

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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NEARER THEE.

BY S. O. JAMES.

"NEARER, my God, to thee,"
'Tis the sigh of a weary heart,
'Tis the prayer of a sin-sick soul to-night,
Groping in darkness which once was light.
How great is the darkness! How earnest the plea!
"Nearer, my God, to thee, nearer to thee."

"Nearer, my God, to thee,"
I will trust in his mercy still;
I'll accept the grace he waits to impart,
And love him in turn with a perfect heart,
How cheerful my service! How free I will be!
"Nearer, my God, to thee, nearer to thee."

"Nearer, my God, to thee."
Oh! lead me once more to thy side;
My way is not best; it is full of pain;
I'll gladly take up my cross again;
How sweet my first love appears to me!
Nearer, my God, to thee, nearer to thee."

Yes, I am nearer thee,
Oh! let me rebel no more.
I hate false gods that cannot save,
Give me Him who has conquered the cold dark
grave.
And when from this sad world of sin I am free,
I know I'll be nearer, yes, nearer to thee.

Yes, I am nearer thee,
Thou hast taken the prodigal home.
Thou hast pardoned the sins of many years,
And the closet I shunned is moist with tears,
Happy, grateful tears, may they bottled be,
A language to speak in eternity.

Special Mention.

—The camel of free-trade is at last getting his head inside of the tent. The fears that our timber supply will not last fifteen years at the present rate of consumption, has induced the Senate to vote to admit rough lumber into the country free of duty.

—Speaking of the course of H. W. Beecher in surrendering the fundamental principles of revelation, condemning the doctrines of original sin, the atonement, future retribution in hell, and other prominent points of evangelical faith, Eld. R. F. Cottrell says: "Mr. Beecher, it seems, has progressed to the last extremity. Infidelity is the goal to which popular religionists are fast coming. It is the result of closing the eyes to truth, and walking contrary to the commandments of God."

—The *Illustrated Christian Weekly* of Feb. 3, 1883, is exercised over the subject of Sunday-breaking railroads. According to its reasoning, the number of railroads which respect that day should increase as Christian capitalists are able to make their power and influence felt; but the prospect is that they will decrease rather than

increase; and in proof of this it mentions the possibility that the Belvidere and Delaware railroad, running from Trenton to Belvidere, N. J., which has for thirty years kept the Sunday, not running even its freight trains on that day, will now join the Sunday-breaking roads. It has become a branch of the Pennsylvania railroad, and that powerful corporation is considering the plan of running Sunday passenger trains over it.

—In taking a review of the disasters and phenomenal occurrences which have transpired during the past year, the *Christian Advocate* of Feb. 1, 1883, says:—

"The year 1883 has opened with a series of calamities almost appalling. By sea and by land travelers have met with accidents of a destructive and wholly unanticipated sort. Fire, flood, tempest, and collision, have combined with almost phenomenal stupidity to increase the number of casualties, till fearfulness has taken hold of the public mind, both in Europe and America. The number of deaths of distinguished men has been great enough to become an important element in the general sense of uncertainty, and to produce a foreboding of more and perhaps worse yet to come."

—It is not very complimentary to the religious condition and zeal of American churches, to say that four women, some of them not of the highest type of moral character either, can come over from Europe and take out of the pockets of Americans, most of them perhaps church-members too, and carry back to Europe, more money than all the churches in this country give to foreign missions for a year. Yet such seems to be the fact, according to the following item clipped from the *Interior*:—

"The amount of money taken and to be taken to Europe from America by four women, Bernhardt, Patti, Langtry, and Nilsson, is said to be larger than that contributed for the cause of foreign missions by all the churches in the United States for an entire year; which proves, at least, that our amusements are more expensive than our religion."

Well, that is just about what Paul meant when he said that people would in the last days be lovers of pleasure more than lovers of God.

—Here is the picture; how do you like it? namely, old French infidelity redressed in modern flash attire, a gaping crowd of aimless, drifting Americans, of whom a plenty can be found in almost any place, paying for the privilege of gazing at it, and working up a little stupid hilarity, and the whole performance born and bred of ignorance and carnality. Peebles, in his review of Ingersoll, says:—

"It is perfectly plain to the *literati* of the country, that, while Col. Ingersoll is quite unacquainted with late archaeological researches, and recent Oriental discoveries confirmatory of Biblical history, he is blindly feeling his way over dusty thoroughfares trodden long ago by the cynical Berathus, Celsus, Julian, Dupuis, Taylor, and Voltaire. There is not, so far as I have ever heard or read, so much as a shadow of originality in the Colonel's carping criticisms. He simply puts upon the infidel skeleton of the French revolution

a new and jaunty dress, for a class of drifting Americans to pay for, look at, and laugh! Old furniture, freshly veneered and polished, is ever in the infidel market."

—There is something very noticeable, and from our standpoint we call it very significant, in the fact that when Uncle Sam acquires territory, no matter if it has never been anything but a barren, unproductive waste, the first touch of his finger develops marvelous resources, and turns it into a fountain of wealth. We remember how it was with California; and the same experience bids fair to be repeated in a degree with Alaska. How much sport was at first made over the purchase of a lot of barren ice-fields called Alaska for \$7,000,000. But the penetrative American has been prying around there for a few years to see what he can find, and the result is stated in the following paragraph from the *Herald and Presbyterian*:—

"Alaska, purchased by our government for the comparatively trifling sum of \$7,000,000, appears to be coming to the front as an immense source of wealth. In addition to the unequaled fisheries on its coast, and the immensely valuable timbers for ship-building and importation, it is now reported that deposits of gold and other minerals are found there of great extent and unsurpassed richness, which are being worked, and need only the investment of capital and the enlistment of enterprise to develop the most valuable lodes of minerals known in the world. They are found at the base of the mountains, and can be traced up the sides. Mr. Morris, the collector of customs at Sitka, says that 'during last season a small force of men, with picks and shovels, by surface digging, made over \$250,000.'"

—We have received from Chicago a copy of a paper called *The Woman's World*, in which the editor launches out into some most wonderful predictions. She is going to have chemists manufacture all our food, both animal and vegetable, in a few years; so that the earth can be given up to the growth of flowers. "Then," she says, "we shall have the garden of Eden right here." She proposes to have electricity melt all the ice-fields of either pole, and warm all the world with perpetual summer, and by its light maintain perpetual day, so that the sun may go out, if he chooses to, and we'll get along without him. But more than this, the power of gravitation is to be overcome so that we can float up into the air and build our palaces far above the dusty and sordid earth. All monopolies are to be destroyed, wealth to be equally distributed, all to have enough, and the race to be so vitalized as never to die. And all these wonderful things are to be wrought out by human means in the realm of science. And, what is about as strange as any of it, the paper which publishes this, has lived to see its fourth number.

But we nevertheless discover a certain significance in these pleasing imaginings. The minds of men are painfully conscious that there is great conceivable good yet unattained. God has made provision to meet this want, if they will seek it in the way he proposes to bestow it. They must develop characters which will show them worthy

of a kingdom of blessedness and immortality, and then he will in due time put them in possession of it through the divine plan of redemption which he is working out by his dear Son. But men, having turned away from the true hope, are blindly groping after the desired good through the fruitless channels of human effort and human science.

Abandoning all such chimeras, let us work faithfully for the truth, and patiently wait for that auspicious hour when the divine arm (for nothing less can perform it) shall accomplish the restitution of all things, and put the righteous into the everlasting possession of a world as much better than our fondest conceptions as the heavens are higher than the earth.

—Some people have tried to frame a sober argument that such a being as Jesus Christ never lived in this world. Well, other people have been almost as silly. Peebles in his review of Ingersoll gives the following instances in illustration:—

Some materialists, and a majority of skeptics, contend that Jesus never lived—and *what of it?*

Prof. Wilson once read a historical paper before the Royal Asiatic Society, to prove that Gautama Buddha had no real existence. (Brit. Ency., vol. 4, p. 425.)

An eccentric Englishman wrote a pamphlet, a few years ago, to show that Bonaparte, the proud imperial conqueror, never lived.

Walpole, another cranky Englishman, wrote an ingenious work against the existence of Richard the Third, basing it upon conflicting statements in history and biography.

The Belgian Wessell tried to write Joan of Arc out of existence; and a skeptical, envious egotist, of London, once handed me a pamphlet of his, aiming to prove that Shakespeare never lived, and if he did, Lord Bacon was the author of the works ascribed to him.

Such denials are no evidence of either erudition or honesty. Men may deny the existence of Napoleon, Shakespeare, Jesus Christ, and even their own existence; and parrots might make similar denials; but it would be parrots' talk, and nothing more.

The brilliant scholars of the age,—the consensus of the enlightened world,—admit and believe in the life, moral teachings, crucifixion, and resurrection of Jesus Christ.

THE WORLD'S DEEP NEED.—Who can read the following impressive statement from the revivalist, Henry Varley, without entering fully into sympathy with the statement that nothing "but the second coming of Christ is adequate to the world's deep need"? This is what he says:—

"It is said that the present population of the earth is about 1,400,000,000. Let any reflective mind endeavor to grasp the tremendous fact of this vast mass of human life peopling the world three times in a century, and further, that the vast majority of these are sitting in degradation, ignorance, cruelty, and sin, and then dwell upon the mournful truth as evidenced all along the line of human history. I do not hesitate a single moment in asking, What but the coming of Christ is adequate to the world's deep need?"

A DISASTROUS MONTH.

THE year has opened in such wild fury as to startle even those who are accustomed to the strange things transpiring in these later years. In addition to the item given elsewhere from the *Christian Advocate* in relation to the calamities so far experienced in 1883, we clip the following from the *Interior*. Speaking of the month of January just passed, it says:—

Seldom has a month been marked by more appalling disasters than that just passed. To a long list of terrible fires, were added accidents by sea and land, attended by great and in some cases frightful loss of human life. In our own country the burning of the Newhall house, with seventy-five victims, was followed by the explosion of the Berkley powder mills, with a loss of twenty-one

lives, and the Southern Pacific Railway accident, in which twenty persons perished. The melancholy record is further extended by numberless explosions in mills and mines, by disastrous collisions and accidents by rail and on inland waters. Abroad the casualties, if not so numerous, have made up in seriousness and importance what they lacked in numbers. By the burning of the circus building at Berdetscheff, in Russian Poland, 150 lives were lost. The shattered Cimbria carried to the bottom of the German Ocean more than 400 drowned, and the wreck of a steamship on the Australian coast added seventy-five more to the ghastly list. The explosion of gunpowder mills in Holland cost the lives of twelve persons, the flooding of a mine in New South Wales twenty-seven, while by the collision of a brig and steamer in Long Island Sound the entire crew of the former were drowned. The floods in Europe also continued their work of destruction, and storms at sea and unparalleled cold on land contributed their quota to the frightful total. If the remaining months of the year should add as liberally as the last to the chapter of horrors, the record will be one of the most melancholy in modern times.

THE IRREPRESSIBLE CONFLICT.

WE have already published in the REVIEW, but not very recently, the claims of the secular or liberal movement, which seeks to make our government wholly secular, in opposition to the National Reform movement which calls for God in the Constitution, and the enforcement by law of Christian duties. We herewith present their platform again, that it may be kept before the people. So long as these claims are urged on the one hand, and the religious amendment movement on the other, there can be no peace till one or the other wholly triumphs. But there are too many professed Christians in this country to allow room for a moment to the expectation that this government will become wholly secular.

THE DEMANDS OF LIBERALISM.

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.
8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.
9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end, shall be consistently, unflinchingly, and promptly made.

—By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.—*Rutledge*.

Our Contributors.

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

THE VISION OF ST. JOHN ON PATMOS.

BY MRS. L. D. A. STUTTLE.

THE shades of night were slowly falling down
O'er Patmos' lonely isle,—spreading o'er crags,
And barren mountain side, and dreary waste,
Its robe of darkness. And the night bird's cry
Seemed like the wail of some lost spirit, doomed
To wander lone amid the solitudes.
Hark! do I hear a voice, an earnest tone,
Pleading and low? 'Tis like the voice of one
In sweet communion with his bosom friend,
The words are words of prayer; and as I draw
Still nearer, I can see the suppliant pale.
'Tis he, the loved disciple, and he speaks
With Him upon whose breast he oft had leaned.

The chill night breezes fan his aged brow,
And on his snowy locks dew gently fall;
But this he heeds not, and I know full well,
By that unearthly radiance on his face,
Bright, glorious visions of the other world,—
The saints' blest home, the New Jerusalem,—
All pass before his upward gazing eye.
The streets of gold, the gates of solid pearl,
The grand foundations, glittering and fair,
The golden turrets, and the jasper walls,
That all the colors of the rainbow wear,—
He sees them all. There stands the glorious tree,
The Tree of Life, with spreading branches fair,
And luscious fruit, so glorious to behold,—
Like gems of pearl and marble, dipped in gold.

And there, amid the holy angels, stand,
Upon the sea of glass, arrayed in white,
The myriad throngs of saints, all glorified,
Waving majestic palms of victory,
And striking from Heaven's harps sweet melodies,
Till Heaven's arches ring, and ring again.
There, too, Life's River, on whose flowery banks
The ransomed of the Lord shall ever dwell,
Rolls on, and on, like one broad glittering sheet
Of molten silver; while its murmuring waves
Like fairy music sound, or like the sweet,
Rich echo of the angels' royal harps.

He looks, and lo! he sees this city fair,
At God's own word from Heaven, coming down,
Clad with a robe of grand celestial light,
To its last resting place, the earth made new.
And, as his eye takes in the matchless scene,
Methinks the lonely isle, upon whose shores
The Icarian waters wildly dash and moan,
Seems still more weird, and desolate, and lone,
When but contrasted with such loveliness.

'Tis thus the lonely pilgrim, tossed and tried
On time's rough ocean, longs to catch a glimpse
Of that bright land for which his spirit sighs.
And when by faith he sees its beauty bright,
His soul grows weary of the haunts of earth,
And longs for Heaven's long-promised bowers of rest.
Vernon, Mich.

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

BY ELD. W. H. LITTLEJOHN.

AN unreliable argument is like an imperfect musket which is liable to explode in the hands of the soldier at the first discharge, costing him his life perhaps, and in no wise damaging the enemy. Such an argument is, we think, urged by some of our Sabbatarian friends, when they insist that the Greek words, *opse de sabbaton*, in Matt. 28:1, prove that Christ rose upon the Sabbath day, instead of, as commonly supposed, upon the first day of the week.

The objective point of their argument is the overthrow of the conclusion reached by our first-day friends, when they employ a syllogism which runs like this: Christ rose on the first day of the week; Sunday is the first day of the week; therefore, Sunday is holy time, and should be observed as such by all.

As the basis of this syllogism is the supposition that the day of Christ's resurrection was necessarily a holy day, by virtue of the fact of his resurrection thereupon, our Sabbatarian coadjutors fancy that they would gain two points, could they make out their case, when judged from the standpoint of Sunday-worshippers: *First*, they would overthrow the notion that Sunday is holy time. *Secondly*, they would demonstrate that the seventh-day Sabbath was rendered holy by the resurrection of our Lord thereupon, and therefore binding at the present time. While we fully concur with our friends in the conviction that the seventh day of the

week is the true Sabbath, and while we are exceedingly anxious that this fact should be impressed upon all, we hardly dare venture our heft upon the theory in question, lest it might pass from under our feet at the very moment when we need stable footing most.

The seventh-day Sabbath either is or is not binding in our day. If it is binding, then we may rest assured that the God of the Sabbath has furnished us abundant evidence in his word, of the most solid and substantial character, to prove that the same is true. All attempts to add thereto by the employment of illogical and unscriptural deductions, will not only prove futile, but also disastrous. While, therefore, we can readily perceive that some slight advantage would be gained, were the hypothesis of those who believe in the resurrection on the Sabbath-day correct, we are frank to state that we dare not accept the benefit which their theory offers, because we are satisfied that the theory itself is not sound.

Below we shall offer some of the reasons for rejecting their conclusions. Before doing so, we will present their view in the language of one of its most candid defenders. "Christ was crucified and entombed on the fourth day of the week, commonly called Wednesday. He lay in the grave 'three days and three nights,' and rose 'late in the Sabbath,' at an hour corresponding with the hour of his entombment, at which time two of the women 'came to see the sepulcher.'"

In support of this position, it is argued, *first*, that the original of the expression in Matt. 28:1, "In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher," when properly translated, teaches that the actual point of time at which the women came to the sepulcher fell just before the close of the Sabbath, and, therefore, Christ must have risen before the Sabbath had ended, and consequently could not have risen on the first day of the week.

As it regards the proper signification of the original phrase translated in the English version "in the end of the Sabbath," modesty requires that one who makes but small pretensions to scholarship in the Greek language should be cautious in venturing an opinion which would seem to conflict with the positive statements of our opponents, some of whom undoubtedly are more or less familiar with that language. It is an old adage, however, that "where doctors disagree, disciples are free." As, therefore, it is an admitted fact that there is a division of sentiment upon this subject, we do not feel like receiving the statements of our Sabbatarian friends as altogether conclusive. Nay, more; it appears to us that the weight of authority is against their view; since it is undeniable that, whatever may be the translation of this passage offered by the different versions, it is a fact that scholars have almost universally so construed the original terms as to admit of the supposition that the words *opse de sabbaton* (translated in our version "in the end of the Sabbath") are, in their opinion, susceptible of an interpretation consistent with the idea that the visit in question actually took place after the Sabbath was ended, on the first day of the week.

That such is the case will become apparent when we state that the great mass of the learned men of all ages have connected the visit of the women, under consideration, with the resurrection of Christ, which latter event they have located in the early morning of the first day of the week,—a thing which they could not have done had they believed that the women came to the tomb on Saturday afternoon. We know not how many versions and translations might be adduced in support of the common theory, but we would call attention right here to the very latest authority upon this subject; *i. e.*, that of the translators of the New Version. In that version the passage itself is so translated that it might seem to favor the peculiar view which we are considering. Here are the words: "Now late on the Sabbath-day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." As

suggested before, this translation unexplained might seem to militate against the accepted view. When, however, we examine the comments upon the passage, as found in a work authorized by the Translating Committee, which has just been issued from the press, we find that the weight of their opinion is favorable to the exegesis which we here defend.

The following is taken from the International Revision Commentary *in loco*:—

"Now late on the Sabbath day, *i. e.*, the Jewish Sabbath. The next clause shows the time of day; so that it was really after the Sabbath had ended, according to the Jewish mode of reckoning the days. Mark 16:1: 'When the Sabbath was past,' and 'very early on the first day of the week' (on Sunday morning). E. Deutsch says: 'A Hebrew letter written in the night, between Saturday and Sunday, would, even in our time, be dated *conclusion of Sabbath or eve of the first day*.' (Art. 'Day,' in Kitto's Cyclopedia).

"As it began to dawn toward," literally, 'at the dawning into.' Mark says: 'When the sun was risen.' Luke: 'At early dawn.' John: 'While it was yet dark.' The twilight in Palestine is not of very long continuance as compared with most European countries, so that all point to about the same time, namely, daybreak."

You will observe that the point made in the foregoing is this: The phraseology employed is such that one acquainted with the customs of the Jews would understand that the point of time really referred to, actually lay at a period subsequent to the going down of the sun on Saturday night and before the rising of the sun on Sunday morning. In support of this hypothesis the statement of Deutsch is introduced, as well as the parallel passage in Mark 16:1, where the same event, according to their view, is stated by that evangelist as having taken place "when the Sabbath was past." Thus it becomes evident that the fifty-two scholars who comprised the International Committee were not of the opinion that we are shut up by the use of the words *opse de sabbaton* to the conclusion that the visit of the women took place on Saturday afternoon; but rather that when these words are properly understood, it is evident that the visit in question did really take place on the first day of the week.

The following from Adam Clarke is so much in point that we give it at length. Notes on Matt 28:1:—

"In the end of the Sabbath.] *Opse de sabbaton*; after the end of the week. This is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. Thucydides, lib. iv, chap. 93, *tes hemeras opse en*—the day was ended. Plutarch, *opse ton basileos chronon*—after the times of the King. Philostratus, *opse ton Troikon*—after the Trojan war. See Rosenmüller. In general, the Jews divided their natural day, which consisted of twenty-four hours, into *day* and *night*. Their artificial day began at the rising, and ended at the setting of the sun; all the rest of the time, from the setting to the rising of the sun, they termed *night*; hence the same word in Hebrew signifies both *evening* and *night*. Gen. 1:5; Mark 6:47. Matthew has employed the word in this extensive sense, here pointing out the *latter part* of the Jewish night, that which immediately preceded the rising of the sun, and not that *first part*, which we call the *evening*. The transaction mentioned here evidently took place early on the morning of the *third* day after our Lord's crucifixion, what is called our Sunday morning, or first day of the next week."

Comment on the above is unnecessary. By it the whole authority of so distinguished a scholar as Adam Clarke is thrown against the view which we are combating. The instances of the use of the word by the ancient authors quoted are particularly forcible. The opinion of Albert Barnes, as will be seen from the subjoined extract, is also in harmony with the view that the time referred to in the disputed passage is properly translated "after the end of the Sabbath":—

"In the end of the Sabbath. The word *end* here means the same as *after* the Sabbath; that is, after the Sabbath was fully completed or finished, and may be expressed in this manner: 'In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn,' etc.

"As it began to dawn toward the first day of the week. The word *dawn* is not of necessity in the original. The word there properly means as the first day *approached*, or drew on, without specifying the precise time. Mark says (16:1, 2) that it was after 'the Sabbath was past, and very early in the morning at the rising of the sun'; that is, not that the sun *was risen*, but that it was *about to rise*, or at the early break of day. Luke says (24:1) that it was 'very early in the morning'; in the Greek, *deep twilight*, or when there was scarcely any light. John (20:1) says, it was 'very early, while it was yet dark'; that is, it was not yet full daylight, or the sun had not yet risen. The time when they came, therefore, was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure, or not distinctly visible."

The following, taken from the lexicon to Greenfield's Greek Testament, makes it evident that its author was decidedly of the opinion that *opse* when employed as in Matt. 28:1 should be taken in the sense of *after*. "*Opse*, adv. late; viz., put for the first watch, at evening. Mark 11:19; 13:35; *opse sabbaton*, late in the Sabbath; *i. e.*, after or at the end of the Sabbath, Matt. 28:1."

Right here we subjoin several translations which are in harmony with the foregoing:—

1. "Now after the Sabbath, as it was dawning to the first day of the week, etc.—*Emphatic Diaglott*."

2. "Now after the Sabbath, as it began to dawn on the first day of the week," etc.—*L. A. Sawyer's Translation*."

3. "Sabbath being over, and the first day of the week beginning to dawn," etc.—*George Campbell's Gospels*."

Would our space permit we might give further citations which would serve to confirm the truthfulness of our view, but we think that those already produced will at least render it manifest that there is a strong probability, if not a certainty, that our friends are not justified in asserting that their conception is correct beyond dispute. Indeed, we believe that the average reader, in view of what has been produced from the writings of scholars, will incline decidedly to the opinion that it is safe to place upon Matt. 28:1 such an interpretation as will locate the visit of the women to the sepulcher on the first day of the week.

But we do not propose to leave the matter here. We think that the Scriptures themselves throw side lights upon the subject which will relieve it from all question. Be it remembered, now, that it is claimed by our antagonists that Mary Magdalene and the other Mary came to the sepulcher on Saturday afternoon before the close of the Sabbath (*i. e.*, before sunset, at which time the Sabbath closed with the Jews), and that when they reached the place there was a great earthquake, and the angel of the Lord, descending, rolled away the stone, announcing the resurrection of Christ and commanding them to inform his disciples of what had taken place, and to meet the Lord in Galilee. Let it be borne in mind also, that it is conceded by them that these same Marys visited the tomb of Christ on Sunday morning. This last visit, they insist, was the second in order. Realizing the embarrassment of the situation, and feeling that some sort of explanation is necessary, the individual whose statement of the theory we have given above attempts to explain away the difficulty by stating that they came on Sunday morning early for the purpose of re-assuring themselves that the resurrection had actually occurred on the previous afternoon. To us such an interpretation of the facts is so unnatural and illogical that the mere resort to it simply serves to illustrate the weakness of the opinion which it is employed to fortify.

Against it we offer several considerations which to us seem very conclusive. In the first place, What need could there have been for a re-assurance? Do you think that there could have been any doubt in the minds of the Marys in regard to the actual fact of the resurrection? Were they not conscious of the earthquake? Did they not see the keepers become like dead men? Did they not behold the mighty angel who rolled away the stone and sat upon it? Did he not say to them, "Fear not"? and then, did they not, in response to his invitation, go and look into the sepulcher for themselves in order to verify his statement that Christ had indeed risen?

Furthermore, did not the angel tell them, right then and there, to go *quickly* and tell his disciples that he had risen from the dead; and that he went before them into Galilee and there should they see him? If so, is it to be presumed that they delayed the carrying out of the angelic injunction until the morning? How preposterous such a view to one who is acquainted with human nature! Who does not know that the events which transpired at the sepulcher in connection with the resurrection of Christ were of such thrilling interest to the women that the natural powers of locomotion would have proved too weak to bring them into the presence of the apostles as speedily as their overcharged hearts would have desired? They well understood that they held in their possession news which would bring instantaneous relief to the dejected and mourning followers of the Lord, who had buried all their hopes with him in the tomb. Nothing but manacles and prison walls could have separated them for twelve long hours from the men whom they so much longed to relieve. But if they did go to the disciples that night, where is the record of that transaction?

Furthermore, if they went to them, is it not in the highest degree probable, if not absolutely certain, that the disciples themselves would have visited the tomb before the morning in order either to confirm or refute the statements of the women? There is, however, no account of such a visit on their part; and if our friends are correct, therefore, they attached so little importance to the statements of the Marys that they did not even trouble themselves so far as to go and examine into the foundation of those statements until they came to them a second time, *i. e.*, in the morning, verifying what they had stated the night before. We must consequently either conclude that the women did not carry out the injunctions of the angels, by conveying the news of Christ's resurrection "*quickly*" to the disciples, or that the disciples did not sufficiently heed what they said to them at that time to go and inquire into its accuracy, or, *thirdly*, that there was but one visit to the tomb, which occurred on Sunday morning as described in the 28th of Matthew, and that the apostles, when informed by the women of what they had seen, went with all speed to the sepulcher, to prove the accuracy of their statement.

To our mind the last conclusion is easy and natural, while the former is preposterous. We repeat, If the women were enjoined by the angel on Saturday afternoon to go and tell the disciples that Christ had risen, nothing but absolute force could have prevented them from so doing, and nothing but absolute force could have prevented the disciples from instantly repairing to the tomb itself in order to ascertain the facts in the case.

Should it be replied that they did not believe the women and therefore they did not go, I answer, There is not a scintilla of evidence to show that they ever doubted that the tomb was opened and that the body of Christ was gone. To have doubted that would have been to impeach those whom they knew to be trustworthy. It was the resurrection of Christ over which they stumbled; the disappearance of the body they did not hesitate to credit, but the question in their minds was in regard to the disposition which had been made of it. They wavered in the matter of deciding whether, through some evil design, the high-priests had spirited him away, or whether Christ had indeed risen from the dead.

But let us examine this theory in regard to the Sabbath afternoon visit from another standpoint. It is said in Matt. 28:1 that it was Mary Magdalene and another Mary who made the visit which our friends claim occurred on Saturday afternoon. Now, agreeing with them perfectly as regards the persons who made the visit at the time in question, and admitting for the sake of the argument, that the visit itself occurred before sundown on the Sabbath day, we inquire whether it would not follow as a necessary consequence that all the subsequent actions of these Marys ought to harmonize with the hypothesis that from the close of the Sabbath they knew that the body of Christ, to say the least, was no longer in the tomb? The reply must be in the affirmative, for, surely they could have no doubt on that subject. Well, then, what shall we do with the records of Mark and Luke? The former says that "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away; for it was very great." Mark 16:1-4. The latter, *i. e.*, Luke, states that the women, after beholding how Christ was laid in the tomb, prepared spices and ointments, rested the Sabbath day according to the commandment, and came to the sepulcher upon the first day of the week very early in the morning. Here are his words: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

From the preceding we gather several important facts: *First*, The Marys, according to Mark, bought sweet spices to be employed in anointing Christ, *after the Sabbath was past*. *Secondly*, Early in the morning of the first day of the week they came to the sepulcher, and, *to their surprise*, found that the stone had been rolled away from the mouth of the sepulcher. *Thirdly*, Luke 24:1-10, Mary Magdalene and Mary the mother of James, were among those who brought spices to the sepulcher on the morning of the first day of the week to anoint the body of Christ.

Now we submit: first, that if Mary Magdalene and the other Mary had visited the sepulcher of Christ before the Sabbath was past, and found that his body was no longer therein, it would have been the height of folly for them several hours later, to buy spices for the purpose of embalming the body which they had the authority of an angel of God for believing had already risen from the dead. Secondly, that if they had seen a mighty angel roll away the stone from the sepulcher on the afternoon of Saturday, they would not have inquired, as they went to the tomb on Sunday morning, who would roll it away for them at that time, as they would not expect to find it there. Thirdly, that those pay a sorry compliment to the good sense of the two Marys who would represent them as lugging along a heavy load of material on Sunday morning to embalm the dead body of a man whose resurrection twelve hours previously had been attested by an earthquake, an angel of God, and the evidence of their own visual organs.

We call attention at this juncture to certain incidental proofs not quite as conclusive as the foregoing, and yet such as should have not a little weight in deciding the question at issue. The first to which reference will be made, is the recorded statement of Matt. 28:13, in reference to the falsehood which the high-priests put in the mouth of the guard. We learn there that they instructed them to state that the disciples came and stole the body away while they slept. While it would not be safe to attribute to the Jewish high-priests motives of honesty, we should nevertheless be justified in according to them shrewdness and a certain kind of prudence; but if this be so, is it not very strange that they would run

the hazard of locating the emptying of the tomb in the night, when, attended as it was by an earthquake, the dispersing of the guard, etc., etc., it is in the highest degree probable that at least some, if not many, must have been aware of the fact that it occurred in broad daylight on Saturday afternoon? Nay, is it not to be presumed that the guards themselves, in their hasty flight, communicated the substantial facts to those with whom they came in contact, on their way to the high-priest, thus rendering exposure quite certain?

Take the other view, however, namely, that the resurrection took place in the night, and the difficulty would be removed; since it is not at all likely that at such a time any persons were present, save the women, whose testimony (they being disciples) would have been considered of no value.

Again: In Luke 24, we have an account of the trip of the two disciples to Emmaus on the morning of the resurrection. Christ, in disguise, is walking and talking with them. In speaking of the crucifixion they refer to that event as having occurred on the third day previous to the one when the conversation took place. (Verses 21, 22.) In verses 22-24 they declare as follows: "Yea, and certain women also of our company, made us astonished, which were early at the sepulcher, and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulcher, and found it even so as the women had said; but him they saw not."

The point to which we call attention is this: These two disciples, in common with the eleven, as we have seen heretofore, were in the city of Jerusalem all night, and yet they remained ignorant of the disappearance from the tomb of the body of Christ until they were informed of it by the women, at the rising of the sun, on Sunday morning. Whether these men lodged with the eleven we cannot determine. If they did, then it is unaccountable that they, being at the head-quarters of the disciples in the city, should not have learned of the resurrection of Christ, if it had actually taken place. If on the other hand, they abode in a different house, it is unexplainable that the women, whom they declared were of their company, should not have sought them out, and imparted to them the thrilling news. These women did not hesitate to do so by daylight, and yet there was more risk in doing so at that time than there would have been in the night. Furthermore, if they were not afraid to go through the city and out to the sepulcher in the night, there is no good reason why they should have been afraid to return in the night, and notify at least the prominent men of their faith of what had taken place. The news once imparted to a few individuals would have been rapidly carried to all parts of the city, where the disciples were to be found, with such haste as always characterizes those who are the bearers of good and important tidings. Any system of interpretation, therefore, which cannot satisfactorily explain such an unnatural delay, must be unsound in fact.

Take the view which we advocate, and there is no difficulty whatever, since there was no delay. According to it, it was on the morning of the first day of the week, when it was discovered that the body was gone. It was on the morning of the same day, and only a few minutes after the discovery of the absence of the body from the tomb, that women, with flying feet, rushed to the dwelling-place of the apostles, and pale and breathless, imparted information of the stupendous fact.

Once more: In Matt. 28:11, we read as follows: "Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done." Here we are informed that while the women were going to tell the apostles what they had heard and seen on the morning of the first day of the week, at the tomb of Christ, some of the watch came into the city, and informed the high-priests and others of what had transpired,

Now let us test the two theories by the statement found in this verse. Which is the more natural, that the watch would remain twelve hours outside of the city, before informing the priests and elders of what had occurred, or that they should immediately proceed to communicate the facts to them at the very time at which they transpired? Who does not see that if these men had failed to inform the authorities for twelve hours after the resurrection of Christ, that that very delay, in and of itself, would have been a legitimate cause for punishment? Their only safety lay in immediately imparting to the men who had placed them over the sepulcher as a guard, the news respecting the supernatural transaction by which they had been robbed of the body of Christ. Should they make this statement of facts immediately after they transpired, their defense was complete. Should they make it twelve hours later, their punishment was inevitable. Furthermore, is it not a little remarkable that it should have so fallen out that they entered the city at the same time that the women did on Sunday morning, provided the resurrection took place on Saturday afternoon? Such a co-incidence, under such circumstances, would, to say the least, have been somewhat strange.

Take the other theory, and all these difficulties are removed. The soldiers did not enter the city on Saturday afternoon, because the body had not at that time been raised. When the body was raised on Sunday morning, they informed the priests and the elders, just as we might reasonably expect they would have done. The fact that they entered the city at the same time that the women did, is also perfectly natural, from the standpoint of our hypothesis, because both would be likely to start from the sepulcher at about the same time; the one to carry the good news to the apostles, the other to bear the mortifying fact to the priests and elders.

One more consideration and we leave this branch of the subject for the present.

It is generally argued by those with whom we differ, that the accounts of the visit of the women to the sepulcher, found in Mark, Luke, and John, relate exclusively to the one made on the morning of the first day of the week, and that Matthew is the only evangelist who refers to the visit made on the Sabbath afternoon. By those who agree with us, on the other hand, it is insisted that the only visit made by the women, in connection with the resurrection, took place on Sunday morning. Now the reader will please ask himself which of these two views is the more probable. In other words, is it to be presumed that three evangelists would occupy themselves with giving an account of a visit to the sepulcher twelve hours after Christ had risen and departed therefrom, and neglect utterly to refer to one which took place at the very moment of his resurrection? The thing is absurd in itself. Who does not see that the moment of the resurrection would have been the supreme one in the mind of every believer? Who does not discover the fact that the events which our friends claim took place on Saturday afternoon were of such thrilling interest—in case Christ was resurrected then and there—that no gospel could have been complete without them, and that the evangelists themselves would have been deserving of severe censure had they omitted them from their records?

Understand the subject as we do, however (*i. e.*, that there was but one visit to the tomb, to which all allude), and all difficulty is removed. The matter of all-absorbing interest was the resurrection. That occurred on Sunday morning. Hence the mention of the material circumstances which transpired in connection therewith find a place in each one of the four gospels.

Thus, again, it is perceived that when we locate the resurrection of Christ on the morning of the first day of the week, the narrative harmonizes with that which would be natural and reasonable; whereas it is out of joint with both nature and reason when we place it on the afternoon of Saturday, the seventh day of the week.

(To be continued.)

LO! HE COMETH.

BY VIOLA FISH.

WATCHMAN, tell us of the night-time,
What the signs of promise are.
Tell us of our Saviour's coming;
Is it near or is it far?
Pilgrim, gird your armor round you,
Rouse the slumbering from their sleep;
Let your lamps be trimmed and burning,
You a faithful watch must keep.

When ye see these things transpiring,
Know ye that the time is near,
Even at the door, he tells us,
Let us watch, and wait, with fear.
Welcome, welcome, coming Saviour,
Oh! these eyes will blessed be
If they may but see thy glory,
And thy "Well done" welcome me.

EXTINGUISHED LIGHTS.

BY A. SMITH.

WHEN abroad in the early evening, one cannot but notice the lights that shine from each dwelling, near and remote in sparsely settled districts, but thickly congregated in cities and villages, where, with the street lamps, their united volume, reflected by the clouds, reveals the location of the town to a wide extent of country. But as the night wears on, one after another the lights are extinguished, or die out for want of oil, and the people generally are locked in slumber; while the thief comes upon them unawares and robs them of their treasures. But very few of the lights remain burning through the long night until the dawn of day.

How much the course of the professed people of God resembles these lights! When it is popular and profitable in a worldly point of view to be religious, how many there are who emit the light of a profession! But when the flesh becomes weary, when the unsubdued, carnal heart is crossed, when trials and persecutions arise, one after another they "go out," and but few remain to shed clear and beneficent rays amid the darkness around. Churches have been raised up, and the united light of their membership has penetrated the moral darkness to a great distance around; but some root of bitterness, some worm at the heart, has destroyed their vitality, and because they would not repent, their "candlestick" has been removed out of its place,—their light has gone out! Oh, how can they stand before the "great white throne" and answer for the souls that might have been saved had they been approved light-bearers to the world? Ministers of the gospel have risen and flashed like brilliant meteors across the face of heaven, or have shone like electric lights from elevated towers; but they went out, and, by contrast, made the surrounding darkness more intense. Who will lead the souls they have been instrumental in saving up to the pearly gates? Who will wear the crown of stars that might have been theirs, while from the lake of fire they view the estate of glory which they have lost?

Some who have occupied places of responsibility and trust in connection with the cause of God, for a time emitted a steady light; but suddenly they went out and were lost to the cause. For a time, we miss their presence in the house of God, and their names in public print; but the cause of God moves on without them, and in time they cease to be missed. As the night watches wear on, but few lights remain to shed steady and beneficent rays; and when the day of the Lord shall come as a thief upon the slumbering inhabitants of the world, it will be too late to rise and trim the lamps that have been suffered to go out.

"Hold up thy light with steady hand
Though it be faint! Who does not know,
Where darkness reigns, how fair and clear
Even a little light will show?"

"Hold up thy light! 'Tis God's command;
And till with thee time cease to roll,
His voice thou canst not disobey
But at the peril of thy soul."

—The door of mercy has hinges, and it may be shut and then locked with the adamant key of justice.—*Dr. Raleigh.*

SYNOPSIS OF THE ATONEMENT. NO. 1.*

BY ELI. H. A. ST. JOHN.

1. REASON leads to the idea of an atonement.
2. The "laws of Nature" are either (a) the laws which Nature has made, or (b) the laws which a Supreme Being has made for the government of Nature.
3. Nature never made a law. (Don't know enough.)
4. Nature and the Bible do not conflict.
5. The Bible leads into a field of truth where Nature makes no attempt to follow.
6. The laws of Nature present no standard of right.
7. Nature's laws are destitute of morality.
8. There is implanted in man a sense of justice, or convictions of right.
9. No counterpart in Nature.
10. These convictions are a moral basis.
11. God is a supreme moral governor.
12. He has, necessarily, a moral law.
13. Moral wrong is the transgression of God's moral law.
14. Moral wrong exists.

I. SIN OUGHT TO BE PUNISHED.

1. It injures the *subjects* of the government.
2. It brings contempt on the *government*.
3. It insults and abuses the *Creator and Governor*.

II. CAN THE SINNER BE CLEARED?

Not unless one of three things takes place:—

1. The law be suffered to be trampled upon with impunity.
2. The law be abolished.
3. The Governor pardon.

III. PARDON SUPPOSES OR RECOGNIZES,

1. The guilt of the condemned.
2. The power of the government.
3. The justice of the law transgressed.

IV. WHAT THE GOVERNOR MUST DO IN GRANTING PARDON.

He must do one of the following things:—

1. Disregard the strict claims of law and justice; or,—
2. Make satisfaction to the law by voluntary substitution.

V. VOLUNTARY SUBSTITUTION.

1. It recognizes the claims of the law.
2. It honors and maintains the government.
3. It dispenses mercy.

VI. THE ATONEMENT IS NECESSARY.

1. Future obedience will not justify the guilty.
2. We have no ransom to bring.
3. We are incapacitated by immoral practices.
 - a. Treason is the highest crime.
 - b. The government has the sole right to free therefrom.
 - c. He who will not accept the conditions is a traitor still.

Two things must be required of a transgressor, or rebel:—

1. Unqualified submission to the laws which have been transgressed, and,—
2. A hearty acceptance of the plan, or conditions, offered for his restitution.

Rights of Subjects.

1. The government must plainly reveal its laws.
2. The government must plainly reveal its conditions of pardon.

Remarks and Questions.

1. Man has ruined himself by sin.
2. How may he be acquitted and restored?
3. How shall we obtain the information?
4. Who shall act as our mediator?
5. Do we not need a revelation?
6. Reason is not evidence.
7. Reason cannot create evidence.
8. Reason can only weigh evidence when presented.
9. Revelation and evidence are the same.

* For a full elucidation of the subject, see work entitled "Atonement" by Eld. J. H. Waggoner

Attributes of Deity.

1. Wisdom; 2. Power; 3. Holiness; 4. Truth;
5. Justice; 6. Love; 7. Mercy.

To each of these seven attributes belong infinity, immortality, and eternity.

Here is another instance where the number seven signifies completeness, or perfection. Seven colors, properly arranged and blended, make a complete rainbow. Seven attributes, properly blended, make a perfect character.

Law.

1. Law is the basis of government.
2. God has made a plain revelation of his law. Ex. 20:3-17.
3. God's law is perfect and holy. Ps. 19:7; Rom. 7:12.
4. Character, the exact counterpart of the law obeyed.

A Complex System.

The system under which the people of God lived in the Old Dispensation was complex. It consisted of the following elements:—

1. The Moral Element.
2. The Civil Element.
3. The Ceremonial Element.

The *Moral* was the basis of all, existing prior to, and independent of, the others; and was from the beginning the standard of duty to God, and to our fellow-men.

The *Civil* enforced the *Moral* laws, especially in their relations to their fellow-men.

The *Ceremonial* expiated their violations of the *Moral*, and had especial reference to their relations to God.

Law and Government.

1. Government is a system of laws maintained.
2. God's moral law is the basis of his government.
3. This law is summarily contained in the ten commandments.
4. Sin is the transgression of God's law.
5. Death (not endless misery) is the penalty for sin.
6. Moral duty, whether it be called law or gospel, cannot justify the sinner.
7. God's plan of salvation contemplates prevention, as well as cure.

(Concluded next week.)

ANOTHER VIEW OF THE PAPACY.

BY ELD. A. T. JONES.

It seems that from any and every point of observation that we may choose, the papacy appears to the worst advantage of any power on the earth. In studying the list of popes, I was struck with the shortness of the reign of a large number of them, and was thus led to draw a comparison between the *average length* of the reigns of the popes, and that of other rulers of the world. The following table shows the result:—

Dates.	Duration of kingdom.	No. of rulers.	Average reign.
			yr. mo. da.
B. C. 975-599 Judah	376 years	20	18 9 18
" 975-720 Israel	255 "	19	13 5 1
" 747-538 Babylon	209 "	18	11 7 10
" 538-330 Medo-Persia	208 "	14	14 10 8
" 795-168 Macedonia	627 "	35	17 11 2
" 304-30 Later-Egypt	274 "	15	18 3 5
" 312-65 Syria	247 "	20	12 4 6
" 48-A. D. 364 Rome	411½ "	49	8 4 21
A. D. 364-476 Western Empire	111½ "	15	7 6
" 364-1453 Eastern "	1089 "	84	12 11 17
" 428-1793 France	1365 "	84	16 3
" 411-1868 Spain	1457 "	106	13 8 28
" 404-1603 Scotland	1199 "	71	16 10 14
" 632-1258 Caliphs	626 "	55	11 4 17
" 800-1804 Germany	1000* "	59	16 11 11
" 827-1881 England	1055 "	61	17 3 16
" 862-1881 Russia	1017½ "	65	15 7 22
" 842-1795 Poland	950½ "	48	19 9 15
" 1299-1881 Turkey	583 "	36	16 2 9
" 1093-1881 Portugal	788 "	36	21 10 19
" 1015-1881 Sweden	867 "	53	16 4 9
" 803-1881 Denmark	1080½ "	52	20 4 18
" 1134-1881 Prussia	744½ "	37	20 1 9
" 1627-1881 China	254 "	9	28 2 20
" 66-1881 Papacy	1796½ "	272	6 7 16

* 4 years interregnum. 13 yrs. inter. 27 yrs. inter. and anarchy. 315 yrs. inter. 43 yrs. inter. 618½ yrs. inter.

Thus it may be readily seen that the average length of the reigns of the popes is within *forty-six days* of a *whole year* shorter than that of any other succession of rulers from Babylon to this day. And it is a significant fact, that the next shortest is in the *Western Empire*, and still the next shortest is in the Roman Empire before it was divided; which all goes to show that the state of affairs was *much worse* under the popes, than during the Empire either before or after its division.

But an objection might be raised against this count of the line of the popes, to the effect that it is not exactly fair, because it embraces the era of martyrdom, during which time many of the bishops of Rome were put to death in the persecutions suffered by the Christians. It is true that many of the early bishops suffered martyrdom. Therefore we will admit the justice of the claim, and will begin at the close of the era of martyrdom, when Constantine gave peace (?) to the church, and count to the Reformation. From Sylvester to the death of Leo X., or from A. D. 314 to 1522, a period of 1195½ years, there were 202 popes, whose average reign was 5 yrs., 10 mo., 29 da. This reveals the fact that the state of affairs was actually worse than appears by the preceding calculation; enough worse, indeed, to reduce the average a period of *eight months and seventeen days*.

Without going into particulars, which would extend this article to an undue length, we will simply add a few leading facts:—

- Two of the popes reigned less than a day.
- Six of them reigned less than a month.
- Twenty-five of them reigned less than a year.
- Eight of them were murdered.
- Four of them died in prison.
- Six of them were deposed.⁷

This by no means completes the list, but is enough to show somewhat of the character of these popes and their times. With a slight change, the words which Shakespeare puts into the mouth of King Richard II., would be literally true of these:—

"And tell sad stories of the death of popes:—
How some have been deposed,
Some haunted by the ghosts they have deposed;
Some poisoned, some sleeping killed;
For within the hollow crown,
That rounds the mortal temples of a pope,
Keeps death his court; and there the antic sits,
Scoffing his state, and grinning at his pomp;
Allowing him a breath, a little scene
To monarchize, be feared, and kill with looks;
Infusing him with self and vain conceit,—
As if this flesh, which walls about our life,
Were brass impregnable, and, humored thus,
Comes at the last, and with a little pin
Bores through his castle wall, and—farewell pope."

As in Christ is embodied and manifested the "mystery of godliness" (1 Tim. 3:16), so on the other hand, in antichrist is embodied and manifested the "mystery of iniquity." 2 Thess. 2:7. As in Christ, from whatever point we view him, we behold only godliness; so in the papal system, from whatever point we view it, we behold only iniquity, more than in any other system the world has seen. Whether it be viewed in its representative popes, such as Innocent III., crushing out heresy with fire and sword, deposing kings, trampling upon nations, filling Europe with bloodshed and woe; or Gregory VII., infamous Hildebrand, asserting absolute control over emperors, princes, priests, and people; or whether it be viewed as a *system*, infusing mankind with its baleful influence till it is reduced to the condition revealed by its place in the foregoing table, it presents itself as the worst of all things earthly. Worse than the "unspeakable Turk," worse than the Eastern Empire of Rome when for five hundred years "the sepulcher was ever beside the throne," worse than old Rome itself when the purple was never clear of blood. It fully justifies every title bestowed upon it in the Scriptures; and by the view here given, is especially illustrated and justified the comparison given in Daniel 11:31 and 12:11, between Pagan and Papal Rome, where Pagan Rome is designated as the "*daily desolation*," while the Papacy is the "*ABOMINATION OF DESOLATION*."

⁶ 13 yrs. interregnum. ⁷ All of this list is between A. . 315 and 1522.

The authorities I have consulted in compiling the foregoing table, are as follows:—

Rollin's Ancient History, Prideaux's Connection, Gibbon's Decline and Fall, Lyman's Historical Chart, Harper's Hayden's Dictionary of Dates, Encyclopedia Britannica, ninth edition, Lawrence's Historical Studies.

Choice Selections.

THOU SHALT DO NO MURDER.

We find the following in the *Evening Post*, and copy it for a purpose:—

"The protestations of innocence made on the scaffold by some of the men recently convicted of murder in Ireland on evidence which no reasonable man could for a moment gainsay, have excited a good deal of attention in England, as some of the Irish agitators have treated them as proof of innocence. The controversy has caused the disinterment of a little religious manual, entitled, 'What Every Christian Must Know and Do,' widely sold in Ireland at the price of one cent, and bearing the late Cardinal Cullen's confirmation, which is believed by some to throw some light on the matter. Whether it does or not, it offers Catholic theologians an opportunity of making an explanation of some kind. It says that when absolution is given by the priest, 'your sins are forgiven, the pains of hell taken away, and your soul made bright and beautiful like an angel of God, and the kingdom of Heaven is yours.' This, of course, suggests the theory that the murderer on the scaffold may, in good faith, after absolution, declare himself 'innocent as the child unborn.' The definition of murder in the manual points in the same direction. It describes murder as '*unjustly taking away another's life*'—not, be it observed, unlawfully—and a foot-note on this adds: 'It is not a sin to desire some temporal misfortune to another to make him cease to give scandal, or be converted, or not persecute the good.' It is easy to see how readily in the mind of an excited peasant this definition and elucidation might be made to cover obnoxious landlords, agents, bailiffs, and even policemen and judges."

The above is from the *Post*. We would that every newspaper in the United States would set forth the facts in the same light, that our people might see the *real* gist of the matter in Ireland. We have published these truths, and have rung them in the ears or set them before the eyes of the American people for many, many years. But when we say these things, we are supposed to be prejudiced and intolerant, and our warnings are treated as the words of them who mock. But now they are taken up by the secular press, and the Roman theologians are called on to explain. There is no explanation possible, except to admit the truth of the charges. Such admission ought to be followed by confession of the enormous wickedness of a system that lends the aid of religion to encourage the perpetration of the most monstrous crimes. The promise of absolution makes the sin easy, and so the church becomes the accessory *before* the fact. The authorized doctrine of the Church of Rome, as set forth by the learned and accredited divines, have been again and again published, and the books in which they appear are accessible, so that if they were misquoted, the error could be easily exposed. We copy from the monthly of the *Protestant Alliance* in England:—

"To say, 'I swear that it is so,' is not truly an oath, because, in that case, the divine testimony is neither explicitly nor implicitly called upon. Thus the Salamarcians, with Suarez, Sanchez, etc."—*Liguori's "Moral Theology,"* vol. 2, p. 308. "If [one] swears without the intention of placing himself under an obligation, but with the intention of fulfilling, Cajetan, Croix, also St. Antoninus, Scotus, etc., hold that he sins mortally. But, very probably, Sanchez and others hold that he only sins venially. The reason is, because swearing in such a manner, when he has

the intention of fulfilling, although he does not intend to place himself under an obligation, on the one hand he does not swear falsely, because he asserts the truth concerning his present will. On the other hand, when he has not the will of placing himself under an obligation, in any way, by the force of an oath, the very nature of which is to induce the obligation of religion, in reality he does not swear."—*Idem.*, vol. 2, p. 329.

It is obvious that under such teaching as this, no witness who thus believes is entitled to credit. Perjury will be practiced continually, the innocent may be convicted of crime, and the guilty screened from punishment. But this is the state of things in Ireland. The law of the confessional is higher than the statute law, and the Church of Rome is responsible for a large part of the secret crime that infests that unhappy island.—*N. Y. Observer*, Jan. 25, 1883.

A STORY OF HOLLAND.

FIFTEEN miles of the north coast of Holland, including the Zuyder Zee, was originally bounded by lowlands exposed to fearful inundations from the North Sea, during storms and high tides. The government constructed three dykes, one against another, to prevent these inundations, and set watchmen along the line to watch the weak places and discover any leaks that might occur.

The town of Alknau was situated in the flat below the dyke, and below high tide so far that the tops of the church spires were even with the water when the tide was out.

One evening, in 1761, the chief watchman was walking in the direction of Amsterdam when he observed a fearful storm approaching. Instantly he thought of the dyke, and hastening along the line he warned every keeper of the dyke to be at his post, and ordered all the canvas that could be found in the village to be brought thither to the spot where they expected to use it.

By this time the storm fell upon them in wild terror. Presently the sea was lashed into billows of foam. The tide was rising, and a night of storming darkness was upon them. Soon the tide plunged against the dykes, and as the storm increased, the sea billows thundered and roared like demons.

The cry is now raised that one stone is out of the dyke. They stuff in canvas. Soon another stone is gone, and another, and by and by they have used up all the canvas, the sea leaps higher and higher in wildest fury, and it is only eleven o'clock.

"Off with your coats, then!" and the two hundred men drew their coats and pressed them into the leaks. It is half-past eleven, and the storm gains strength every moment. Human defense is at an end, and they realize it.

"Down on your knees, men, and plead with the God of the storm; may be he will command the sea to be still," cried the chief watchman; and down those two hundred men knelt amid the flood of waters and besought the Lord. The water dashes and hurls itself within one inch of the top, and it is fifteen minutes to twelve. But in their extremity God said to the storm and to the sea, "Peace, be still!" A calm fell upon them, and the water subsided a few moments before the time for the tide to ebb. All this time the town of Alknau was unconscious of danger. It was a time of festivity, and they were in the midst of enjoyment.

—Teacher, day by day in faithful work you are forging a chain that holds something more precious than the noblest vessel that ever floated at sea,—the human soul; and by and by, when there comes some furious storm of temptation with its mad rage to drive the soul to eternal ruin, that which you have wrought—your faithful work—is stronger than cable-chain with links of steel to hold that soul steadfast in its hour of trial, and when saved, something of the victory is yours.

—Consciousness of ignorance is no small part of knowledge.—*St. Jerome*.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

EVENING HYMN.

SLOWLY all around us gather
Shadows of the eventide;
Home we come to thee, O Father,
Let our hearts with thee abide.
We are weak and worn and weary,
Chafed by toil and care and strife,
Thou wilt give us welcome cheery
To thy home of love and life.

Bright with dew-drops was the morning,
Golden fair the early light,
Earth and sea and sky adorning
With its splendor pure and bright.
Birds their matin-song were singing
In the fragrant leafy bowers,
Incense-breathing, worship-bringing
Were the glory-vested flowers.

We from quiet rest were waking
At the gentle touch of day,
From the bonds of slumber breaking,
Faring to our work away.
All day long thine angels holy
Sent to help us by their King,
Be we lofty—be we lowly,—
Have our steps been following.

Lord of angels, Saviour Jesus,
While thy watchful hosts are near,
Death or danger cannot seize us,
Therefore will we know no fear.
Stronger than the strongest angel
Art thou, ever by our side;
So hath taught us thine evangel,
In that blessed faith we bide.

Therefore, though the shadows darken,
Trudging wearily along,
Yet we know thine ear will hearken
While we sing our even-song.
Light of life, departing never,
Light of earth, and light of Heaven,
Earthly suns may set, but ever
Will thy love make light at even!

—Alexander R. Thompson, D. D., in *S. S. Times*.

LOOK AFTER THE CHILDREN.

INTEREST yourself in the children, and they will interest themselves in you. They know when their interests are cared for, as well as older people, and are quite as sensitive over apparent neglect. The following anecdote will illustrate this point:—

"A little boy was deeply interested in reading 'Pilgrim's Progress,' the characters in that wonderful book being all living men and women to him. One day he came to his grandma and said, 'Grandma, which of all the people do you like the best?' 'I like Christian,' was the reply, giving the little boy her reasons. 'Which do you like the best?' Looking up in her face with some hesitation, he said, slowly, 'I like Christiana.' 'Why, my son?' 'Because she took the children with her, grandma.'"

AN OUNCE OF MOTHER.

WHO can estimate the influence of home life? If everything there is in the right condition, there is a great probability that all good outside of that influence will be easily attained. But if a wrong influence there prevails, there is not much hope that outside influences for good will make much impression. And it is one of the alarming features of our time that the home in its true sense, with all its hallowed and restraining influences, is fast becoming a thing of the past.

One day during the late Week of Prayer in New York City, the theme was "The Family," on which occasion C. H. Parkhurst, D. D., made some excellent remarks upon this subject, from which we extract the following:—

"It is a familiar proverb that an ounce of mother is worth a pound of clergy. It would be interesting and suggestive, probably, if we could know how many of us, gathered here, owe our conversion not to the church nor the pulpit, but

to the home. The family is the first institution and lies at the basis of everything that is good in society. All the best possibilities of society commence to unfold themselves at the hearth-stone. The family is the first church, and it is also the first State.

"This being so, we can only regard with exceeding anxiety any indications that the home is losing its meaning and power. There are many grounds of encouragement to those of us who are laboring for the extension of Christ's kingdom, and the development of a finer type of living; but there are grounds of discouragement as well, and one of these is just this decay of family life. The family does not mean what it did fifty or even thirty years ago. There really is not a great deal of home life. This is especially true in the city."

"BE KIND TO ALL, AND LEND A HAND."

A SOCIETY of little folks away down in New Orleans, superintended and animated by a lovely Christian girl, has introduced, if not a new feature in temperance work, certainly a new nomenclature. The organization is known as the "Hearty Workers." Its motto is, "Be kind to all, and lend a helping hand." An article of its Constitution reads: "It shall be the duty of each member to give for the support of this society some of the fruit of whatever talent or opportunity God gives him; to do this work, whatever it may be, as well as he can; to believe that God will accept and bless the smallest gift offered in the right spirit."

Two treasuries are established, one known as the "hard coin" and the other as the "spiritual treasury." Into this latter go the reports of little tasks done when "we'd rather not"—kindness to animals and to God's poor, resolutions looking toward the betterment of conduct and character, and all the practical outgrowths of such an article of faith as the above.

It might be well for our older societies to set up a spiritual treasury, and to make as emphatic note of the gifts of the spirit as of the dollars and cents that are, after all, so necessary in the work. Suppose a treasurer's book were kept of the self-denials, the hasty words unsaid, the quick tempers overcome, smiles that take the place of tears, how would our account stand to-day—yours and mine, my dear sister?—*Chicago Signal*.

THE CHILDREN AT BED-TIME.

EVERY parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, the worries, and discontents of the day subside. With the brief season of prayer, they fly still further into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a state of rest. Conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters his confessions and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritation can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good-night" is said! Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction to experience love's delights.—*Baptist Weekly*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 13, 1883.

URIAH SMITH, Editor.

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

A BETTER CROP.

In all the prohibition agitation, we have never met with anything quite so concentrated as the following: Senator Voorhees was asking the farmers of Indiana what would become of their great corn crop if prohibition was adopted. The answer of one of the farmers, though brief and blunt, put a complete extinguisher on the little candle of the senator. He said, "We will raise more pork and less hell." This answer will satisfy any one who does not look at things through the refraction of a whisky bottle.

REMARKABLE GROWTH OF OUR COUNTRY.

Harper's Weekly, of Feb. 3, 1883, publishes a paragraph entitled, "The Recollections of a Veteran," which shows that within the active period of a single life, the country has risen from almost a wilderness to its present populous condition. The venerable James Watson Webb, ex-minister to Brazil, and a long time editor of the *Courier and Enquirer*, now in his eighty-second year, is the veteran from whom the weekly quotes. Mr. Webb says:—

"I was stationed [as artillery officer] at Detroit when its population was only 2 000; it is now upwards of 150,000. I was stationed at St. Louis when its population was 25,000; it now exceeds 550,000. I was stationed in Chicago ten years before the first house was erected; and its present population exceeds 600,000. When I first passed through Buffalo, in 1819, it contained some fifty houses; it now boasts a population of nearly 300,000. At that time the shipping of Lakes Erie, Huron, and Michigan, consisted of one steamer, the "Walk-in-the-Water," lying high and dry on the shore near Buffalo; three small schooners, the "Decatur," the "Jackson," and the —, and one hermaphrodite brig belonging to Canada."

As adjutant of the 3d regiment, Mr. Webb passed up the Fox River and down the Wisconsin. He says:—

"Now all Wisconsin and the west bank of the Mississippi are well-settled, flourishing States. And all this during the active period of a single life. Then, all the region of which I write was a solitary wilderness, occupied by the Indian only, and the game upon which he lived. Now it boasts a population of nearly 20,000,000 of intelligent, enterprising, and prosperous free men."

THE SIGNS OF THE TIMES.

(Concluded.)

6. In answer to the question put by the disciples to our Saviour, "What shall be the sign of thy coming and of the end of the world?" he incidentally, before coming to the definite answer, makes this declaration: "There shall be famines and pestilences and earthquakes, in divers places."

While such visitations would not particularly indicate the nearness of the end, their abnormal occurrence in this dispensation has a bearing upon our subject by demonstrating the truthfulness of Christ's words. Moreover we are left free to infer, from the connection in which they are spoken, that such events would increase in frequency and virulence as we draw near the end, and thus become indirect heralds of the coming of the King.

From accessible records it would appear that events of this kind have been excessive since the words of Christ quoted above were spoken. Thus

in a work by Noah Webster, published in 1799, it is shown that between the years A. D. 96, and 1755, twenty-four millions and thirteen thousand human beings perished by earthquake, famine, and pestilence, besides a destruction of one-third of the human race by three months of earthquakes and pestilence in the year 1005. The enumeration above named gives us an average of nearly a million and a half of deaths annually. If any other equal period of the world's history can show such a death rate from these agencies, we have yet to see the record of it.

The regular numerical increase of earthquakes as the centuries have gone by, is something very remarkable. Eld. D. T. Taylor, in his "Coming Earthquake," quotes a table from Ponton and Mallett, giving the number of recorded earthquakes from 1700 B. C. to 1868, A. D., arranged in six periods as follows:—

Those recorded before A. D. 1,	No.	Years.	Average.
Thence to the end of 9th century,	58	1700	1 in 29 years.
" " " " 10th "	197	800	1 " 4 "
" " " " 11th "	532	600	1 " 1 "
" " " " 12th "	2804	300	9 " 1 "
" " " " 13th "	3240	50	64 " 1 "
" " " " 1868	5000	18	277 " 1 "

Of such earthquakes as have overthrown cities and destroyed many lives, the record runs about as follows:—

From B. C. 1700 to A. D. 96	No.	No of yrs.	Average.
" " " " 96 " 1850	16	1796	1 in 112 years.
" " " " 1850 " 1865	204	1754	1 " 8 "
" " " " 1865 " 1868	15	15	1 " 1 "
" " " " 1868 " 1868	15	3	5 " 1 "

"In the single year 1868 over 100,000 persons perished by earthquakes. In January, 1869, there were eleven earthquakes, two of them great and destructive."

7. The prophet Joel (2:30), quoted by Peter (Acts 2:19), predicted "wonders in the heavens and in the earth, blood and fire and pillars of smoke," "before the great and the terrible day of the Lord come." Again the response of history is, Fulfilled. The only difficulty is to give in small space an adequate idea of the many wonderful occurrences within the past fifty years. Sights have been witnessed which the papers have described in terms a summary of which would read something like the following: "Extraordinary—singular—alarms—intense brightness—terrific fire—dark crimson vapor—most gorgeous—tremendous conflagration—volumes of smoke," etc. A work called "Modern Phenomena of the Heavens," by H. Jones, describes a scene Jan. 25, 1837, when "the very heavens seemed to be on fire." "The snow resembled blood and fire." "In one place near a mountain the people informed me that on the snow there was the appearance of 'waves of fire rolling down the mountain.'"

8. The Aurora Borealis. This wonderful phenomenon is less than two hundred years old, its first appearance in London being in March, 1716, and in America Dec. 11, 1719. The effect of its appearance in both countries was to fill the people with great alarm. It was looked upon as the precursor of the Judgment fires which were to consume the world.

9. The sea and the waves roaring. Luke 21:25. The great tidal waves are peculiar to this last half of the nineteenth century. *Harper's Magazine* for 1869 says: "That most horrible phenomenon, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with ocean sand, and peopling their palaces with sea monsters!" Our readers will remember the awful catastrophes at Lima and Arica, Peru. The N. Y. *Tribune* of Nov. 12, 1868, said:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said that their velocity is about a thousand miles an hour. Both the great ocean waters of

the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighboring islands, which were full fifty feet in height. . . It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful."

Under this head would also come the long and rapidly augmenting list of ocean disasters. These will be sufficiently indicated by the fact that between the years 1865 and 1875, the United States marine suffered the loss of 2,821 vessels valued at \$129,067,700. During the one year 1870, the losses throughout the world were 1,887 vessels.

Corresponding to these disturbances on the ocean, are the tornadoes, cloud-bursts, and cyclones on the land which have of late reached such frequency and destructiveness. And to these may be added the great fires, which are acknowledged to be entirely phenomenal. The reader will at once recall Chicago, Peshtigo, Manistee, White Rock, and many towns on Lakes Michigan and Huron. The "air seemed to be on fire. Great sheets of flame enveloped them like a cloud and moved with the rapidity of a hurricane." Clouds of fire seemed to burst and scatter death around. Balls of fire were seen revolving and bursting in every direction. Many thought the last day had come, and perished without being undeceived. And now as if in mocking contrast, come the unparalleled floods of to-day, floods in Europe and floods in America, swallowing thousands in a watery grave, driving other thousands from their homes, and sweeping away millions of property.

10. In the last days there was to be a great manifestation of covetousness, and vast accumulations of wealth by the rich. Jas. 5:1-5. The *Religious Intelligencer* of Jan. 26, 1883, says: "Fifteen Americans are said to own \$920,000,000," the highest on the list being H. W. Vanderbilt with \$260,000,000. H. W. Beecher says: "The development of wealth is now greater in amount, greater in scope, and greater in extent, than ever before." No one can dispute this: hence no one can deny the fulfillment of the prophecy.

11. The political condition of the world. "Wars and rumors of wars," says one prophecy. Matt. 24:6. "The nations were angry," says another, when the seventh trumpet began to sound. Rev. 11:18. Europe is a vast arsenal. Working men are taxed to the last extremity to support enormous standing armies. The people feel that they are treading upon a mine, the control of which rests with a few men whose purposes they cannot fathom. Yet with all this preparation for war, all this suspicion and jealousy, all the mutterings and threatenings, peace still in general continues; for another prophecy says that the winds of strife must be held till the servants of God are sealed.

12. The moral condition of the religious world. The outlook in this direction shows one of the most striking of signs. In many prophecies the condition of religionists in the last days is described. A great declension in spiritual power was predicted. They would love pleasure more than they would love God. They would harbor in their hearts and in their communion the grosser sins, yet cling tenaciously to a form of godliness. Where do we look for pride, display, extravagance, and carnal amusements, in the greatest excess, but to the religious world? Between them and the non-professing world, the line is entirely lost.

13. The last great deception which was to go forth to ensnare those who reject the truth and have pleasure in unrighteousness, just before the Lord appears, has for many years been abroad in the land. Its name is spiritualism. It is in its preliminary stages of development among all nations. With its abolition of all spiritual restraint,

its denial of all distinction between right and wrong, and of all moral responsibility, with its pleasing fables and license to sin, it promises full play to man's lower nature here, and yet the possession of all good hereafter. Thus it finds willing votaries among those who will not put off the carnal mind, who shun the cross and despise the truth. It is now specially engaged in arraying itself in Christian garbs, when it will find easy conquests among the religionists described above. It is to show greater wonders than have yet appeared; and in the height of its working Christ will appear. 2 Thess. 2: 9-11.

14. The last message of mercy and warning which is to go to the world before the Lord returns, has also been for many years in the land. Rev. 14: 9-12. It is going by land and by sea; at home and abroad. More than two hundred and fifty million pages of its truths have already gone forth on their mission. It is all equipped for the accomplishment of a mighty work in a brief space of time. It is daily growing in strength. Its loud cry is the close of probation; and as it finishes its testimony, one like the Son of man appears upon the great white cloud, coming to reap the harvest of the earth. Rev. 14: 14.

Where then are the signs of promise? Rather, where are they not? Heaven and earth are full of them. The last nation that is to go down as Christ takes his throne, is sinking rapidly to its dissolution. The last that are to take part in earth's closing scenes, are hastening to their final acts. The last influences for both good and evil, are moving swiftly forward to the culmination of their work. Not one sign is wanting. God's word can never fail. The day of the Lord is at hand.

MATTHEW 24.

(Continued.)

6. THE ADVENT WILL BE LITERAL.

THE advent of the Lord will be literal and personal. It is *literal* in distinction from a supposed figurative or representative coming, either at Jerusalem's overthrow or at any other time. It is *personal* in distinction from any supposed spiritual, secret, or intangible coming, for which many now contend.

1. Analogy calls for a literal, personal coming. His first coming was literal. It is claimed, and with much show of reason, too, that his first coming had mostly to do with the spiritual condition of men. Yet his coming was literal and physical. His second coming will have mostly to do with the physical condition of men. Why, then, shall not his second coming be also literal—in the flesh? No repentance or pardon is offered at his second coming. It will be for "the redemption of our body"; for the resurrection and translation of the saints, and the overthrow of his enemies. We say further,—

2. The resurrection of the dead will take place at his coming. That is not spiritual—it is literal. Many now attempt to spiritualize the resurrection, but we can see neither reason nor propriety in the effort. (1.) Jesus said he was the resurrection, and proved the truth of his assertion and showed the nature of the resurrection by immediately calling Lazarus from the grave. (2.) When Jesus himself was resurrected, he left the tomb vacant where he had lain, and the angel who said he was risen invited the disciples to examine the place where he lay, to be thus assured that he was not there but had risen. (3.) They who deny the bodily resurrection assert that the resurrection means the rising of the spirit out of the body at death, which *cannot* be true, for Jesus was raised the third day after death. It did not take his spirit three days to leave his body after he died! (4.) When Jesus referred to his own resurrection

under the figure of raising the temple, "he spake of the temple of his body." John 2: 19-21. (5.) After his resurrection he showed them his hands and his feet, to identify himself to them, and invited them to handle him,—to examine the wounds in his hands and his side. What more could be done to prove his bodily identity, and the physical nature of the resurrection? But his resurrection is the surety—he is the first-fruit—of the resurrection of them that are his. As was his resurrection, so will be theirs. At that day "this mortal shall put on immortality." We leave it with the spiritualizers whether that is spoken of the spirit or the body.

3. The Scripture expressions demand a personal coming. (1.) Jesus said he came down from Heaven, was going back to his Father, and would come again. If his coming and returning were literal, so will be his coming again. (2.) The angel said, when he ascended on high, and a cloud received him out of their sight, "This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1: 11. We cannot imagine how anything but a bold perversion of language, or a peremptory denial of it, can make of this other than an actual, real, and bodily coming. (3.) Paul said, speaking of his coming, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God." 1 Thess. 4: 16. This was not fulfilled by Titus, nor yet even by the Lord himself; but it will be.

4. Paul said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. The saints were not glorified at the destruction of Jerusalem. Peter said, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4. No saint received a crown of glory at the destruction of Jerusalem, for the Chief Shepherd did not then appear. Jesus said, speaking by his servant John, nearly thirty years after the destruction of Jerusalem, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. This agrees with his words in Luke 14: 14, that recompense shall be given at the resurrection of the just, which, as has been shown, takes place when the Lord comes.

5. Taking the negative, we inquire, If the coming of the Lord, with all its attendant glory, the resurrection and translation of the saints, the gathering of the saints unto the Lord himself, the bestowing of fadeless crowns of glory to the faithful,—if all this took place at the destruction of Jerusalem, what have we to hope for in the future? All the promises of redemption, glory, and immortality cluster around the coming of the Lord. If that is already past, what is our hope? It is not difficult to show that they who have no part in the second coming of Christ, have no part in his glory, no crown of life, no recompense of reward. Giving that away, they rob themselves of all.

J. H. W.

(To be continued.)

THE MINISTRY AND OUR PERIODICALS.

THE Christian minister who really feels the burden of his work, will neither seek nor find exemption from labor in this life. Around him on every hand, are thousands whom he feels that he must reach by voice or pen, and win away from the paths of sin and death, to those of holiness and life.

To the minister who believes in the near coming of Christ, the incentives to honest and unremitting labor are much stronger than to one who has before him the prospect of a long life in which to work for his fellow-men. Especially is this true when, like the ministers of the S. D. Adventist

denomination, he feels that God has committed to him a message of warning to the world, which carries with it the most terrible denunciations of divine wrath upon all who, under certain circumstances, shall be found practicing a sin which is at the present time indulged in even by those who claim to be the children of God. It is therefore with the assurance that our suggestions will not be unheeded, that we call the attention of the ministers of our persuasion to the fact that there is a field of usefulness open to all of them at the present time which is, nevertheless, entered by very few of them. We refer to the opportunities offered for the accomplishment of good by contributions to our periodicals.

It is unquestionably true that there is no way in which our ministers would be enabled to address so large congregations weekly as they could by contributions to our papers. The REVIEW, for example, has a subscription list of about 7,000 names. It is fairly to be presumed that the great majority of these read their paper regularly. This being true, the average minister, whose congregations range from fifty to one hundred and fifty, would obtain a hearing through the paper at least twenty times as large as he enjoys in his regular pulpit ministrations. Notwithstanding this circumstance, it is a noticeable fact that not one in ten of our ministers ever appears as contributors to the REVIEW, except in the mere matter of reporting their labors. Such being the case, does it not follow that there is something wrong somewhere? Can it be that these men who occupy such responsible positions, love their ease so well that they are willing to let such opportunities for usefulness pass unimproved? We trust that this is not the case, but we do not know how to explain the neglect.

Should it be replied that the majority of our ministers are not capable of writing readable articles for the paper, we answer that we shall be very slow to believe that such is the case. Any man who is qualified to stand up in the desk and instruct the people by his voice, must also be qualified to do so by his pen. Why, then, we ask again, this failure to do so? If it is neither attributable to a love of ease or a lack of ability, how can it be accounted for? Should we offer an answer to our own question, it would be this: It proceeds, in the majority of instances, from false modesty, or rather, pride. The minister does not know what he *can* do, for he has never *tried*, for fear that the editor might consign his production to the waste-basket. Such a consignment he feels he could never endure. It would be so humiliating that he could never survive it. Rather, therefore, than run the risk of being thus mortified, he allows his pen to lie idle, and a few overworked men to be crushed beneath burdens which he ought to assist in bearing.

Now, we have a recommendation to make right here, which we believe is a good one. Let those ministers who preach so much against *pride* make up their minds that a *little mortifying of the flesh* will do them no harm. In other words, that even should the editor sit down upon them, in their first efforts, such a proceeding would not necessarily injure materially their prospects for future usefulness. Many a man has failed utterly in his first attempts at writing and speaking, and afterward succeeded in both. Sometimes it is just as important for a man to know what he cannot do, as it is to know what he can do. A poor writer can never become a good one until he first learns that he is not a good one already. Make the experiment, therefore, we say, and see what the result will prove.

The following rules will help you in attaining success:—

1. Give much thought to the subject upon which you intend to write.

2. Work up an interest in it in your own mind, and then you will treat it in a manner to interest others.

3. Do not try to exhaust the subject in one article; but present only some of the more striking points.

4. Write with as great brevity as possible, as editors generally prefer articles which will not cover more than from half a column to a column and a half of the paper.

5. Avoid a series of articles if you can do so and do justice to your subject, as a single article is more likely to be read than those which run through several papers.

6. Copy what you have to say in a plain hand on one side only of your paper.

7. If you are not familiar with the laws which govern punctuation, the use of capitals, etc., procure some good work on these subjects, and make yourself intelligent in reference thereto.

W. H. L.

THE TESTIMONIES.

OUR aged Bro. Stone has told something of his experience respecting the reception of the spirit of prophecy as manifested in the church in these last days. When I received the third angel's message in its fulfillment, the claim that that gift accompanied the work was presented, of course, for my consideration. I had this advantage over many: I had been instructed by parents in the Scripture doctrine of the perpetuity of spiritual gifts; and having this teaching confirmed by Bible proofs and arguments, all that remained to be decided, respected the genuineness of the present manifestation.

The false prophets of spiritism were multiplying; but the Lord had said, "By their fruits ye shall know them." The work of the false was to overthrow the word of God; the true would vindicate that word. Every true revelation will harmonize with all past revelation. Therefore I decided to accept the Testimonies and conform to their teachings as long as they harmonized with the teachings of the Bible. Like the Bereans, I "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." The result has been, that in a search of over thirty years I have found in them nothing "criminal or contrary to Scripture." On the contrary, they continually point us to the Scriptures, and are in perfect harmony with the voices of the ancient prophets and the utterances of Jesus Christ and his apostles. Therefore at every review faith is not diminished, but confirmed.

Our first tract on the perpetuity of spiritual gifts, and which was afterward used as a preface to *Spiritual Gifts*, Vol. 1, was written at a time when I was about to be reproved in a Testimony, and I am thankful that I did not rise in rebellion against the reproof, but tried to profit by it, correcting my errors and turning from my faults.

I had had the benefit of experience and observation. I had witnessed the downward course of those who rejected the Testimonies while professing to believe the truth and keep the commandments. In a short time most of them were far away from Bible truth, some taking to this delusion, some to that; some denying the Bible, and others, while they professed to believe it, still taking the ground that its perfect law, the ten commandments, have been abolished. On the other hand, those who showed their faith in the Testimonies by heeding their teachings, gave evidence of being the most devoted, persevering, and consistent Christians. A tree is known by its fruit. And these different fruits are the best of evidence concerning the trees that bore them. Our Saviour has given an infallible test, and made

it our imperative duty to use it: "Either make the tree good, and its fruit good; or the tree corrupt, and its fruit corrupt."

R. F. COTTRELL.

The Commentary.

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

THE SABBATH AND THE GERMAN BIBLE.

A CORRESPONDENT asks by what authority the German Bible has Sabbath instead of Sunday in such passages as Matt. 28:1 and its parallels, where our version has the first day of the week. A few years ago, Bro. G. W. Amadon, of this Office, gave this subject a thorough investigation; and for the information of our correspondent, and all other new readers, we are happy to present it again herewith:—

It is a noticeable fact that converts to the Lord's Sabbath do not multiply as rapidly among the Germans as among some other nationalities, namely, the Danes, Swedes, Norwegians, and French. Perhaps the rationalistic tendencies of the Germans may have something to do with this; but the singular readings of the German Bible on those texts which refer to the first day of the week, must certainly ever be a standing barrier to hinder Protestant Germans from obtaining the true light on the Sabbath.

It should be remembered that the simple Bible phrase, "the first day of the week," is never found in the German Bible. In the French Testament we have eight times the clause, "le premier jour de la semaine," literally, the first day of the week. In the later Swedish version we have the rendering, "den första dagen i veckan," the first day of the week; in the Danish-Norwegian Testament, "den første Dag i Ugen," the first day of the week; in the Portuguese, "primeiro dia da semana," the first day of the week; in the Holland, "den eersten dag der week," the first day of the week; in the Italian, "primo giorno della settimana," the first day of the week; in the Spanish, "el primer dia de la semana," the first day of the week.

Perhaps, if it were necessary, this list might be even further extended, in harmony with the above versions. The translations here given show that the German Bible, in its renderings of the eight passages which speak of the first day, is quite out of harmony with its European neighbors. In every instance where the English Bible, and the seven versions mentioned above, simply read, "the first day of the week," the common German Testament reads, "the first of the Sabbaths," "the first holy day of the Sabbaths," "every one of the Sabbaths," etc. Now while these renderings might not mislead those who thoroughly understand the Greek, they do give a decidedly wrong bias to the more unlettered person. They teach him this grave error, namely, that the first day is called Sabbath and holy day.

But fortunately for the cause of Sabbath truth, there are several German translations of the Bible. Two of these are Roman Catholic versions, and almost strange to add, these two are the very ones which are circulated by "The British Foreign Bible Society." The translations referred to are those of Van Ess and Kistemaker. The former I have not seen; but the version of Dr. Kistemaker is before me, and by its remarkably clear renderings it relieves those passages which speak of the first day of the week of that obscurity which is so apparent in the Protestant German Testament. That the reader may have a better opportunity to decide this question for himself, the eight texts which speak of the first day are here given from both versions, in parallel columns, with a free English translation underneath, by

one who translates for the press. Here are the eight texts mentioned:—

Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week."

COMMON VERSION.	KISTEMAKER.
"Am Abend aber des Sabbaths, welcher anbricht am Morgen des ersten Feiertages der Sabbathen."	"Nach dem Sabbat, bei der Morgendämmerung des ersten Tages nach Sabbat."
But on the evening of the Sabbath, which begins on the morning of the first holy day of the Sabbaths.	After the Sabbath, near the day dawn of the first day after the Sabbath.

Mark 16:2: "And very early in the morning, the first day of the week, they came unto the sepulcher."

COMMON VERSION.	KISTEMAKER.
"Und sie kamen zum Grabe an einem Sabbather sehr frühe."	"Und sie kamen zum Grabe den ersten Tag nach Sabbat, sehr frühe."
And they came to the grave on a Sabbath very early.	And they came to the grave the first day after Sabbath very early.

Mark 16:19: "Now when Jesus was risen early the first day of the week."

COMMON VERSION.	KISTEMAKER.
"Jesus aber, da er auferstanden war frühe am ersten Tag der Sabbather."	"Er aber, da er auferstanden war früh am ersten Tage nach dem Sabbat."
But when Jesus had risen, early on the first day of the Sabbaths.	But when he had risen early on the first day, after the Sabbath.

Luke 24:1: "Now upon the first day of the week, very early in the morning."

COMMON VERSION.	KISTEMAKER.
"Aber an der Sabbather einem sehr frühe."	"Am ersten Tage aber nach dem Sabbat, sehr früh Morgens."
But on one of the Sabbaths, very early.	But on the first day after the Sabbath, very early in the morning.

John 20:1: "The first day of the week cometh Mary Magdalene early."

COMMON VERSION.	KISTEMAKER.
"An der Sabbather einem kommt Maria Magdalene früh."	"Am ersten Tage nach dem Sabbat ging Maria Magdalene, frühe."
On one of the Sabbaths came Mary Magdalene early.	On the first day after the Sabbath, went Mary Magdalene early.

John 20:19: "Then the same day at evening being the first day of the week."

COMMON VERSION.	KISTEMAKER.
"Am Abend aber desselbigen Sabbaths."	"Als es nun Abend war desselbigen Tages, des ersten nach dem Sabbat."
But on the evening of the same Sabbath.	As it was now evening of the same day, the first after the Sabbath.

Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread."

COMMON VERSION.	KISTEMAKER.
"Auf einen Sabbath aber, da die Jünger zusammenkamen, das Brod zu brechen."	"Den ersten Tag nach Sabbat, da wir versammelt waren, das Brod zu brechen."
But on a Sabbath, when the disciples came together to break bread.	The first day after the Sabbath, when we had come together to break bread.

1 Cor. 16:2: "Upon the first day of the week."

COMMON VERSION.	KISTEMAKER.
"Auf einen jeglichen Sabbather."	"Jeden ersten Tag nach Sabbat."
On every one of the Sabbaths.	Every first day after the Sabbath.

The reader will please note that in Dr. Kistemaker's version, just given, the first day is always mentioned as a *different* day from the Sabbath, and as coming *immediately* after it.

Let those who use the German tongue make a note of these important readings on the first day. The Kistemaker New Testament has already set more than one person straight on the great question of the Lord's Sabbath. Let us ever "hold fast that which is good."

—A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—*Augustine.*

A PRAYER.

Al, leave me not! The dreary night is falling;
I stagger through the dark, I lose my path!
Across the moors the bitter winds are calling
With moaning sound, the storm-cloud's sullen wrath.
Go not away!
I feel thy loving touch upon my head,
And know, with Thee, the night I need not dread.
Oh, near me stay!

Go not away! What though this frail life-ember
No longer warm me; yet if thou but keep,
O living Lord! what comfort to remember
Thy words, "He giveth his beloved sleep."
Oh, near me stay!
Oh, stay! What though I falter and grow pale;
If thou uphold me, Lord, I cannot fail.
Go not away!

Lord, O my Lord! The voiceless, raptured thrilling
Of thy sweet presence here doth make me glad,
Its peace upon my troubled heart distilling.
Lead upward, Lord, for, though the way be sad,
If thou but stay,
I know that through the portals of the tomb
A dawn shall burst to make the heavy gloom
One radiant day!

—P. A. Child, Jr.

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.

WISCONSIN.

BASS LAKE, JAN. 29.—Came to this place on the 25th of January. Have been here four days, and have held six meetings. The interest is good. This place has been visited by the *Signs* and tracts for about three years. The way has thus been opened for preaching. Expect some to take hold of all of God's truth. This county is settled more by Scandinavians than any other class of people. May God help me to labor faithfully.

H. R. JOHNSON.

MISSOURI.

—Bro. J. W. Watt writes from Vernon Co., Mo., that the prospect where he is laboring gives ground to hope for a good work soon to be accomplished.

WARRENSBURG, FEB. 8.—We have now been in this place five weeks. The weather has been very unfavorable most of the time, and as a result, the congregations have been small for a place of this size; yet the interest has increased from the first.

Opposition is strong. The Baptist minister preached two discourses against the Sabbath last Sunday. We had freedom in reviewing him, and the result has been a victory for the truth. The Methodist minister is attacking us through the daily paper. Dr. John A. Brooks, president of the Christian Association and also of the Prohibition Alliance of this State, has announced that he will speak on the Sabbath question next Sunday evening, "in answer to some strange theories on that question, which have been advanced in our town recently." We trust in God to help us vindicate his truth and make the wrath of man to praise him.

Quite a number are keeping the Sabbath, and we hope for more. We expect to remain here until the interest is fully developed.

E. W. FARNSWORTH.

ALABAMA.

SILAS, CHOCTAW CO., JAN. 29.—We have been holding a few meetings in this county about ten miles south-west of Butler, the county seat. This is a new field, and although the weather has been unfavorable when we have been there, the people have turned out quite well, and listened with interest to the word spoken. They are anxious that the meetings continue. We hope that good may be accomplished.

J. R. WAITE.

P. T. SHOEMAKER.

SILAS.—Though the progress of the truth in these parts is slow, it is nevertheless steadily onward. Some new fields have been entered, and the attention given to the truth is quite encouraging. Hoping that some may be benefited and saved at last, we labor on. At our last monthly meeting we had to disfellowship two; one, for

the want of any interest or effort to perform his duties; the other, for the persistent use of tobacco.

Feb. 2.

C. O. TAYLOR.

MICHIGAN.

FLINT DIVISION.—I have labored in the churches constantly since the last Conference, and have found plenty to do. Every church in this division has its quota of earnest workers, and its share of chronic grumblers.

The tract and missionary work is the all-absorbing question with us at the present, because we believe it is an especial means in the hand of God to warn the world of its doom. There are earnest, prayerful, and devoted men in this division; men, women, and even children, who pray earnestly every day, give the last penny, and lift the last ounce; and they do it without a murmur or complaint. The word of God is never preached too plain for them to hear; no burdens are too heavy for them to bear. They have the spirit of Gideon's faithful three hundred, who were ready to lap like a dog, and go out to meet a mighty host with only faith in God, a few fire-brands, and the blast of trumpets. It is this kind of men and women that Jesus wants in his service now; this is the class he will crown with glory by and by.

A good work is inaugurated throughout the district; and it will go on to victory in the name of the Lord. Some will have a hand in it; while others will stand and look on. Therefore some will receive crowns, and others will receive frowns. But God shall have the glory.

E. P. DANIELS.

MT. PLEASANT.—The good work is deepening here. Last week we reported a half dozen who had begun to obey the truth; now we can count twice that number, and the interest is still good.

Feb. 4.

A. O. BURRILL.

OHIO.

BLOOM CENTER, JAN. 29.—Began meetings in the town hall of this place the 17th inst., with forty in attendance. The interest has been slowly increasing, so that last evening (Sunday) there were about one hundred and thirty out. In showing up the prophecies, I find that the same earnestness and enthusiasm which has interested one will also interest more than one.

Have, thus far, given eleven discourses. The people are kind, and keep good order. I desire to take a course so humble and prayerful that I may not only see leaves, but *fruit*, as the result of this my first effort alone. It is my prayer that I may get my heart right before God, that he may show himself strong in my behalf. 2 Chron. 16:9. I desire the prayers of God's people. How important to start right! to form right habits of thought and action! The truthfulness of the thought, "Blessed are they that do," has been growing upon me the past year. Am of good courage.

W. H. SAXBY.

LEESBURG.—Came to Leesburg Jan. 25, and began meeting in the new church on the following evening. Dedication service at 11 A. M. on Sunday. The weather was unfavorable indeed, and the attendance was not large. All passed off pleasantly and harmoniously.

The little society here have erected a very neat house of worship, 24x36, which appears fully large enough for the place. The house is well built, and is in every way both convenient and comfortable. I am glad to report, also, as items of no small importance, that it is an easy house to speak in, and there is no debt on the building. Our brethren here and at New Antioch have been fortunate in these respects.

We have continued meetings here now over two Sundays. The regular attendance evenings is quite good indeed. Quite a number manifest an interest, and a few of this number, we trust, will be truly profited. We may gain no accessions to the church now, but we think seed is being sown that will bring forth fruit by and by. The church is being instructed and edified. We continue here a few days longer. We greatly desire heavenly wisdom and guidance.

H. A. ST. JOHN.

LYONS AND LIBERTY CENTER, FEB. 2.—For the past few days I have held meetings with this church. I was glad to see the love and harmony that exists among all the members. One member

was added to the church, and an elder ordained. Some of the younger members will soon engage in canvassing for the *Signs, Good Health, and Instructor*. Oh! that all might feel the importance of the last warning message, and earnestly labor to disseminate the precious rays of divine truth.

Spoke once on temperance, and secured two more signers to the teetotal pledge. At the quarterly meeting nearly all the members present voted to faithfully pay their tithes. This step, I am certain, will be blessed of the Lord.

Spent a few days at Liberty Center. One or two in this church will canvass for the *Signs*. A meeting of the sisters was called to consider the subject of plain dress. As a result, nearly all present covenanted together to conform to the teaching of the Scriptures and Testimonies on this subject. May the Lord bless this church.

E. H. GATES.

VERMONT.

SHELDON, FEB. 6.—We have been holding meetings two weeks in this town, in a school-house at a place called Rice Hill. Have given fourteen discourses, the last two upon the subject of the Sabbath. The attendance has been good, ranging from twenty-five to sixty. Some acknowledge that we have the truth. We hope to gather a few sheaves for the Master here. Pray for us.

M. E. KELLOGG.

H. W. PIERCE.

BERKSHIRE, RICHFORD, AND BROWNINGTON.—Sabbath, Jan. 27, I spent with the friends at Berkshire. Was thankful to meet with Bro. M. E. Kellogg here, who, with Bro. H. W. Pierce, is holding meetings in Sheldon, a new field, where they report a good interest.

On the 28th, spoke in the evening to an attentive audience at East Richford. This was my first privilege of the kind with this church for some two years. May God bless this people with the spirit of faith and patience, and consecration to him, sustained by the blessed hope.

Feb. 3, 4, we held our quarterly meeting at Brownington, for the Irasburg and Charleston church, not having been able to hold it earlier, owing to severity of weather and bad traveling. These were good meetings for the church. Bro. J. Burrows, who has served this church as elder nearly all the time for over twenty years, was chosen by a unanimous vote to fill this office again, but, owing to his age and increasing infirmities, he desired the assistance of another, whereupon Bro. G. W. Page received a unanimous vote as a second elder, and was ordained to this office.

We left home on the 6th, reaching here the 9th, twenty-four hours later than we should had we not been detained by snow-drifts and other causes. As we are to remain awhile among the sick and afflicted, we earnestly desire the prayers of the brethren and sisters that we may have wisdom and consecration of heart to faithfully perform duties obligatory upon us.

Battle Creek, Mich., Feb. 11. A. S. HUTCHINS.

DAKOTA.

MILLTOWN.—Since my last report, I have attended quarterly meetings at this place, Brotherhood, Parker, and Bridgewater. At all these places we had excellent meetings. Eight new members were received into the church, and three joined the T. and M. Society.

Here at Milltown the interest is on the increase, and quite a number have started for the first time to bear a part in the meetings, and we hope to baptize them in the spring. My wife is also trying to help in the good work. At the request of the leading brethren, who are anxious to become better acquainted with the work, and more useful by learning the English language, she teaches their district school. Our German churches showed "the sincerity of their love" by paying \$225 tithe and T. and M. money during the last quarter. We are using fifty copies of the *Stimme*, and our courage grows as we see already some fruits of the seed sown. One family in Nebraska have embraced the truth from reading the paper and from correspondence. An interest has also been awakened at Childstown. A German family have already commenced to keep the Sabbath, and others are investigating. Should the weather become milder, I hope to labor near Tyndal, where some are anxious to hear more of the truth.

RICHARD CONRAD.

After attending the General Conference at Rome, N. Y., I visited the church at Gowen, Mich., spent a little time at home, held meetings with the church at Ft. Howard, Wis., also one meeting at Oakland, Wis., and spent one week in trying to hold a meeting at Riceland, Minn., but almost failed on account of the snow and storms, which made the roads impassable. Thus, after an absence of eight weeks, I returned to Flandreau, Dakota, Jan. 18.

The appointment at Madison I did not reach, as there were no trains running on account of the snow blockade.

From Flandreau to Sioux Falls (about fifty miles), I traveled on foot, in company with Bro. Peter Morton. We broke the road most of the way. We had a pony following us, that was taking our baggage along on a small jumper.

At Sioux Falls we held one meeting. From here, accompanied by Bro. Henton, I took the train to Parker, and reached Swan Lake the 25th. We feared our State quarterly meeting here might also prove a failure, but on sixth day about noon the weather came off pleasant, so that quite a number of brethren and sisters from neighboring churches gathered, and our house of worship was well filled. This cheered us much, and we felt well paid for the effort we had made to attend; still the meeting was small in comparison with what it would have been, had not the deep snow hindered many from coming. The meeting was very encouraging to us all. The words of truth met a hearty response from the brethren, and all went to their homes with a stronger determination to be faithful to the end. The severe weather has been, and will be, a great hindrance to the work here this winter, so that as much will not be accomplished as we desired.

It was voted at this meeting that our next quarterly meeting be held in March, as recommended by the General Conference, and that it be held at Swan Lake. In all probability it will be held the 17th and 18th of March. The several churches will bear this in mind. We hope at that time to have a very general gathering.

The death of our dear Bro. Biggs was a sad event for Dakota. He had grown up with the cause here, being one of the first in the Territory to take hold of the truth. He had a large place in the affections and confidence of the people. His dear family have the sympathy of the brethren and sisters in Dakota. May we all realize the uncertainty of life, and make faithful use of the privileges granted to us by a kind Providence, that when called to lay off the armor or to meet the King in his beauty, it may be well with us.

O. A. OLSEN.

ILLINOIS.

CUBA AND CAMERON.—I have just returned from a visit to these and other places. Western Illinois has been too much neglected. There are those whose hearts are longing for the word of life. My prayer is that the Good Shepherd may gather from this field many souls who shall be saved.

B. F. MERRITT.

NEW YORK.

BRO. M. H. BROWN in a report from Watertown, N. Y., Feb. 5, 1883, mentions interesting meetings during the month of January in Adams Center, Williamstown, Happy Valley, West Amboy, and at the district quarterly meeting in Roosevelt. As he was called to Rome on important business, the meeting in Dist. No. 3 was postponed. The first part of the report speaks of meetings in Williamstown and West Amboy in October, 1882, and some other places more recently, which we have not space this week to give in full.

KANSAS.

SOUTH MOUND, TIMBER HILL, OSWEGO, CHARD.—Jan. 17 met with the South Mound church. Went to Timber Hill the 18th. This church has had but little preaching, and was in a low condition spiritually. Their numbers are few, yet they seemed glad to hear; some walked five miles to meeting, because it was too cold to ride. Held seven meetings. Some who had never taken part in social and prayer meetings, took up the cross. There had been no T. and M. work done here for one year and a half, which may account in part for their backward condition. But now they all take the REVIEW, and ten copies of the Signs were

ordered. May the Lord bless them and their work. From the 24th to the 29th we visited the Oswego church. Spoke six times. Found the members in harmony, and all taking the REVIEW. Sold \$10 worth of books. Feb. 1, went to Chard, Neosho Co., to give a course of lectures, but found the school-houses all closed on account of small-pox. Feb. 5, returned home. Found my children sick, but expect to be in the field again in a few days, if the Lord will. GEO. H. SMITH.

IOWA.

CORLEY AND KIRKMAN.—I remained in Audubon Co. over two Sabbaths, and held meetings every day. Two families began to keep the Sabbath. They will meet with the Elkhorn church. I held one meeting at Corley, Jan. 31, and the next day came to Kirkman. As the roads were impassable, I remained here till the 5th of February. There are five Danish families at Kirkman, mostly Lutheran. They appeared anxious to have some meetings, so I talked to them three times. Hope the way may open to hold some more meetings there in the future. Came to Quasqueton, Buchanan Co., yesterday. Here are eight or ten that are keeping the Sabbath. I expect to remain here two weeks; then I go to Parkersburg. Mail sent to me at Algona, Kossuth Co., will be forwarded to me. E. G. OLSEN.

Feb. 7.

BRIGHTON AND PILOTBURG.—Attended district quarterly meeting at Brighton, Jan. 13. Their numbers have been much reduced by removals and other causes, but a faithful few still "hold the fort." Began meetings at Pilotburg Jan. 20, continuing till Feb. 4, and holding twenty-five meetings. Every day but one mercury was below zero; but the brethren were all out from the first, three families coming a distance of five miles. Temperature from 5° to 30° below zero, and snow badly drifted part of the time. This church has had some trials of late, but is well out of them now, and is awake. There was an excellent outside interest and attendance. Three promising young men started to serve the Lord, others took hold anew, and all seemed encouraged to press on. May they learn a lesson from past dissensions, and strive to be faithful. This place is one of the old landmarks, and a battlefield in the history of the message in Iowa. The church own a comfortable house of worship. L. MCCOY.

INDIANA.

AMONG THE CHURCHES.—During the last five weeks my time has been devoted to labor among the churches.

The meetings at Ligonier, from Dec. 28 to Jan. 4, were good, and the outside attendance and interest was as good as we have seen for years. We think the time not far distant when there will be additions to that church. Found the members in a more harmonious condition than for a long time.

Jan. 4-8, was with the church at Wolf Lake. The outside interest was good, but not as large as usual on account of an exciting revival being carried on in the place. Some brethren were present from Salem Center, and on Sabbath quite a goodly number came from Ligonier. It was encouraging to see our commodious house of worship well filled with those who love the truth. We were all much encouraged by the presence and testimony of an intelligent sister from the city of Ft. Wayne, who for the first time met with Sabbath-keepers, and heard her first sermon delivered by our ministers. Five years ago the writer called at her home, and on leaving gave her a copy of the Signs. After a time, more copies were sent, in which she became so deeply interested that she subscribed, and during the last few years has been an interested reader. She has sent for many tracts to read and circulate, and has fully embraced and lived out the truth during the last two years. She now takes the Instructor and teaches its lessons in her family. The missionary work receives her attention, and she donates quite liberally of her means to aid in carrying on the cause in this State. She preserves as a sacred relic the copy of the Signs which first brought her the light.

Jan. 8-11, preached at and near Warsaw. Occupied the Christian church. The weather was very stormy, and as a result our congregations were not large. The president of the leading bank attended, and became so much interested that he invited us to his pleasant home, where

we sat up until midnight conversing pleasantly on Bible subjects. In the morning we parted, having received a liberal donation at his hand. Have sent him some reading matter.

From Jan. 12-19, was at Sevastopol. The meetings here were good from the first. The brethren and sisters are all united, and were much encouraged by the meetings. Last October, when we visited them before, a family of three became much interested; since then our tract workers have furnished them tracts, and during our last visit they all embraced the truth and united with the church. As soon as the gentleman read the tracts, he gave up the use of tobacco. One other person united with the church, making four additions during our meetings. Eld. Rees joined me in labor during the last four days of the Sevastopol meeting.

At Rochester, from Jan. 19-26. Our meetings on Sabbath and first day were attended by some brethren and sisters from Bourbon, Sevastopol, Ligonier, Marion, and Perrysburg. All seemed to be benefited. Nine united with the church. During two days of the Rochester meeting Eld. Rees took the burden of the preaching, while I went out into the country, to hold meetings at a place where some interest had been aroused by the missionary efforts of our workers at Rochester. The first night the large school-house was well filled. The second night the house could not seat the people. Sold quite a number of our publications, and received quite a number of invitations to come to different places and explain the truth.

From Jan. 26 to Feb. 2, attended the State quarterly meeting at Bunker Hill. Some forty Sabbath-keepers were present from Rochester, Marion, Alto, Kokomo, and New London. All enjoyed the good meetings held. All of our ordained ministers were present. The tract and missionary meetings were very interesting. Some good letters were read, and interesting incidents of the results of missionary labor related. We are obtaining some Signs subscriptions with the premium, "Life and Epistles of Paul." All our ministers have the book, and will obtain what subscribers they can. We have received twenty sets of our bound books to place in the public reading-rooms of the State. Next week we visit the State capitol, Indianapolis, and supply the reading-rooms of that city.

On first day, Jan. 28, the new meeting-house just completed by our brethren at Bunker Hill, was dedicated. The house was so crowded that the people could not be seated. The house is not a large one, but is substantially built, plainly but nicely finished, all completed, and paid for.

Several licentiates were present. On first day Dr. Hill, of Rochester, gave a very interesting discourse from Acts 14:22.

During the last five weeks all our ordained ministers have been laboring among our churches. We now all go to labor in new fields during the next six weeks, and then will labor again among the churches. Nearly all of us have secured church houses to labor in. During our meetings we have secured in money and pledges nearly \$300 on our tent fund. In all the above-named churches we have celebrated the ordinances and elected church officers for the present year. We praise the Lord for the good meetings we have held, and for the progress of the cause in this State. S. H. LANE.

TENTS AND TENT LABOR.

WE have ordered three new tents for Ohio. We have but two tents now in the State fit for service. One of these is in Dist. No. 3, and will be used the coming summer by Bro. Underwood. The other is in Dist. No. 5, and will be run by Bro. Gates. The new tents ordered are called square tents, two of them 26x36, and one 28x40, each with fly. It is obvious that tents of this shape can be seated to much better advantage than round tents, and consequently, may be proportionately smaller. The two smaller (26x36) may seem small indeed, but I have had considerable experience in tent work, and in most instances, I feel confident that a tent of this size would have been large enough. Last season, at Akron, Ohio, we had an average interest, with good results, and yet I think that on every occasion or nearly so, a tent 26x36 would have nicely accommodated our audience. There are obvious reasons why it is better to have a tent, or meeting-house, occasionally too small than generally too large. Other Conferences have tried this shaped tent, 24x36, and are highly pleased with the experiment.

These three tents, all complete, with two or three small tents, will cost us near \$400. I cannot now tell exactly. They are already begun, and will probably be completed early in March. Wm. Armstrong, of Chicago, does the work. He is a poor but worthy brother, and I feel sure is working for only a living profit. He should have his pay when the work is done. We do hereby kindly request that our brethren who have pledged to the Tent and Expense Fund, will forward the payment of their pledges at their earliest convenience, to James Rowe, Clyde, Ohio. Of course you have till next camp-meeting to pay those pledges, but if you can pay sooner, the means will be worth more to the cause. More pledges are needed, as there will be other expenses connected with starting these new tents, aside from the first cost.

Places are being selected for our tents, where there is not only a reasonable prospect of success, but where expense to the Conference will be little or nothing. The present openings are as follows: District No. 1, Yellow Springs; No. 2, Mt. Gilead; No. 3,—; No. 4, Bloomville; No. 5, Edon; No. 6, Rushsylvania. Other places will open up, and some of these mentioned may not be decided upon. The citizens of Ohio first raised the cry, "Let us make an image," etc., and this cry swells louder and louder. Now, brethren, let us arise and explain to the people what that means, and point them to the commandments of God and the faith of Jesus, as their only shelter from the coming storm. H. A. ST. JOHN.

MINNESOTA S. S. ASSOCIATION.

THE semi-annual session of the Minnesota Sabbath-school Association was held at Hutchinson, Jan. 18-22, in connection with the T. and M. society. Three meetings were held. The President in the chair. On account of the severe storm and excessive cold, there were but few in attendance. The Spirit of the Lord seemed to rest upon the meeting, and all appeared to feel that it was good to be there.

In the consideration of miscellaneous business, as per published programme, the questions of remunerating the Secretary for his services, and of what shall be done to make Sabbath-school exercises at our camp-meeting more interesting and profitable, came up, and after discussion it was—

Moved, That a committee of three be appointed by the Chair to take the questions into consideration, and report at the next meeting, recommending some action to be taken by the Association. —*Carried*.

W. B. White, E. A. Curtis, and Sister Grover were appointed as said committee.

SECOND MEETING, SUNDAY, AT 3 P. M.—After the opening exercises the Secretary's report was read, showing that there are only about twenty schools that pay tithes. The following resolution was then presented and adopted:—

Resolved, That the Secretary be instructed, in connection with his report of this meeting, to call the attention of the Sabbath-schools to the action of the Association at its annual meeting some three years ago, when it was voted that all the schools be requested to send to the State Secretary a tithe of all the contributions of the schools for the purpose of defraying the expenses of the Association, and request them to be punctual in attending to that duty.

Will the Superintendents please take notice of this?

The report of the Committee was then read as follows:—

Whereas, The labors performed by the Secretary of our State Sabbath-school Association are such as to consume a considerable part of his time, and are attended with some expense; therefore—

Resolved, That we recommend to the different schools of our Association that they pay to the State Secretary yearly out of their contributions a sum equal to three cents per each member as a partial remuneration for his services.

The report also made provision for general exercises at the next camp-meeting, and was by vote adopted.

The remainder of the session, as also the last one, was occupied in reading essays and in remarks upon them, which were very interesting.

It was then voted that a copy of the essays be furnished the Secretary, to be published in the *Instructor* with the reports of the Sabbath-schools, if the editors see fit; and if published, that each superintendent be requested to have them read in his Sabbath-school. JOHN FULTON, Pres.

E. S. BARCOCK, Sec.

Our Tract Societies.

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

WHY DO THEY NOT SEE THE LIGHT?

BY MARY E. SMITH.

DEAR sister, you sorrow with me
For those who behold not the light;
Though brightly it shines upon us,
It seems to be hid from their sight.

God's servants as faithfully strove
To point it to them, as to you;
And yet, though 'tis shining so clear,
It seems to be hid from their view.

They worship the God we adore,
And cheerfully lay at his feet
Their substance, time, talent, their all,
Yet the offering seems still incomplete.

But He who is faithful and just,
And notes e'en the sparrows that fall,
Who numbers the hairs of our heads,
And gave the great Ransom for all,

Will first send his bright angels forth
To seal all the servants of God;
And thus, in his own wondrous way,
Save all those who trust in his word.

For those who their Lord truly love
Will pray that his will be revealed;
And in his good time, from the meek,
Humble seeker, 't will not be concealed.

No! Satan shall never exult
O'er one faithful servant expelled;
Nor say that from one feeble lamb,
The great Shepherd's care was withheld.

When Jesus desired to feed
The weary and hungering throng,
The fishes and loaves were but few,
The way to the village was long.

He seated them for their repast,
And blessed that provision so small;
Which, when the disciple gave forth,
Lo, 't was found enough for them all.

So now he has chosen a few,
The "meat in due season" to give;
Then let us be true to our trust,
That many, partaking, may live.

—Shrewd lying to prevent the spread of truth is not all confined to civilized lands. Read what tricks the Japanese resort to to nullify the proclamation of the gospel in their country:—

"A Japanese paper thinks it has discovered the motive of American and European societies in sending missionaries to Japan. Europeans and Americans are in love with the antiquated and curious, and, as Shinto and Buddhist images are often splendid specimens of fine art, they are eager to buy them at any price. But the strong attachment of the Japanese to their religion makes them object to sell their idols, so the foreigners have hit on a clever method of securing what they want. They unite and send missionaries to Japan, who tell the people that the images are useless trash, and thus they get them for nothing. The missionaries then sell them and make large sums of money. The *Ji Shimpo* believes, therefore, that 'Christianity is one of the most skillful of tricksters.' Another Japanese paper, the *Kaido Shim-bun*, tells its readers that Mr. Joseph Cook is a Greek Christian, and lectured in Kinto in the interest of that denomination, and was replied to by Buddhist orators."

OCCUPY THE FIELD.

HERE is an item from which we as T. and M. workers may learn a lesson. The powers of evil are just as solicitous to occupy all new ground as the forces of good, and seemingly far more enterprising. What new place in the West can be found to which the emissaries of evil have not penetrated and taken their position? A leaf from the experience of a missionary from the American Sunday-school Union says:—

Last Sunday I was in a dark place,—a village in which are three stores and as many saloons, but no Sunday-school, although there are from fifty to sixty children in the day school. There is no preaching in English, although a Roman Catholic priest comes once a month. Thus it is demonstrated that if workers in the cause of truth do

not occupy the new ground that is being broken in the far West, they will find their way hedged up by the forces of the enemy, which have occupied the ground before them.

HOW WEAK ARE YOU?

AN item in the *Woman's Missionary Advocate*, suggests the idea involved in the heading of this article. It reads:—

"Is there one woman out of our twenty thousand members who would not repel with indignation the assertion that *she* could not influence one other person, during the year, to join the Woman's Missionary Society?"

Let us apply this question to our own work. Is there one member of the T. and M. society who is willing to admit that he or she cannot secure one more member during the year, or procure one subscriber to some of our periodicals? This is what is meant by the question, How weak are you? Is your influence so small, or your efforts so powerless, that not one, not even *one*, person can be influenced by you during all the three hundred and sixty-five days of 1883, to take some steps at least toward the truth and the kingdom of God? If so, what fruit do you expect to show for the year's work?

We apprehend the trouble is, not that any person's influence is so small as indicated above, but that it is not constantly and prayerfully brought to bear in the right direction. Undivided consecration, and labor with an eye single to the glory of God, can never be wholly fruitless.

In the "Annual Summary of Missionary Labor for the year ending Oct. 1, 1882," the total number of members of the Society reported was 8015. Now if each one of these will accomplish something as above suggested, it means 8015 successes in the cause of truth the coming year. Shall we see them? Who does not wish it? Who will not pray for it? Who will not labor for it?

AT WORK AGAIN.

ON account of sickness, I have been at home since Dec. 7. With returning health, I obtained the canvasser's outfit for "Thoughts on Daniel and the Revelation." I have made but few calls as yet, but I have already received two subscriptions for "Thoughts," and two for "United States in Prophecy." I believe this is one way in which to do missionary work.

Come, my brethren, let us engage in this work in earnest; the Lord is soon coming. The harvest truly is great. The third angel's message is ripening the fruit, either for Christ's kingdom or the great winepress of the wrath of God.

Maine.

S. H. WHITNEY.

DIST. NO. 6, MICH.

THE quarterly meeting for this district was held at Lyons, Jan. 13, 14, and at Lakeview Jan. 20, 21. It was thought best, on account of the district being large, to hold meetings at these two points.

The meeting at Lyons was well attended, although the weather was very unfavorable. Eld. Fargo was present, and delivered an encouraging sermon Sabbath morning, also an impressive missionary sermon in the evening. Eld. M. B. Miller was expected, but owing to sickness in his family, was detained until the morning of the 14th, when a business meeting was called by the director, F. Howe, who occupied the chair.

The report of labor, compared with the report of the previous quarter, showed an increase of labor in the missionary work. This called out encouraging remarks from the leading brethren present. A letter from the State Secretary was then read. This was filled with the true missionary spirit, and with words of encouragement to engage with earnestness in the missionary work. The resolutions which were passed by the State society at its last meeting were introduced, and after considering each separately, were unanimously indorsed. The subject of canvassing then occupied the time till late in the afternoon.

The meeting convened again in the evening,

and E. J. Miller gave a stirring discourse. At the close, several renewed their subscriptions for the REVIEW, and a club of seven copies of the *Signs* was subscribed for, when the meeting adjourned, all feeling well repaid for their effort to attend.

On the 20th, the society met at Lakeview, according to arrangement. A business session was held in the evening, and was well attended. The resolutions passed by the State society were introduced here also, and after careful consideration and extensive discussion, were unanimously adopted.

On the 21st, pledges to the reserve fund were solicited. In response to the call, three brethren pledged \$100 each, and four other persons pledged \$50 each. Considering this was the first attempt to raise the fund in this district, the result was very encouraging, and showed that Dist. No. 6 stood ready to do its share.

Several responded to the call for persons who would spend some time in canvassing. Ten brethren and sisters took outfits for the *Signs*, and seven copies were subscribed for by the Lakeview society.

The meetings were altogether profitable ones for the cause in this district, and we are encouraged to hope that a larger amount of missionary and canvassing work will be done in this district during this quarter than in the previous ones.

CORDELIA A. PRESTON, Sec.

WHAT WE NEED.

BY A. FORD.

We need more help from the young men and women of our faith. Time spent in wishing and repining is needed in the service of God. If every one would make a firm resolve to write a certain number of letters every week and to visit a certain number of families, and carry it out, how the Lord's work would go forward. If all the youth in our ranks would give their time to this work for just one winter, the good it would do to the workers themselves can hardly be estimated.

By working and praying we soon come to enjoy religion, for then we see its value. Less than two years ago I was practically an infidel, and even my sister had given up my case as nearly a hopeless one. But prayer and kind reasoning prevailed where all else failed; and now I am ready for any work the Master has for me to do.

Oakland Co., Mich.

OUR PRIVILEGES.

BY MAGGIE COTTRELL.

WHY WE SHOULD NOT BE DISCOURAGED.

It is an inspiring thought that in the providence of God the missionary work in which we are engaged has been established to help spread the message that is to be world-wide, and which, it is evident, could never be proclaimed by the ministry alone. As it gives each one an opportunity to help in sending the light to the many thousands who have not even heard of the third angel's message, an opportunity is thus afforded for the humblest and poorest to do something; and the Lord, who has said that a "sparrow shall not fall to the ground without your Father," will as surely notice these humble efforts.

We cannot always see the fruits of our labor, but the Judgment will reveal them; and I have often thought how manifest is the wisdom of the Lord in withholding a knowledge of the success of our labors from us; for in this he has guarded against our becoming either discouraged at a failure to do as much good as we desire, or exalted over the satisfactory results of our work.

Even Moses, the chosen man of God, was not exempt from temptation on this point. On coming down from the mount and seeing what the people had done, he became disheartened and threw down the tables of stone and broke them. We are not permitted to see all the scoffs that are offered, or we would likewise become discouraged and throw down the work of the Lord.

On the other hand, when the Lord permitted the act of Moses in smiting the rock to result in great good to the people, he took the honor to himself instead of giving it to the Lord, and was not permitted to enter the promised land. So also would many of us do if we should see great success crowning our labors. Then, brethren and sisters, let us labor and wait, not discouraged by opposition or failures, nor exalted by success.

News of the Week.

—Two shocks of earthquake were felt, Feb. 5, in Wolfboro, N. H.

—The wreck of the *Cimbria* will be blown up, as it has been found impossible to raise it.

—Large fires were reported Feb. 7 in Minneapolis, St. Louis, Cincinnati, and Detroit.

—Reports from the flooded districts Feb. 10, represent the water as beginning to subside.

—Spain is to have a Protestant newspaper. It will be made attractive by illustrations, and will publish religious news.

—Four persons convicted of murders at the time of the riot in Tintah, Egypt, were hanged at Alexandria, Feb. 5.

—The amount of dry goods imported at New York for the week ending Feb. 10, reached the large figure of \$3,411,000.

—Prince Bismarck's neuralgia still continues. He expresses doubt about being able to attend the next session of the Reichstag.

—Earthquake shocks were felt, Feb. 5, at the same time as the shock in New Hampshire, at Murcia in Spain, and Agram in Hungary.

—The Baltic provinces of Russia are the scene of so much agrarian agitation and disaffection that they are called the Russian Ireland.

—Another prominent man gone. Wm. E. Dodge, the philanthropist and temperance advocate, died in New York, Feb. 9, after a week's illness.

—Nearly one-half of the tax-levy of New York City for 1883—\$457,000—goes to two Roman Catholic institutions, —the Protectory and the Foundling Asylum.

—Last week's business failures—256—though twenty less than for the week ending Feb. 2, exceeded the record for the corresponding period in 1882 by 97.

—A mail-pouch was rifled of 140 registered letters in the baggage-room of the depot at Cedar Rapids Thursday night. One letter was known to contain \$1,100.

—Prince Krapotkine, one of the troublesome elements in French politics just now, is ill of congestion of the brain. His friends are uneasy over the matter.

—The Russian Czar has issued an ukase announcing his coronation at Moscow on the 27th of May next, and commanding the attendance of the nobility and others.

—The Chinese Emperor, upon the occasion of the silver wedding of the Crown Prince of Germany, sent the first telegraphic congratulation ever vouchsafed to a European prince.

—The damage to orchards and lawn and forest trees has been great from the sleet of the great storm. Many orchards along the center of Illinois are said to be well-nigh ruined.

—Paul Anderson, a minister of Milwaukee, Wis., has a congregation that embraces representatives of six nations, —Norway, Sweden, Denmark, Iceland, Germany, and America.

—Prince Jerome Napoleon was set at liberty Feb. 9, and returned to his residence. Count de Chambord proposes to issue a manifesto after the adjournment of the French Chamber.

—The past year's output of the anthracite coal mines of Pennsylvania was the largest on record. It was, in round numbers, 29,500,000 tons, or nearly 1,000,000 tons more than in 1881.

—The last spike in the great Southern Pacific Railway, connecting the Gulf of Mexico with the Golden Gate, was driven Jan. 12, and through trains now run from New Orleans to San Francisco.

—Great precautions have been taken to guard the person of Sir W. Vernon Harcourt, who is now visiting in Yorkshire. Gladstone has been threatened with murder should he return to London.

—Not long ago, the town constable was obliged to interfere in a fight between two female organists in a Methodist church on Long Island, in order to prevent a breach of the peace during public worship.

—More starvation. At Longhrea, County Galway, an inquest was held Feb. 7 on the remains of a man who was starved to death. A Poor Law Guardian testified that the case was only one of many.

—Pennsylvania leads the country in the manufacture of cut nails. Out of 76 establishments employing 4,323 machines, in the whole United States, that State has 28 establishments, employing 1,366 machines.

—Two boiler explosions are reported from Taylorville, Ill., killing eight men, and one from Charlotte, Mich., killing two. The buildings in both instances were wrecked, and surrounding property damaged.

—Extremely cold weather is reported as prevailing in the South. At Dallas, Texas, Sunday, Feb. 4, the mercury stood three degrees below zero. It rose to seven above at noon, and fell to zero at midnight.

—Cattle have suffered seriously in Wyoming from the cold wave. The loss in sheep has been heavy, according to specials from about twenty points, including Kansas, Indian Territory, and Northwestern Texas.

—The official report of the Secretary of State of Connecticut shows that over half of the 4,825 persons committed to jail in 1882 were sent there for drunkenness, and nearly all the remainder were habitual drinkers.

—The steamer *Kenmore Castle* foundered in the Bay of Biscay on the 2d, and thirty-two of the crew were drowned. The eight passengers and eight of the crew were picked up by a French vessel, in a dying condition.

—The carnival of fun and nonsense is spreading. New Orleans has had its Mardi Gras celebration, in which the whole city was given up to festivity. And now Chicago is following suit, celebrating her first festival of this kind Feb. 5.

—The proprietors of the Ontario Car Works, at London, complain that American-built cars are being systematically smuggled into Canada, being sent into the Dominion loaded, and after a time the American titles are displaced and the names of the Canadian roads painted over them.

—The investigating jury in the Newhall House horror returned a verdict Feb. 7, finding the proprietors and owners of the building guilty of culpable negligence in not having a sufficiency of fire escapes, and in not employing a greater number of watchmen to guard against disaster.

—Fallieres intends to resign the French premiership, and rumors prevail that sweeping changes in the Cabinet are pending. President Grevy hesitates to act upon the advice of Jules Ferry to issue a decree banishing the Princess. The Senate committee drafted a report for the rejection of the expulsion bill.

—Not long ago, an enterprising Chicago highwayman stopped a Swede named Peterson in the streets of that city, and demanded his money. The man had none to give, and the highwayman took him into custody, marched him to a police station, and had him locked up for the night on a charge of disorderly conduct.

—American generosity recognized. Bismarck, by direction of Emperor William, has sent a letter to the German diplomatic agents in the United States, expressing gratification and thanks for the speedy relief sent by German citizens to the flood sufferers, and stating that he has given special attention to the distribution of the funds.

—A gentleman of New York City for whom the *New York Observer* vouches, states that almost every night, one of the police captains of that metropolis may be seen carried into his station *drunk*. "Yet he is continued in office as the captain of the guard having charge of the lives and property of the citizens who pay the salary of such an officer."

—Our fathers would never have imagined that paper would compete with iron and steel in the making of articles requiring great wear and strain. Railroad men are anticipating a revolution when paper rails will supersede those made of iron or steel, as they cost a third less, last much longer, and do not expand or contract by changes in the temperature.

—A telegram from Centerville, Mich., Feb. 5, reported that not within the memory of the oldest inhabitant had such a sleet storm occurred as that of Feb. 4. The crust was so thick as to greatly impede trains, and farmers from the surrounding country came in on skates. Feb. 6 a sleet storm prevailed in Illinois and in other parts of the country, damaging fruit-trees to a considerable extent.

—Even Bermuda is interested in the proper observance of the great day of the sun. On learning recently that the Princess Louise would arrive at their island the following Monday, they proceeded to erect arches and make great preparations to do her honor. Sunday intervened, and all labor was suspended until 12 o'clock at midnight, when a hundred men were set at work, and the preparations were duly completed.

—Probably nothing of late years has equaled the deliberate planning and the cool carrying out of a most desperate deed, between a husband and wife, that is set forth in the following item: In the jury-room of the criminal court at St. Louis, Feb. 5, John C. Parker, who was to be tried for murder, shot his wife through the head, and sent another bullet into his own brain. The wife was a willing party to the desperate scheme.

—Massacre in India. Feb. 5, the Rajah of Junagur Kaatywar raised the land revenue. The Ryots refused to pay, and 300 of them assembled, armed, claiming redress. The Rajah dispatched 100 police to suppress the disorder. They attacked the Ryots, killing seventy and wounding many others. Seven of the police were wounded. The disproportion of the casualties suggest that the affair was simply a massacre. The government has ordered an inquiry.

—The Court of Appeals of New York has decided that in case a divorced person who could not legally marry again in that State, is married in Pennsylvania, Connecticut, or some other State where the divorce laws are less strict, the marriage shall be held legal by the courts of New York. The decision is based on the theory that an act lawful in another State must be held lawful there, unless the Legislature expressly provides that the penalty shall extend beyond the boundaries of the State, or the act is against natural law.

—Congress. Disgraceful scenes, according to reports, have been transpiring in the House of Representatives in

The Review and Herald.

Battle Creek, Mich., February 13, 1883.

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SEE appointments inside.

A brother writes from Indiana that almost every paper in the State is crying out for Sunday law and Sabbath [Sunday] reform.

We have received a communication on the subject of "Ambition," which, according to our rule not to publish anonymous articles, we cannot use.

The utterly villainous policy pursued by the Romish church in Ireland is exposed in the article given from the *N. Y. Observer*, in the Selection department this week. When such doctrines are inculcated by the church, what can be expected of the people?

The crowded state of our columns this week obliges us to leave over till next number contributions from C. Green, H. I. Farnum, and F. Peabody; editorial on the Sanctuary, an article from J. H. W. on the Third Angel's Message, and one from M. Wood for the T. and M. department.

To the notice which has already appeared in the REVIEW in reference to the location of Eld. W. H. Littlejohn in Battle Creek, and his work in connection with the church here, we would add that it has also been arranged for him to render special assistance on the REVIEW. His articles will be signed W. H. L. Several appear in this number. Our readers will be glad to welcome more from his pen, in the columns of the paper.

Two copies of the Warrensburg (Mo.) *Journal-Democrat*, sent us by Eld. E. W. Farnsworth, show that he is having quite a lively newspaper scrimmage, with a certain minister of

that place, on the subject of the Sabbath. We need not tell any of our readers how the matter is progressing. They all know what constitutes the handle of this Sabbath sword; and Eld. Farnsworth has a firm hold of that. The other man has to get along the best he can with the blade.

The prohibitory amendment in Iowa has been declared unconstitutional, so that the battle for constitutional prohibition in that State must be fought over again. That the will of the people should be thus thwarted, instead of discouraging the friends of temperance and others in that State, should arouse all classes to such a determination that their will shall be regarded, as to cause them to speak again with a voice which the Supreme Court will feel itself bound to respect.

The first part of an important article from the pen of Eld. Littlejohn on the time of Christ's resurrection, appears in this number. It is somewhat lengthy, but we concluded the reader would prefer to have this division by itself rather than to have it divided. We promised Bro. L. that we would apologize for its length, and shield him from the proverb, "Physician, heal thyself." The subject will be completed in three more numbers, each of them much briefer than the present. Many have been waiting for such an article; and it will be read with interest by all.

A good motto for Sabbath reformers we find in the language of Joseph Cook. He quotes from the last words written by Longfellow, and appends to them a prayer as follows:—

"Out of the shadows of night,
The world rolls into light;
It is daybreak everywhere."

"God deliver us from dawdling at daybreak." So we believe in regard to the great closing truth of this dispensation. It will soon be daybreak everywhere, and the earth will be lighted with its glory. It is no time for dawdling now.

It has become a source of serious embarrassment in domestic work that American girls are getting above the position of domestics, as though housework was less honorable than any other kind of employment.

Would it not be well if America would take a lesson from the Empress of Germany in regard to this question? In the hope of encouraging long and faithful service on the part of domestics, she, some years since, instituted a special distinction known as the "Golden Cross" to be given to women who had served in one family for forty years or more. During the past six years 893 women have gained the coveted honor.

Read "A Story of Holland" given in another column, and learn a lesson of trust in Providence, and of the efficacy of prayer. How like to the circumstances of the people of Alknau, may our circumstances often have been all unconsciously to ourselves. As the faithful watchmen, after exhausting every means in their power, were crying to God amid the raging storm to save the city from sure destruction, while the inhabitants were amusing themselves unconscious of danger, so a gracious Providence may often have been working to guard us from impending ruin, while our thoughts were on anything but danger and our need of help. We never can go amiss in letting supreme gratitude to the great Giver of all good, reign supreme in our hearts.

NOTICE.

The pamphlet form of Testimony No. 31 is out of print. We can fill orders at present only on the bound form. Price, postpaid, 50 cts.

THE CALIFORNIA HEALTH RETREAT.

WE have received a neat circular from the "Crystal Springs Rural Health Retreat," St. Helena, Cal. It bids fair to be, as it deserves to be, a popular resort for tourists and a sanitarium for invalids. F. L. Nash, pastor of Westminster Presbyterian Church, San Francisco, pays this glowing tribute to the attractive features of the Health Retreat:—

"SAN FRANCISCO, DEC. 6, 1882.

"Having spent two weeks at 'Crystal Springs Health Retreat,' I have no hesitation in recommending it to all who are seeking for health, rest, and recreation, as a most delightful and desirable place.

"The air is pure and invigorating; the water clean and healthful; the table abundantly supplied with good and wholesome food; and all the managers and attachés of the place kind and courteous.

"There is no place on this coast so perfectly free from mosquitoes, fleas, snakes, and centipedes, whisky, and profanity, and none which in all its appointments so well accords with my idea of a sanitarium.

"I hope and intend, *Deo Volente*, to spend another vacation there, and shall take with me as many of my friends as possible."

We wish the institution abundant success.

Publishers' Department.

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

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

The post-office address of Eld. A. S. Hutchins will be Sanitarium, Battle Creek, Mich., until further notice.

A REQUEST.—Will the brethren in Dist. No. 2, Mich., who desire labor in their community, or who know of a good opening for ministerial labor, please write to me at once, as I wish to know something in regard to the best field of labor for the winter and spring. Address J. L. Cupit, Wacousta, Clinton Co., Mich.

A REQUEST.—Will the friends of the cause in Western Illinois, south of Galesburg and west of the Illinois River, please correspond with me with reference to the work in this part of the State? We expect to appoint a general meeting for this part of the State soon, and we want to hear from all interested before we announce the time and place. B. F. MERRITT.

Books Sent by Freight.—I S Gates \$54.34, J S Wicks 271.57, John Sisley 16.88.

Books Sent by Express.—A Carpenter \$33.60, F C Castle 8.61, L A Bramhall 18.66, C L Daigneau 32.18, W C Young 17.93, W J Huit 11.10, W J Huit 18.00, B F Merritt 13.25, Wm Saunders 11.25, A F Kjellander 9.00, Emerson Jenks 27.30, Tillie E Thorpe 12.60, Geo Marshall 20.00.

Cash Rec'd on Account.—Minn T & M Society per N G White \$100.00, W R Fogg 3.00, Ohio T & M Society per Ida Gates 9.50, C L Boyd per J C Scott 65.00, Geo A King 50.00, H A St John 10.00, A Kunz 4.00, B C V M Society per F H Sisley 54.91, Ind T & M Society per S H Lane 100.00, Signs of the Times Ind T & M Society per S H Lane 45.57, C L Shelton 25.00, Ind Tent Fund per S H Lane 42.50, O A Olsen per Svend Christiansen 3.00, Dak T & M Society per Mary Heileson 120.00, Minn T & M Society per N G White 18.77.

Shares in S. D. A. P. Association.—John Jones \$50.00, J A Hardiman 20.00, Mrs A M Dunlap 30.00, Susan Nixon 10.00, Henry Olmstead 10.00, C P Whitford & wife 10.00, Adel E Hall 10.00, Wm Hill 10.00, S L Hill 10.00, Olive Hill 10.00.

Donations to S. D. A. P. Association.—Lucy Harris, deceased, per Hascal Peables \$100.00.

Gen. Conf. Fund.—Dak Conf tithe \$90.00.

Mich. Conf. Fund.—Elmwood per N W Nichols \$7.48, Stanton per E B Miller 18.00, Matherton per E B Miller 5.00, Jackson per C E Starr 10.82, Orange per Justus Moushant 66.00, Fremont per Amos McCrea 73.11, Matherton per Almira Dexter 10.00, Carson City per A O Burrill 5.00.

Mich. T. & M. Society.—Dist 1 per C S Veeder \$21.72, Dist 1 per L A Bramhall 59.66, Dist 2 per O F Campbell 30.00, Dist 8 per E S Griggs 125.00.

Mich. San. Char. Fund.—Per L A Bramhall \$1.00.

Mich. S. S. Association.—Per O F Campbell \$2.00.

Mich. T. & M. Reserve Fund.—Dist 1 per C S Veeder \$9.00, Dist 1 per L A Bramhall 6.90.

English Mission.—Sr Hugaboom thank offering \$1.00.

S. D. A. E. Society.—Wm Schram \$10.00, J W Covert 10.00.

Int. T. & M. Society.—Daniel Litchfield L M \$10.00.

Shares in Scandinavian S. D. A. P. Association.—Andrew Olsen \$13.50.

Danish Mission.—O M Thomle \$6.00.

Swedish Mission.—A G Swedberg \$2.50, Mrs A G Olsen 1.00, Mrs M Hanson 1.00, Mrs Cecilia Malberg 75c, A Magnuson 50c.

Advent Tidende.—Andrew Olsen donation \$6.50.

BUSINESS NOTES.

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

WANTED.—A steady, Sabbath-keeping young man to work on a farm seven or eight months, beginning the first or middle of March. Please call immediately, or address, stating terms, J. A. Clayton, Jamaica, Vt.

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