I find them well worth reading.' Mr. B., renewing his subscription, says, 'I omitted sending last week; I expected to have a few subscribers to send. They failed to give me their names last week, but perhaps I will receive them before long.' Another Mr. R., having seen the paper, paid for six months, and requested the four volumes of 'Spirit of Prophecy,' and 'Thoughts on Revelation.' Mr. K., on sending his second yearly subscription to the *Signs*, says, 'I like the paper very much indeed, and the high tone it goes in for in spiritual matters. The seventh-day (Saturday) shutting up of shops can be done in America, I've no doubt, but not in L., England.' It is, however, done in England. In Hampshire there are two shop-keepers who close on Saturday. What two do, more could do, by faith in God.

"It is well sometimes to let the aged speak. To this end we will give the words of Mrs P., near Canterbury. She says: 'Enclosed you will find three shillings for another half-year's subscription for the *Signs of the Times*, though I may not live to see that time. I find I fail fast. I am sorry to trespass on your time, sir; but would you excuse me if I say a word or two? I felt so interested

in that good old minister's letter. First, he said he was a decided Sabbath-keeper. I can say the same, and have been for several years. Then he was the only Sabbath-keeper in the place. So am I. Then he was eighty years old. I am eighty-one. Then he spoke well for the *Signs*, and I am sure we are indebted to America for sending us the *Signs*. I wish I could do more for the cause, but I cannot. I am very thankful I can see to read the *Signs*.

"All letters, of course, are not as favorable as the above. Mr. M. writes a letter of a different character. He says: 'The last sentence on page 106 of your *Signs of the Times*, a quotation from Carlyle,—"Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand,"—indicates my attitude to religion. All this insane drivel about Christ, and hell, and God, and devil, etc., etc., which is printed in endless yards and acres, is the saddest stuff to me. I left all that lot behind me years ago, before my beard grew. Be pleased therefore to save what money value you purpose to spend on me thus.'

"Let us see. Here is a man who decided in the ardour of youth—'before his beard grew'—that there was no God, no devil, no hell, no Christ. These were certainly grave questions for one so young to decide. To say *no God* would surely imply very great research, not only on this planet, but through our solar system; yea, through all space; for were there a spot unexplored by this youth, that might be the dwelling-place of God. It is strange that one could come to such positive conclusions so young, while a Newton, Locke, Dick, and others, spending a lifetime in their researches through creation, found constantly accumulating evidences that there was a God, the Creator of all things.

"We give below the quarterly report of our National Tract and Missionary Society of Great Britain for the quarter ending April 1:—

No. of missionary visits,	1,711
" " ships visited,	484
" " letters written,	471
" " printed letters sent out,	3,414
" " letters received,	415
" " new subscribers obtained for periodicals, ..	40
" " periodicals distributed,	15,941
" " " sold,	348
Total,	16,289
" " pages of tracts loaned,	44,010
" " " " given away,	20,072
" " " " sold,	49,467

Total,

Cash received on sales and donations,

"Since the quarterly meeting, Bro. Drew writes from Hull that, in nine days, his sales on ships amount to £7, 14s. (\$38), besides his free distributions. May the Lord water this seed sown, that by and by a harvest may appear."

The time has at last arrived when I can leave the work at Southampton in the hands of our helpers there, and make efforts in other places. We have long had under consideration the opening of a ship mission at Liverpool. Bro. Drew's work in Hull has given him a good experience on ships. We are now at Liverpool, making the needful arrangements for the establishment of the mission in this, the largest port of imports in the world. It requires a little time for examination of the situation, and to secure the most reasonable and feasible place for Bro. Drew's residence. When it is understood that the docks of Liverpool are nearly eight miles in length, and that Bro. Drew and myself are making a personal inspection of each one, in order to ascertain which contain the class of vessels on which he proposes to work, our readers can judge why I spend ten days with Bro. Drew in examination and counsel.

From this point I hope to go to Scotland, to visit some parties who have become interested by the reading of the *Signs of the Times* and other of our publications. I have now been from Southampton only four days, but I learn by letter that the orders through the post during that time for books and papers amount to about \$35. This is far ahead of anything we have seen yet in the same length of time. Although we have cut down our *Signs* club to five hundred instead of one thousand, I can safely say we are accomplishing more with the five hundred than we did two years ago with one thousand copies per week. This is because, by experience, it has been ascertained how to carefully select names of those who are more sure to notice the paper, than to take names by the gross from directories, etc. At the same time, let it be borne in mind, the new plan requires nearly as much labor on five hundred copies, as

was put on two thousand in the old way. If we all have health, with the Lord's blessing, I think the work at the depository will go on well without me, and I can now spend most of my time at other points. We ask the prayers of our brethren and sisters, that the Lord may bless the efforts put forth in this mission. We confidently expect to see God's hand in the work, and that success will follow humble efforts to advance the truth.

J. N. LOUGHBOROUGH.

Liverpool, April 22.

REPORT OF MISSIONARY LABOR IN THE SCANDINAVIAN KINGDOMS.

For Quarter Ending March 31, 1883.

NORWAY.

No. of reports received,	24
" " families visited,	1,026
" " letters written,	23
" " meetings held,	92
" " subscribers obtained,	137
" " tracts distributed,	450
" " periodicals "	830
" " tracts sold,	8,030
Cash received on tracts and periodicals,	\$144.95

DENMARK.

No. of reports received,	2
" " families visited,	447
" " letters written,	31
" " meetings held,	178
" " subscribers obtained,	38
" " tracts distributed,	834
" " periodicals "	51
" " tracts sold,	750
Cash received on tracts and periodicals,	\$22.65

SWEDEN.

No. of reports received,	2
" " families visited,	80
" " letters written,	34
" " meetings held,	93
" " subscribers obtained,	23
" " tracts distributed,	50
" " " sold,	500
Cash received on tracts and periodicals,	\$17.22

SUMMARY OF FOREGOING REPORTS.

No. of reports received,	28
" " families visited,	1,553
" " letters written,	88
" " meetings held,	363
" " subscribers obtained,	198
" " tracts distributed,	1,334
" " periodicals "	881
" " tracts sold,	9,260
Cash received on tracts and periodicals,	\$184.82

Some of the reports, especially from Sweden, are imperfect. We hope to be able, next quarter, to give a more full report.

J. G. MATTESON.

NORTHERN PACIFIC T. AND M. SOCIETY.

Report for Quarter Ending April 1, 1883.

No. of members,	113
" " reports returned,	68
" " members added,	3
" " " dismissed,	3
" " letters written,	210
" " families visited,	73
" " new subscribers obtained,	24
" " Signs taken in clubs,	166
" " pages tracts and pamphlets given away,	9,196
" " " " " loaned,	27,163
" " " " " sold,	4,835
" " periodicals distributed,	1,326

Received on periodicals, \$243.66; tract society fund, \$263.80; other funds, \$64.50.

MRS. C. L. BOYD, Sec.

ILLINOIS T. AND M. SOCIETY.

THE quarterly meeting of this society, for the quarter ending March 31, 1883, was held at Ridott, Ill., April 22, 1883. Meeting opened with singing; prayer by Eld. T. M. Steward. The report of the last quarterly meeting was read. The report of labor for the past quarter, was given as follows:—

No. of members,	377
" " reports,	178
" " missionary visits,	395
" " letters written,	1,014
" " Signs taken in clubs,	166
" " pages tracts and pamphlets distributed,	56,981
" " periodicals distributed,	3,784
" " annuals "	42

Received on membership and donations, \$31.11; sales, \$57.34; periodicals, \$135.76; T. and M. fund, \$1.50. Subscribers obtained for REVIEW, 19; Signs, 145; Good Health, 8; Instructor, 18; other periodicals, 68.

The above report does not give a correct statement of the Signs taken in the society, as there are quite a number taken outside of clubs, exclu-

sively for missionary purposes. Subscribers for the French Signs are included in the number of subscribers obtained for Signs. Seven copies of the Signs have been sent to reading-rooms.

The Chicago Mission was considered, and \$117 added to the amount already pledged. In view of the difficulty in obtaining reports from the members of the society (two districts and six local societies having failed to report), the following resolution was unanimously adopted:—

Whereas, Many of the members of our society fail to report; therefore—

Resolved, That we earnestly entreat the officers of the society, and the elders and deacons of the churches, to give special attention to this matter, and, by precept and example, to endeavor to awaken a greater interest among our brethren in the tract and missionary work.

L. O. Stowell, Nora, Jo Daviess Co., was appointed to act as director of Dist. No. 1 for the remainder of the year.

Adjourned sine die. R. F. ANDREWS, Pres.
L. S. CAMPBELL, Sec.

UPPER COLUMBIA T. AND M. SOCIETY.

Report for Quarter Ending March 31, 1883.

No. of members,*	126
" " reports returned,	71
" " members added,	3
" " " dismissed,	6
" " missionary visits,	326
" " letters written,	208
" " Signs taken in clubs,	91
" " pages tracts and pamphlets distributed,	27,804
" " periodicals distributed,	1,449
" " annuals distributed,	2

Received on membership and donations, \$9.70; on sales, \$27; on periodicals, \$94.90; on T. and M. reserve fund, \$12.50. Subscribers obtained for REVIEW, 1; Signs, 36; Instructor, 10.

*Lately our membership-rolls have been thoroughly revised; hope to make reports in future which will very nearly show our working force.

MRS. G. W. COLCORD, Sec.

VIRGINIA T. AND M. SOCIETY.

Report for Quarter Ending March 31, 1883.

No. of members,	24
" " reports returned,	15
" " missionary visits,	6
" " letters written,	20
" " Signs taken in clubs,	10
" " pages tracts and pamphlets distributed,	2,210
" " periodicals distributed,	158

Received on periodicals, \$12.15; on sales, \$2.25. Subscribers obtained for REVIEW, 5.

We have but just thoroughly organized, and hope to present a larger report next quarter.

R. D. HOTTEL, Sec.

NEVADA T. AND M. SOCIETY.

Report for Quarter Ending March 31, 1883.

No. of members,	31
" " reports returned,	16
" " missionary visits,	2
" " letters written,	104
" " Signs taken in clubs,	90
" " subscribers obtained for periodicals,	6
" " pages of tracts distributed,	3,680
" " periodicals distributed,	1,257

Received on donations, \$10.89; on book sales, \$2.65. Subscribers obtained for REVIEW, 5; Signs, 1.

C. M. KINNY, Sec.

TO THE BRETHREN IN MISSOURI.

How many of our brethren and sisters in Missouri will obtain one new subscriber for the Signs of the Times in the next two weeks? Cannot every brother and sister obtain at least one? You can set forth the merits of the paper, state that it has general articles, a missionary department, that it has articles on temperance, the home circle, and a general news department which interests every one. If you cannot get persons to subscribe for one year, then try to obtain their subscription for six months, which would be only one dollar; if not for six months, for three, which would be only fifty cents, and if they have not the ready change you can perhaps lend it to them. Do not give them up. Christ says, "Compel them to come in." The truth alone will compel them, and let us do our part by setting it before them. Should every one do this, there would be hundreds added to the Signs list in the short space of two weeks, and these papers would be read not merely by the subscribers, but by others also, and their influence will

still extend to others, and who knows how far the influence may reach? I will also say to our brethren in Missouri that we have a good supply of our "Year Book" in the State depository at Sedalia, in care of Rufus Low. Every family of our people should have this book; do not fail to send for it.

SARAH CLARKE.

SUPPLYING LIBRARIES IN ILLINOIS.

EIGHTEEN libraries and reading-rooms have been supplied with full or partial sets of the books donated by the International T. and M. society. Of the letters received, the following may be of interest and encouragement to our missionary workers, showing the open door that is being given for the light of present truth:—

Urbana: "None of the books described in your circular are upon our shelves. We will be glad to receive them. We issue supplements to our catalogues," etc.

Bloomington: "We have eleven of your books in our library. Of those given in your circular, we have all except the lives of Bates and Miller. Those we will be pleased to accept. We have a reading-room in connection with our library, and if you wish to send periodicals, will place them upon our table. We advertise new books through the daily papers."

Rockford: "We have the first four books named in your list. We shall be glad to receive the others."

Jacksonville: "We will be glad to receive the books mentioned in your catalogue."

Kewanee: "I am instructed to say that we will be pleased to receive, and place upon our shelves the books which you propose to send us."

Elgin: "We have none of the books named in your circular. Should you send them, we will notice the donation in the daily papers. They will also appear in the catalogue. We have a reading-room in connection, but have never admitted anything sectarian for obvious reasons."

On the receipt of this letter a copy of the Signs was mailed to the reading-room with the request that it should be carefully read, and admitted to the reading-room if approved. To this came a very cordial note, thankfully accepting the Signs for the reading-room.

Chicago Western Seaman's Friend Society: "Absence from home in the interest of our Seaman's Mission work, prevented an earlier acknowledgment of the kind donation from your missionary society. We are greatly obliged for them, and feel sure their perusal will do good."

Chicago Public Library: "I desire to thank you for the books and tracts you have presented to this library from the Seventh-day Adventist tract and missionary society, and would say that we should be glad to receive, and put on file in the reading-room, any periodical of your denomination which may be sent to us. We have now the ADVENT REVIEW (Battle Creek), and Signs of the Times (Oakland, Cal.)."

The librarian of the above library also desired a full set of our tracts, including those upon health and temperance, which he proposed to bind, and enter upon his catalogue.

Several more quotations might be given. The work of supplying libraries and reading-rooms with our publications is an important one. Many will by this means be reached by the truth. Let us not be weary in the work; "in due season we shall reap if we faint not."

L. S. CAMPBELL.

News of the Week.

FOR THE WEEK ENDING MAY 12.

DOMESTIC.

—More than 800 "assisted" emigrants from Ireland reached Boston Thursday by the Phœnician.

—Fire-scorched walls fell at New Haven, Conn., Wednesday night, crushing nine firemen, two fatally.

—Many counsel have expressed the opinion that the great Brooklyn bridge cannot be made free for any kind of travel.

—Governor Cleveland has signed the bill which practically repeals what are known as the "Sunday blue laws" of New York.

—The United States Supreme Court, Monday, decided that a Legislature has the power to regulate both freight and passenger charges.

—Oberlin will celebrate its semi-centennial during commencement week, June 29 to July 4. The faculty request the presence of all its alumni.

—The Pennsylvania Senate passed the bill Wednesday prohibiting the manufacture, sale, or use, of devices for destroying life or property by explosion or fire.

—Business failures in the United States the past week numbered 149, an excess over the previous week of 17, and 31 more than in the corresponding period of 1882.

—Hannah S. Grant, mother of ex-President Grant, died quite suddenly, Friday, at the residence of her daughter, Mrs. Mary Corbin, at Jersey City Heights, aged 94 years.

—The Circuit Court at Lafayette, Ind., has refused the petition of Mandler for a new trial of the case recently won by Mrs. Gouger. He will appeal to the Supreme Court.

—The colored editors in the United States number nearly a hundred, and they propose to hold a convention in St. Louis, in July, when topics both æsthetic and practical will be discussed.

—The Governor of Louisiana has called a convention to assemble at Baton Rouge, June 18, to consider the building and repairs of levees and the improvement of Mississippi navigation.

—The Steamship Alaska arrived at New York Sunday, the 6th, making the trip from Queenstown in six days, twenty-three hours, and forty-eight minutes, which is the quickest time on record.

—In Denver, Tuesday noon, a great storm of hail, thunder and lightning prevailed for an hour. The hailstones were an inch in diameter, and fell to a depth of six inches, destroying fruit trees.

—Six young colored men graduated from Howard University Theological Department last week into the ministry, and will labor among their race in the South, under the care of the Congregational Church.

—A final decree for Myra Clark Gaines for \$1,025,667 and costs has been entered in the United States Court against the city of New Orleans. She is also allowed 5 per cent interest till the money is paid.

—Thomas Brennan, honorary Secretary of the Irish National League, has been empowered by the Council of the American League to organize branches in the United States. He will deliver a series of lectures in the principal cities.

—Edison, the electrician, and others filed papers at Albany, N. Y., Monday for the incorporation of the Electric Railway Company of the United States, the object being to develop electricity as a motive power. The capital is placed at \$2,000,000.

—In the Continental Colliery, near Ashland, Pa., Monday the 7th, gas generated by a small locomotive suffocated many men. Some were revived with difficulty, and three are suffering severely. All work was stopped.

—At New York, on the evening of the 5th, Henry Merriott and Mary Peseux were arrested for the robbery of \$75,000 worth of diamonds from a Paris merchant last March. The man confessed, and a large portion of the valuable plunder was found at his lodgings.

—During the progress of a fire at Hanover, N. H., on the 5th, the students of Dartmouth College did effective work in fighting the flames. Professor Henry E. Parker had his skull crushed by a falling chimney. Eight dwellings and outbuildings were destroyed.

—At the Abbey Mine, near Collinsville, Madison Co., Ill., strikers say men hired by the operators in St. Louis will not be permitted to go to work. The miners are bold and defiant, and bloodshed is feared. Governor Hamilton has requested the sheriff of St. Clair County to take a posse to the scene.

—The Rev. Josiah Henson, Mrs. Harriet Beecher Stowe's ideal of Uncle Tom in "Uncle Tom's Cabin," died on the 6th at Dresden, Ont. The old man had for many years received much attention because of the use Mrs. Stowe made of certain incidents in his life and certain points in his character.

—Work was resumed Tuesday on the Washington monument, and before the season closes, it is expected that 100 feet will be added to the shaft, which now towers about 320 feet in the air. No fears are now entertained for the ultimate success of this projected highest work of art in the civilized world.

—Tornadoes visited portions of Linn County, Iowa, and Rock County, Wis., Wednesday afternoon. Near Fairfax, Iowa, a number of buildings, trees, and fences were leveled, and in the town of Rock, Wis., farm houses and orchards were demolished, making a loss of \$10,000. Fortunately, no lives were lost at either place.

—The schools and public offices of Brooklyn will be closed the day of the bridge opening. Governor Cleveland will be given a reception in the evening. The Board of Aldermen in Brooklyn voted \$5,000 for illuminations, and resolved that the lion's head ornament on the bridge be removed, and the Government coat of arms and an American eagle be substituted.

—Passengers arriving at Easton, Pa., say the storm in the Lehigh and Wyoming Valleys on the night of the 9th was the greatest known. Falling trees and telegraph

poles injured the cars and locomotives of trains, which moved slowly and carefully. The windows of the coaches had to be reinforced to resist the blasts, and in some cases freight cars were blown from the track and overturned.

—A wind, rain, and thunder storm at Paterson, N. J., Tuesday evening, unroofed many buildings, scattered lumber piles, and uprooted trees. At Trenton the main tent of Forepaugh's circus was blown down, and the canvas and aerial apparatus destroyed. Many houses were struck by lightning at Williamsburg, Pa., and trees, fences, and roofs blown down. In New York City the streets were deluged, signs demolished, and telegraph wires damaged.

—During a storm early Thursday morning, lightning struck and exploded a large oil tank in the Standard Oil Company's works at Communipaw, N. J. The blazing fluid quickly spread in all directions, reaching other tanks and exploding them, and before the fire was got under control, twelve great tanks, eighteen cars, six barges, a dredge, three docks, and five brick structures were consumed. Six men are missing, and are supposed to have been burned to death. The total loss will exceed \$1,500,000.

—A political feud between two bad elements in Dodge City, Kan., has resulted in anarchy now ruling the town. The Mayor is in league with the desperadoes, who drive persons out freely, watch trains closely, and even prevented for ten days past telegraphic information being sent to the outside world. A request has been made to Governor Glick to place the city under martial law. Matters have assumed a serious aspect, and life and property are endangered.

—Moody and Sankey, the revivalists, arrived in New York Sunday, the 6th, from Europe. Mr. Sankey, in a short address before the Cooper Institute, said that greater results had been accomplished by this visit than by their former one. They held meetings in twenty-two cities and towns of Great Britain, and were everywhere kindly received and well treated by the English clergy and ministers of the established Church as well as by the people. Among the students of Oxford and Cambridge Universities, the interest ran very high. At Paris the evangelists were enthusiastically received, and a great popular interest was aroused. They propose returning to England next October for another campaign of eight months.

FOREIGN.

—At Havana seven persons died of yellow fever last week.

—An earthquake in the city of Tabreez, Persia, demolished many buildings and killed several persons.

—Timothy Kelly, on his third trial for participation in the Phoenix Park murders, was found guilty Wednesday, and sentenced to death June 9.

—Haytien rebels are reported to have blown up the bridge at Miragoane, resulting in the killing of 200 persons, and wounding as many more.

—All the parties arrested in London as dynamite conspirators, excepting O'Connor, *alias* Dalton, were indicted yesterday for treason-felony. O'Connor was taken to Liverpool by detectives.

—Chilian troops under Colonel Canto have recently had two engagements with Peru monteneros, defeating them on both occasions, killing fifty-nine, and capturing a cannon and forty rifles.

—The canal which M. De Lesseps proposes to cut from the Mediterranean Sea to the Great Desert of Sahara will cost \$30,000,000, but will redeem over a hundred million acres of barren land to agriculture.

—Striking bakers at Vienna engaged in a riot last night, throwing up a barricade in the street to resist the police. Another mob wrecked the building of the Bakers' Association. Both bands were dispersed after much trouble.

—The Fenian torpedo scare at Halifax was increased Thursday morning by the appearance at the mouth of the harbor of a brigantine-rigged steamer, which, after aimlessly steaming about for some time, put to sea again, without answering the signals from the citadel.

—Four thousand Chinese or Annamese troops attacked Hanoi, the capital of Tonquin, March 20, but were repulsed by the French. France is determined to establish herself at Tonquin, and asks the King of Annam to recognize her protectorate over his dominions.

—Precautions have been taken at Halifax to guard against a suspicious craft, alleged to have left Boston a few days ago, loaded with torpedoes, for the purpose of wrecking shipping in Halifax harbor. The crew are supposed to be Fenians, and it is thought will begin their work on the day Brady is hanged at Dublin.

—A monument has been raised over the grave of Lord Cavendish, and bears this inscription: "To the beloved memory of Lord Frederick Charles Cavendish, son of William, seventh Duke of Devonshire, and of Blanche Georgiana, his wife. Born Nov. 30, 1836. He went out as Chief Secretary to Ireland, full of love to that county, full of hope for her future, full of capacity to render her service, and was murdered in Phoenix Park, Dublin, within twelve hours of his arrival, May 6, 1882. 'The Lord grant thee thy heart's desire, and fulfill all thy mind.'"

Obituary Notices.

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

KING.—Died of cholera infantum and lung fever, at Vestaburg, Mich., April 12, 1883, Floyd, youngest son of Charles and S. A. King. The funeral was well attended. Remarks by the writer. A. O. Burrill.

WESTON.—Died in Pierrepont, N. Y., April 20, 1883, Sister Weston, wife of Milo Weston, aged sixty-seven years. She embraced our faith under the labors of Elds. Taylor and Hall. Sister W. was zealous for truth, and possessed many excellent traits of character, on one of which in particular the Saviour pronounces a blessing: "Blessed are the peace-makers; for they shall be called the children of God." Discourse at the funeral by the writer, from Isa. 45:17. H. H. WILCOX.

SMITH.—Died of quinsy, at Elkhorn, Ia., April 17, 1883, Sophia Smith, daughter of F. D. and Sine Christianson, aged twenty-two years, five months, and seventeen days. Her illness lasted about five weeks, but she was not confined to the bed till the last five days of her life. She bore her sufferings patiently. During the past winter, and especially during her sickness, a great change had taken place in her spiritual condition, and if faithful, we expect to meet her in the resurrection morning. She leaves a husband, a mother, and eight brothers and sisters to mourn their loss. But we find consolation in the promises of God. Words of comfort were spoken at the funeral from Ps. 39. SINE CHRISTIANSON.

HUGHBANKS.—Died of dropsy, at the residence of the writer, near Cedarville, Dade Co., Mo., Sister Margaret S., wife of Bro. Thomas Hughbanks, late of Fort Andrew, Richland Co., Wis., in the thirty-eighth year of her age. Sister H. had been suffering from a complication of diseases for six years, which induced Bro. H. to bring her South, in the hope that a change of climate would help her. But her illness rapidly assumed the form of dropsy, which ended her life. She bore her sufferings with meekness, and met her fate bravely, going down in death rejoicing in the abundance of peace, and filled with a lively hope of a part in the first resurrection. Sister H., with her husband, embraced present truth five years ago, since which time she has been a member of the Sand Prairie church, Richland Co., Wis. Words of comfort by the writer. W. JONES.

Appointments.

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

THE ORDER AND TIME OF CAMP-MEETINGS.

KANSAS, Burlingame,	May 17-22
PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA,	" 30 " " "
IOWA, Des Moines,	June 7-12
WISCONSIN, Portage,	" 14-19
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Gallon, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

We present the above programme as far as received up to this writing, as the best arrangement we can make. It is possible some changes may be necessary in a very few cases; if so, those interested may address me at South Lancaster, Mass. We have given the places as far as received. When those interested learn where they want their meeting, they should write directly to the REVIEW AND HERALD Office and state the places. We present this programme early, so that corrections can be made where necessary.

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

CAMP-MEETING IN MINNESOTA.

THE annual camp-meeting of Minnesota, for 1883, will be held on the same ground as last year at Lake Calhoun, about four miles west of Minneapolis, commencing June 30 and continuing till the 26th. EXECUTIVE COMMITTEE.

NORTH PACIFIC CAMP-MEETING.

It is decided to hold our camp-meeting at Beaverton, Oregon, June 14-20. The grounds are directly on the railroad, twelve miles west of Portland; by wagon-road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. Directions for coming by railroad, connections at Portland, and a reduction of fare, which we expect to obtain, will be noticed in the REVIEW in another issue. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD, } Camp-meeting
T. A. STARBUCK, }
WM. L. RAYMOND, } Com.

The Review and Herald.

Battle Creek, Mich., May 15, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Take Heed.—A Sleeping Church.—Can the World be Reformed?—Of One Mind.—Buddhism vs. Catholicism.—The Angels at Creation.—Modern Spiritualism.—Synopsis, Secular History of the Sabbath.—No. 5.

RECEIVED TOO LATE FOR THIS NUMBER.—Report from Iowa, H. P. H. and A. G. D., New York, J. E. S., Iowa, L. McC., Illinois, H. L. M.—Iowa Sabbath-Schools, J. A. D.—Obituary Notice of Mary A. Morgan.

RESPECTFULLY DECLINED.—“One Life vs. our Anchor.” We think the theme could have been more impressively treated in a much briefer poem.—“The Allegan Camp-meeting.” Contains no signature.

Brethren in New York and Pennsylvania will please notice the remarks of Eld. Whitney on the coming camp-meeting, at the close of the Progress Department.

We learn that some misunderstanding has arisen in reference to our note in last week's REVIEW, concerning the article by Bro. Littlejohn on “S. D. Adventists and the Testimony of Jesus.” Our remarks had reference solely to the application of the particular text which is the subject of discussion. The article is continued this week. We still bespeak for it careful perusal.

POSTAL.

ACCORDING to an order issued April 9 from the post-office department, order No. 463 of Jan. 9 was revoked, and letters and postal cards may now be forwarded from one post-office to another, free of additional charge, till the person addressed is reached.

BATTLE CREEK.

SABBATH, May 12, was an encouraging day to the church in Battle Creek. Eld. J. O. Corliss preached in the forenoon. In the afternoon, a praise meeting was held, which continued for an hour and a half. The interest was fully maintained to the

close of the meeting. A large number of testimonies were borne, expressing gratitude for God's blessings in the past, and hopefulness for the future. One person committed herself fully to the truth, who had been investigating for some time, and another who had been in a backslidden state, returned to the church with tears and confessions. W. H. L.

“CHARACTER-BUILDING.”

SABBATH, May 12, was a good day in Convis. Twenty-five years ago, Eld. J. B. Frisbie preached the present truth in that township, and as the result, brought out about a dozen or more into the message. Deaths, removals, a few cases of apostasy, and discouragement, have considerably lessened the original number; but their candlestick has never been wholly removed. They have a model little church-building, and about half a dozen or more who are trying to maintain the regular worship of God. Brethren and sisters from Battle Creek occasionally meet with them. They did so last Sabbath, taking along with them Eld. St. John, of Ohio, who gave a most instructive discourse in the morning from Acts 10:34, 35. In elucidating his text, he was led off into the subject of “character-building,” as applicable to the Christian in this mortal state. The thoughts suggested were deeply interesting, as he branched out into the several details of the figure, and made an impression upon the minds of the brethren and sisters not to be forgotten. All were encouraged, and left the little house of prayer more fully purposed than ever before to develop such characters as would abide the searching test of the coming day. G. W. A.

IOWA CAMP-MEETING.

In addition to those already announced, the following railroads will return those at one-third fare who attend this meeting, and pay full fare in coming: Des Moines and Fort Dodge; Minneapolis and St. Paul; St. Louis, Des Moines, and Northern; and the Central Iowa. The latter road will sell tickets to return from Grinnell only, this being the nearest point to Des Moines on this road. A. R. HENRY.

NOTICE.

To those in Vermont who may desire to engage in the work of canvassing for “Thoughts on Daniel and Revelation,” we would say that the State agency for this work is now held by the State Conference of Vermont. Arrangements can be made with the committee, which we trust will be satisfactory to both parties.

We think something may be done in bringing this book before the public in our State, if our brethren will study carefully and prayerfully what has been written on the importance and manner of the work, and go out trusting in God for wisdom and help. We are in the receipt of communications from different brethren in our State, bearing on this question, which give us hope and courage to believe that much may be done in bringing this valuable work before the people in our State.

We have also reason to believe that a much greater work will be done in canvassing for the *Signs* in our midst than heretofore. Those wishing further information on the work of canvassing or colportage, or who wish to mature arrangements to enter upon the work, will please correspond with Hascal Peebles, South Lunenburg, Vt., or with T. H. Purdon, Middlebury, Vt.

Orders for the book may be forwarded to me, at present. A. S. HUTCHINS.
May 10.

MORE ABOUT THE IOWA CAMP-MEETING.

As the time for this meeting draws near, the interest on the part of all who anticipate attending increases. Many who do not now see how they can go will yet find it possible, if the desire is sufficiently strong to cause them to pray and labor for the object. Shall we not all pray that we may have the largest and best meeting ever held in the State? We shall have the best ministerial help that can be furnished. The President of the General Conference has promised his service, and we expect he will bring other able help.

The reduced fare on all the railroads centering in the place offers an inducement to many who could not otherwise attend. Hope there will be a large number of our Scandinavian brethren at this meeting. There will be those present to instruct in their own language, and a 40 foot tent will be on the ground for their use. Let there be a general rally of these brethren and sisters. There was about a hundred of these friends present last year; may there be more than as many more this year. Come up, dear brethren, to this annual feast, and share in the good blessing of God. Ample provision will be made for all who may come of every nation and tongue. H. NICOLA.

CAMP-MEETING AT FLINT, MICH.

THE camp-meeting to be held on the fair-ground in this city has been appointed at a time when all may come. We have made arrangements for the use of the large dining-hall on the ground as a dining-room, book and provision stand, also one hundred and fifty box stalls capable of holding three hundred horses. The stalls can be rented for 25 cts. each during the meeting. Hay and grain will be furnished on the ground. Any who may have tents to rent will confer a favor on the committee by sending us a card, stating size of tent and rent required, that we may make arrangements for their use. Those wishing to rent tents on the ground are requested to write us as soon as June 1 that we may arrange to have them ready when needed. Bedsteads can be furnished to all on the ground at 30 cts. each. Bring your bedding and ticks, that, as far as possible, we may avoid the scattering of straw about the ground. As no fires can be built on the ground, it will be necessary for those wishing fire to provide themselves with stoves of some kind. A few can be procured here, but we suggest that all who can, bring stoves with them.

Arrangements have been made with Mr. Ira Nye, the proprietor of the hack and buss line, to carry passengers with one trunk or other piece of baggage to and from the camp-ground at 25 cts. for the round trip, with 10 cts. charge for each extra piece. We have not as yet made any arrangement with the railway companies for reduction of fare, but without doubt shall be able to do so. As soon as we do, the notice with full particulars will appear in the REVIEW.

As we feel the importance of this meeting, we urge you, brethren and sisters of this section of the State, to allow nothing to hinder you from coming. Bring your neighbors, and come fully determined to get the greatest good of the meeting, that you may live nearer to God in the future than you have in the past. Especially do we invite Brn. Ostrander, Griggs, Lawrence, Weeks, Owen, and Starr to work for the success of this meeting in their districts by urging upon all the necessity of attending. All tents should be shipped, and all correspondence relative to this meeting should be addressed to, Geo. H. Randall Flint, Mich. E. P. DANIELS.
GEO. H. RANDALL.

“THE SAINTS' INHERITANCE.”

WE have before us a pamphlet of 82 pages, written by Eld. J. N. Loughborough, with this title. It is just issued from the press. He has re-written the work so that it is not the same as the former work of that title. It forcibly presents the Scripture testimony, relating to the future and final abode of the people of God, their position during the thousand years, and the city of God, the new Jerusalem. The theme is one of the most glorious in all the Bible, and the author has ever had an excellent conception of it, and in his discourses and in his writings has made its excellences shine out in glowing colors.

We used to sell large numbers of the former pamphlet. It was ever a great favorite with the people. There is no more plain and interesting subject in revelation than this. It is a good subject with which to introduce the present truth to the people; and by means of it, we can often get people to read, till they become interested. We speak for a large circulation of this excellent pamphlet. The price is only 10 cents. It can be obtained either at the REVIEW AND HERALD Office, Battle Creek, Mich.; or at the Pacific-Press, Oakland, Cal. Let a large number of orders come in. GEO. I. BUTLER.