

# 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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#### "PLEASURES FOREVERMORE."

BY J. M. HOPKINS.

"At thy right hand there are pleasures forevermore." Ps. 16:11.

A PLEASURE mingled not with sinful thought,  
For all but purity will be forgot;  
A pleasure not to cease when day is done,  
But with the Giver parallel will run  
To all eternity. Oh, heavenly bliss!  
Who will not hail such blessedness as this?  
"Forevermore," eternity's long years,  
Unmoved by partings, pains, or sighs, or tears;  
A pleasure shared with angels pure and bright,  
All clad in garments beautiful and white;  
A pleasure shared with souls from ruin saved,  
Brought "out of tribulation" and the grave;  
A pleasure shared with those we dearly love,  
"Forevermore" to dwell with them above.  
Shall we be there? Then let us still pursue  
The onward way till God and Heaven we view.

### Special Mention.

—In all, 296,000,000 acres of the public domain equal to all of New England, New York, New Jersey, Delaware, Maryland, Ohio, and Indiana, have been given by the government to the different railroad companies of this country which are private corporations. Is it any wonder that a few who can manipulate these vast benefactions to their own personal advantage are getting rich?

#### THE SOUL ELEVATING COMMUNITY.

A BROTHER has just placed in our hands a circular setting forth the virtues and attractions, the "Covenant" and "Rules of Guidance," of the "Soul Elevating Community" of Bakerfield, Kern Co., Cal. It is, or is to be, we cannot exactly make out which, a community of spiritualists, of the "most straitest sect." The community is to be managed by three trustees who are to be "chosen by a psychometric reading of character," and all questions of difference are to be decided by "submitting their magnetism to a psychometrist." All who join are to put in all they possess, and if ever they leave, they can draw nothing out. The movers in the enterprise very prudently provide that all who join shall bind themselves never to "bring any action either at law or in equity or other process . . . against the property holders thereof, for wages or other funds." They propose for themselves a very abstemious diet, and many crosses and self-sacrifices; and the object they have in view, is to "bring in the kingdom of Heaven."

If we mistake not, something else is very likely to be "elevated" besides the soul, in this enterprise. For instance, it would not be strange if considerable money was "elevated" from the pockets of those who are short-sighted enough to enter into

this arrangement; and if human nature is not entirely subdued by this new treatment, before they get through with it, some anger and bad blood may be "elevated," and some may suffer an "elevation" of their spinal column.

Thus men will seek every other way but the right way to reach the kingdom of God. They will endeavor to climb up some other way rather than enter the fold by the door,—Jesus, the Saviour of men. In the line of religious vagaries, we are now prepared to call for the "next."

#### CASTE IN AMERICA.

IN No. 9, present volume of the REVIEW, under the heading of "Alarming Extravagance," we presented an extract from the *Inter Ocean* showing the condition of unparalleled luxury and extravagance into which a certain grade of society is fast falling at the present time. Commenting on the same state of things, from the standpoint of the great gulf which it is fixing between the rich and the poor, the *St. Louis Republican* makes the following forcible remarks:—

"The assertion recently made in a leading New York journal, that it costs \$50,000 annually to live in anything like 'style' in a fashionable quarter of that city, is pregnant with meaning. Fifty thousand dollars is equal to the annual earnings of about 175 American laborers. This amount of the fruits of labor is consumed by a single family of probably five persons. It is not productively consumed, but perishes with its use. It fixes a social gulf as wide as the sea between classes in American life. It implies dependence, hardship, and often degradation among laboring people. The greater the number of those who may thus use the muscle and brawn of their so-called fellow-citizens, the less there will be of the fruits of toil for those who produce. In one section of this country of political equality, the conditions of life are altogether similar to those of the old states of the world, where class privileges have existed for a thousand years. It is a condition of things it was believed could hardly ever exist where there are not laws of primogeniture or entail, by which property can be accumulated from generations. But systems of taxation and the corporate privileges have given the evil of undue accumulation in the United States a growth not dreamed of elsewhere in any land or age. Many of these fortunes, which make possible the expenditure of \$50,000 annually, are the result of a few years' operations under commercial and industrial conditions which the financial policy of this country has produced. Corporate privileges combine and perpetuate an amount of wealth and power which far surpasses in efficiency all the devices of the rich in other lands, which have taken the form of class legislation. It is not a pleasing situation, viewed from the point of republicanism."

#### SODOM IN THE MAJORITY.

THE condition of society has certainly become alarming when it is such as to call forth from a Roman Catholic priest the following fiery denunciation. What we quote below is spoken in reference to crime in Troy, N. Y. But the *Inter Ocean* quotes it under the heading, "It Applies to Chicago." Yet with such accumulated evidence on every hand that the condition of the world is already such, or is most rapidly becoming such, as

the prophets have declared it should be at the time of Christ's coming, the doctrine that the end is near is treated with incredulity and scorn. And this too is just as inspiration has told us it should be. The testimony above referred to reads as follows:—

"There has been a great deal of infanticide in Troy, N. Y., recently, and in no case have the guilty parties been detected. Great indignation has been aroused, and Saturday the Rev. Father Ludden, the Vicar General of the diocese, addressed a letter to the coroner in which he says:

"Herod sent his slaughtered to Heaven baptized in their own blood. Our Christian murderers send their offspring to hell without grace and without baptism. It is a great mercy of God that fire from heaven does not consume us. Sodom and Gomorrah were not guilty of greater and more heinous crimes. We certainly have more good and holy souls than the accursed cities of the plain, but the majority, the vast majority, are as godless and as wicked, as impure, and certainly more drunken and intemperate. Politics and whisky rule and ruin. Politics regulates our business, and whisky our morals. Club-houses, saloons, and brothels are our temples of greatest and most frequent resort. Night is hideous with drunkards, and the streets brawl with prostitutes, professional and postulant. The guardians of the city's honor and peace are either powerless or indisposed to grapple with public criminals. Indeed, it is asserted as if conceded, that many of them belong to, or at least sympathize with, rowdism and ruffianism and other isms of low repute. Whither are we rushing? Is it not time for every one in authority and influence to cry a halt? Parents, look out for your children. Keep them off the streets. Keep them from politics, so called. Keep them away from our low places of low amusements."

#### A NOTABLE SIGN.

IN these days when events move as if propelled by the lightnings, the affairs of yesterday and last week and last month, crowded out by fresher occurrences, pass from the memory, unless brought up by continual reminders. Considerable has already been said in these pages about the unprecedented disasters and calamities of the present year. These have been such as to fulfill so clearly our Lord's prediction of distress of nations in the last days, that they should not soon be forgotten. It is instructive to mark how the secular press looks at these things. The following is the view given by the *N. Y. Tribune*. It introduces some particulars not before mentioned in the REVIEW, and is significant in that it applies the Scripture expression, "distress of nations," to the first seven weeks of this year's history. It says:—

"People say this is an unlucky year. And yet, so rapidly has one woe trodden upon another's heels, and so easily do we forget last week's calamity in the contemplation of the fresh one, that few actually realize how gloomy the record of the seven weeks since New Year's really is.

"January opened with a series of catastrophes on land and sea, and the record of disaster and death has been continuous to this time. In Germany widespread consternation and suffering were caused by the floods, especially in the middle Rhine district, as many as 7,000 persons being homeless in Manheim, Worms, and Ludwigshafen. In Hungary the inundations of the Danube and its tribu-

taries created a similar feeling of alarm, there being a heavy loss of life in Raab, and 10,000 persons being left roofless, if not homeless. Many villages in France have been damaged by floods, and similar havoc has been wrought in the lake region of England. In the United States, enormous losses have been sustained from high water, and the Ohio Valley has been devastated from Pittsburgh to Cairo. Ireland shares in the distress of nations because last season's crops were worth \$12,500,000 less than the average annual yield of the decade, and consequently there are apprehensions of scarcity of food in the least prosperous sections of the island. Even as far away as Iceland, the year has opened ominously with signs of starvation.

"To these national calamities, due to natural causes, must be added local catastrophes, such as the destruction of the Swiss village of Marais by a landslide, the disastrous snowslide near Crested Butte in Colorado, and the entombment of seventy miners at Diamond, Ill.

"Human agencies, moreover, have contributed by their blindness, recklessness, and powerlessness to swell this list of calamities. If great storms have swept over the seas and left them strewn with wrecks, and if the floods have clapped their hands in many lands, man's ignorance and helplessness have added to the sense of insecurity which the opening year has imparted. Two ocean steamers have been sunk in collisions, one carrying down with her over 400 passengers and seamen. Three great hotels have been burned in the United States, the loss of life in one instance being very large. In Russia the town of Kherson has been nearly destroyed by fire, and in Poland 216 lives have been lost in a panic in a circus. In New York sixteen or more children have been trampled to death in a panic, and in Milwaukee an audience has narrowly escaped the same fate. There have been startling railway accidents at Tehichipa and elsewhere, and disastrous explosions in San Francisco, Puget Sound, Glasgow, and Holland. These and many other calamities have made the opening year conspicuous for its misfortunes.

"The ravages of death, moreover, have heavily depleted the world's working stock of genius, wisdom, and philanthropy."

## The Sabbath-School.

"Feed my lambs,"—John 21:15.

### LESSON FOR THE SECOND SABBATH IN APRIL.

(See Instructor for April 4, 1883.)

#### NOTES ON THE TEXT:

(Acts 2:22-47.)

VER. 23. **By the determinate counsel, etc.**—This implies that the death of Jesus was resolved on by God before it took place. The reason why this was insisted on by Peter, was, that he might convince the Jews that Jesus was not delivered by *weakness*, or because he was unable to rescue himself.—*Barnes*. **By wicked hands.**—Greek "through or by the hands of the lawless or wicked." This doubtless refers to Pilate and the Roman soldiers, whom the Jews used as instruments in effecting the death of Christ.

VER. 24. **Pains (cords) of death.**—The Hebrews expressed any extreme agony under the idea of *bands* or *cords* closely drawn, binding and constricting the limbs and producing severe pain. Thus death was represented under this image of *bands* that confined men; that pressed closely on them; that prevented escape; and produced severe suffering.—*Barnes*.

VER. 25. **For David speaketh.**—This doctrine that the Messiah must rise from the dead, Peter proceeds to prove by a quotation from the Old Testament.—*Ibid*. **I foresaw (beheld Rev. Ver.) the Lord.**—The word means to *foresee* in the sense of *to see before us*, that is, as *present* with us, as being *near*. **On my right hand.**—To be *at hand* is to be near to afford help. The *right hand* is mentioned because that is the place of dignity and honor.—*Barnes*. **Not be moved.**—That is, that no great evil or calamity should happen to me, that I may stand firm.—*Ibid*.

VER. 26. **In hope.**—In confident expectation of a resurrection.

VER. 27. **In hell.**—The word here translated *hell* is the Greek word *Hades*, which means properly the resting place of the dead, the grave.

VER. 28. **Hast made known . . . ways of life.**—The Hebrew is, *Thou wilt make known to me*. In relation to the Messiah it means, *Thou wilt restore me to life*. The *way of life* to him meant the resurrection and the ascension. **Full of joy.**—To the gladness he had before the world was, was added the joy of redeeming the world. It was for that "joy that was set before him that he endured the cross, despising the shame, and is set down at the right hand of the throne of God."—*Revision Com.*

VER. 34. **The Lord said unto my Lord.**—The word *Lord* when printed in small capitals in the Bible is always a translation of the Hebrew for *Jehovah*. This name is never applied to any being but God. The second *Lord* is the translation of another Hebrew word which is used as a title of respect by an inferior to his superior. David here uses it in reference to Christ.

VER. 35. **Until I make thy foes thy footstool.**—Until the plan of redemption is completed, and those, the enemies of Christ, who will not accept of his salvation are everlastingly destroyed, and thus put under his feet; then Christ will leave the right hand of his Father and come to set up a kingdom whose subjects shall all be righteous.

VER. 36. **Both Lord and Christ.**—God hath made him *Lord of all* (Acts 10:36; Eph. 1:21, 22) by exalting him to his right hand, and *Christ* (the Greek equivalent for the Hebrew "Messiah" the "Anointed"), the one whom Israel looked forward to as its Deliverer.—*Revision Com.*

VER. 37. **Pricked in their hearts.**—The peculiar term here used, and only here, corresponds to our English term *compunction*, and means to prick or pierce with any pointed instrument, the effect of which is sharp and sudden pain. "This," says Calvin, "is the beginning of repentance." "Repentance unto life" commonly begins with a true sense of one's sins. It is plain that they had a deep and painful conviction of their danger also, as they cried out for a way of being saved. They saw the dreadful part which they had acted, each for himself, in the death of Christ. They saw that this person whom they had crucified was the adorable Messiah. They saw that the last times were at hand. They saw that they had incurred the just displeasure of God Almighty, and had put to death the Prince of Life, their only deliverer. This was calculated to send distress to their hearts.—*Jacobus*. **In their heart.**—In religion, it is of the utmost importance that the heart be affected. Sin has its seat there; *there* the change must begin. A mere change of sentiments, opinions, profession, will avail nothing unless the heart be pricked.—*Lesson Compend*.

VER. 38. **Repent.**—The word "repentance" means simply "change of mind," the reversal of a man's controlling thoughts, feelings, and aims of life. Sorrow forms no part of the meaning, but sorrow is involved in and precedes it. Repentance, then, is the turning of the whole soul from self to God, and involves the breaking off from a selfish, sinful course of life, and the entrance upon a life of obedience, trust, and supreme devotion to God.—*Bible Reader's Companion*. **And ye shall receive the gift of the Holy Ghost.**—That is, on the conditions already explained, they should receive that same gift of the in-dwelling and inspiring presence of the Spirit of God, the manifestation of which they beheld in the apostles and other disciples.—*Abbott*. He would not always manifest himself in the same outward manner, but he would dwell within them, teaching, guiding, comforting, purifying them, as was promised.—*Peloubet*.

VER. 39. **And to all that are afar off.**—All Gentile nations. The *near* are Jews, the *afar off* Gentiles (Isa. 57:19; Zech. 6:15; Eph. 2:13, 17).—*Abbott*.

VER. 40. **From this untoward (crooked) generation.**—The meaning is, both from the *evil influence* of and also from the *condemnation pronounced against* the Jewish nation. For significance of the epithet *crooked*, here rendered *untoward*, see Deut. 32:5; Phil. 2:15.—*Abbott*.

VER. 41. **Gladly received his word.**—In order to understand how they received the word "gladly," we must remember that they had been "pricked to the heart." They had been wounded, and now the healing is grateful. A little religion is a painful thing, but more religion takes the pain away. The word is both a hammer to break the rock and a balm to heal the broken heart. Its first effect is to convince a sinner that he is lost, its next to make him rejoice in his Saviour.—*Arnott*.

VER. 43. **Fear came upon every soul**, as well upon those who received the word as those who rejected it. *A solemn, reverential fear* on all those who believed; *terror and dread* on those who turned from the truth.—*Denton*.

VER. 46. **Singleness of heart.**—This means with a sincere and pure heart. They were satisfied and thankful. They were not perplexed or anxious, nor were they solicitous for the luxurious living, or aspiring after the vain objects, of the men of the world.—*Barnes*.

VER. 47. **And having favor with all the people.**—The *people* are here in contrast with the Jewish ecclesiastics. Chap. 4:1-4. As yet, however, persecution had not arisen; the beauty of holiness was perceived and admired by the people; its severe requirements and condemnation of popular sins was not at first felt.—*Abbott*. **The Lord added.**—All the conversions were the *Lord's* doings. The apostles took none of the glory to themselves; for they well knew that if the work was done, it was the Lord who did it.—*Peloubet*. **Such as should be saved.**—From the meaning of the original, this phrase does not necessarily express it as the *purpose of God* that they should or should not be finally saved; but simply that they *would be, desired to be, were willing and anxious to be, saved*, and were ready to perform the conditions necessary to being saved. Such were those who were added to the church.

#### PRACTICAL NOTES.

ON the day of Pentecost occurred the first conversion that was wrought by the apostles in the Christian church; the first draught that Peter made after he was fully authorized and sent by Christ to be "a fisher of men;" the first-fruits of the gospel; the first handful of ripe ears of corn offered up to God to sanctify the whole harvest; the goodly branch of Eschol, gathered by these first spies, the apostles; betokening and assuring the church's fruitfulness.—*Bishop Brownrig*.

The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts. They were as sharp arrows of the Almighty convicting them of their terrible guilt in rejecting and crucifying the Lord of glory.—*Spirit of Prophecy*.

Jesus is as willing to impart courage and grace to his followers to-day as he was to the disciples of the early church. None should rashly invite an opportunity to battle with the principalities and powers of darkness. When God bids them engage in the conflict, it will be time enough; he will then give the weak and hesitating boldness and utterance beyond their hope and expectation.—*Ibid*.

The conversion on Pentecost of so many who probably seven weeks before had shouted, "Crucify him!" should give us confidence in the power of the Holy Spirit, and keep us from despairing of the salvation of any.—*Revision Commentary*.

"Possessions" ought always to be at the service of God. A consecration which does not include them is, at best, only partial. "Sell that thou hast" need not be taken *literally*, but the spirit of the injunction a Christian must heed.—*Schaff*.

In the full consecration Christian faith finds at once its fruit and its test. Giving all for Christ, the disciple gains all and loses nothing. The jewel of self which he grasped before, and now after a struggle abandons, turns out to be a frost crystal that melts as he opens his cold hand. The heat of Heaven dissipates it. The cross of Christ, which he took instead of his abandoned treasure, he finds to be a casket of crown jewels,—gladness, peace, joy, fellowship, opportunity to work for Christ, with Christ, and to see results achieved by Christ.—*J. H. Vincent*.

The religion of Christ fills the heart with "gladness." Christianity teaches us to look upward to the bountiful Father, his works of splendor and light, the inheritance in glory. Happy, cheerful Christians bring religion into "favor" with other people (2:46). Men will give much for that which brings a smile to the face and serenity to the breast, but want nothing of that which seems to make its possessors morose.—*Schaff*.

## 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.

### IN THE RESURRECTION.

BY VINNIE S. CASE.

Lo! the countless dead shall waken  
From their long and dreamless sleep,  
When they hear the mighty trumpet  
Sound o'er land and ocean deep.  
To creation's farthest limits,  
Through the earth, and sea, and sky,  
They shall hear it, and shall waken,  
Though they 'neath the mountains lie.

They shall waken at the summons  
On that last great day of dread,  
When the grave yields up its conquests,  
And the sea gives up its dead;  
From the city's crowded churchyard,  
From the lonely mountain tomb,  
From the earth or from the ocean  
They shall come to meet their doom.

Trembling, fearing, and despairing,  
With what shame and terror dumb,  
Far adown the lengthening vistas,  
See how rank on rank they come,—  
They who sought the dens and caverns,  
From before that dreadful call,  
Pleading for the rocks and mountains  
On their guilty heads to fall.

Who are these in white apparel  
Midst this vast and mighty throng?  
How they come to meet the Judgment,  
Pealing forth their glad new song!  
What are they so sweetly singing  
As they eager press along?  
"Praise and honor, might and glory,  
To our God and King belong."

Whence come these in white apparel,  
In their pure and shining dress,  
That the angels wear upon them,  
E'en Christ's "robe of righteousness"?  
These through toil and tribulation  
In their earth-life suffering came,  
Washed their robes and made them spotless  
In the blood of Christ the Lamb.

Lo! these tremble not before him,  
Close beside the throne they stand;  
There with joy and great rejoicing  
They are placed at his right hand.  
"Come ye blessed of my Father,"  
Saith the King to these; "Come higher;  
Ye through life have borne my sorrows,  
Now fulfill your souls' desire."

But, "Depart, depart ye cursed,"  
To the rest he sadly saith,  
"Ye through life have served your master,  
Share you now his endless death."  
Soon shall sound o'er land and ocean  
That last trumpet's fearful peal;  
Are you ready for the summons?  
Is your future woe or weal?

### TIME OF THE RESURRECTION OF CHRIST.

ELD. W. H. LITTLEJOHN,—

DEAR SIR: I have been much interested in your articles on the "Time of the Resurrection" in the REVIEW AND HERALD; but in your last article there are some expressions, upon which your readers, I think, as well as myself, will be glad to have a little more light.

In number V. of your "Synopsis," page 148, you say, "It has been shown, 1. that the terms 'day,' and 'day and night,' are interchangeable, and cover alike a period of twenty-four hours when thus used." When thus used they must mean the same, but when not thus used, a "day" may mean twelve hours, but a "day and night" never can mean twelve hours.

"It has been shown, 2. That as they are alike, that which is true of one form of expression will be true of the other." Now you have not shown "that they are alike," except "when thus used," "and cover alike a period of twenty-four hours." Any other meaning makes this minor premise of your proposition (your No. 2) untrue.

"And therefore that inasmuch as Christ lay in the tomb on a part of Friday [say one hour], the whole of Saturday [twenty-four hours], and a part of Sunday [say eleven hours, equal to thirty-six hours in all], it must have been proper to say that he was in the tomb, . . . three days and three nights," or as you say in No. 1, twenty-four hours each, or seventy-two hours. In other words, your reasoning is as follows: Three days and three nights are seventy-two hours. Christ was in the tomb thirty-six hours. Therefore, thirty-six hours equals seventy-two hours.

Now, if this is not the logical result of your reasoning, I cannot understand it. I hardly think it convincing to your intelligent readers, and I hardly think you can be satisfied with it yourself. Indeed, I do not see how you can, after having stated that a "day" and "day and night" "cover alike a period of twenty-four hours," claim that it means anything different.

When I saw your first article on this subject, I was much interested to know how you would interpret this

prophecy of Christ in Matt. 12:40. He here foretold that as Jonah was three days and three nights in the whale's belly, so should he be in the heart of the earth. And you say a day and night cover a period of twenty-four hours. If Christ did not lie in the grave seventy-two hours, then he prophesied falsely; and would you believe this of him? No one who believes the story of Jonah, but believes he was in the belly of the fish more than thirty-six hours; and no one who heard Jesus utter those words could possibly have understood him to mean only one day and two nights.

Taking the words of Jesus to mean here a period of seventy-two hours, every text of Scripture you have quoted in your whole discussion of this question, except perhaps John 20:19, harmonizes perfectly with it. Under your interpretation, I see about the same kind of harmony that I do in the sentences first quoted above.

In Matt. 27:62-64, we read that "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulcher be made sure until the third day." Now it is certain that the chief priests and Pharisees would not ask to have the sepulcher made sure for a less time than until Jesus said he should rise again; and the words "after three days" cannot mean a less time than three days. In three other instances also the words "after three days" are used in connection with the resurrection, which certainly prohibits any less time than seventy-two hours.

The expression, "on the third day," which is found several times, would allow the extension of the time to the last moment of the third day; but it could not go beyond that time, consequently, the two expressions, "on the third day" and "after three days," limit the time in both directions to no more and no less than three days and three nights, or seventy-two hours. This corresponds exactly to the history of the event. In "Rotherham's Emphatic New Testament," we read in Luke 24:54 concerning the time of the entombment: "And it was a day of preparation, and a Sabbath was about dawning." This must mean just about at the dividing line between one day and the next. In Matt. 28:1, he says, "And late in [the] week, when it was on the point of dawning into [the] first day of the week, came Mary," etc. Here we have the same expression denoting the time, or hour, of the day for the rising as for the burial. They are both as definite as can be made, and both the same time of the day, at the setting of the sun. This, taken in connection with the duration of time, which has been so definitely stated, in so many instances, must make the burial Wednesday evening at sunset, and the resurrection at the close of the Sabbath.

Much more might be said concerning your articles on this question, but candor demands that you give a more logical explanation of Matt. 12:40 than that referred to above.

Yours in the cause of truth.

### A REPLY TO THE FOREGOING LETTER.\*

DEAR SIR: Your letter of March 14 is before me. In it, you take exception to the reasons which I assign in the articles in the REVIEW AND HERALD for believing that Christ arose on the first day of the week. The whole of your argument seems to turn upon the proper understanding of the expression "three days and three nights" employed in Matt. 12:40, where the Saviour predicts that he will be three days and three nights in the heart of the earth, as Jonah was three days and three nights in the whale's belly.

It seems to me, to say the least, not a little remarkable that you should have passed over all the other points made by me in an article running through several numbers of the paper, to fasten upon the one in question. I will not be uncharitable enough to suppose that you evaded the consideration of the many passages and facts brought forward by me, because you realized that they were unanswerable, and laid hold of the one in question, because it was so technical in its nature, that it afforded a good opportunity for the display of skill in the polemic art. I am aware that you say that the other points made can be easily answered, but, my dear sir, you must be conscious that such an expression, in such a debate unaccompanied by practical demonstration, is hardly worth the paper upon which it is written. The simple fact is that you have sought to determine the question upon the ground of technicality rather than that of obvious principles.

Before coming directly to the consideration of

\*Since the publication of my articles on the resurrection of Christ, I have received several communications respecting them. I have now waited till I am satisfied that I need not anticipate that criticisms will be offered hereafter which will be any more forcible than the ones already received. As it is now time to bring this extended discussion to a close, I have decided to do so by considering at length the objections brought by an S. D. Baptist friend in the preceding article, as his points are clearly stated and cover substantially all the objections which have been raised hitherto. I am not authorized to give publicity to the name of the author, and, consequently, it is withheld.

your objections, permit me to remark that the real point at issue is not whether Christ was crucified on Wednesday, but whether he rose on Sunday. Should it be admitted that he was crucified on Wednesday, it would effect nothing unless it could also be proved that he did not rise on Sunday. Now I submit that the heft of the testimony by all odds (the passage in question aside) is in favor of the resurrection on Sunday. To prove the same I have brought forward many considerations drawn from various sources. I have, for example, shown that the fair and natural construction of all the passages of Scripture bearing upon that subject, favor that idea. I have also shown that the scholarship of the world favors that idea. Again, I have proved that all the early Christian writers held that position. Once more; I have drawn an argument from the probabilities of the case and the instincts of human nature, all of which harmonize with the foregoing. Against all these you really bring but the solitary passage in regard to the three days and three nights. From it you conclude that Christ must have been crucified on Wednesday, and must have risen, therefore, on Saturday.

But allow me also to be technical for a moment. If the three days and three nights must be taken with exact literality, then it seems to me that they will cover all day Saturday. Let us see: Wednesday night is one night, Thursday night two nights, Friday night three nights—here we have three full nights. Now for the days: Thursday is one day, Friday two days, Saturday three days—now we have three full nights and three full days. If we are to be technical in this matter, then let us be so to the full extent. If a night and a day can have no other signification than the literal one, then the passage requires that Christ should have been in the tomb three literal days and three literal nights, or three natural days made up of darkness and light. But if this is the proper method of calculation, then it took every moment of the three days to fulfill the prediction of Christ. But one of these three days was Saturday; according to this hypothesis, therefore, Christ must have been in the tomb every moment of Saturday. But while he was in the tomb, he certainly had not risen. As, therefore, he was in the tomb every moment of Saturday, he must have risen on Sunday unless you can prove that there is a strip of neutral territory between Saturday and Sunday. But if you can prove the latter, then you will succeed in accomplishing the astounding feat of developing an entirely new theory on this subject; i. e., that Christ rose on *no day*, or more properly, *between two days*.

So much for these technical niceties. You perceive that if we are going to be exact, the Sunday, rather than the Saturday resurrection theory will be the gainer. Having learned years ago that theories which are built upon mere niceties of distinction are almost universally unsound, I much prefer one which rests upon general facts and general principles. The language of Christ on this, as on all other subjects, should not be pressed into a technical application; but should rather be understood in that latitudinarian sense which would have characterized colloquial utterances in his time. Such is the application which we have made of the words of the Saviour in Matt. 12:40. That is, we have understood him as meaning that he would be in the heart of the earth on three days, in the same sense that Jonah was in the whale's belly on three days; i. e., on some portion of each of three days. Such we believe is the meaning which the people of his time generally would have drawn from his utterance.

To your declaration that "there is no one who believes the story of Jonah, but believes that he was in the belly of the whale more than thirty-six hours," I reply, first, I doubt whether there is one man in a thousand who ever stopped to ask himself just how many hours Jonah was in the whale's belly. No doubt men almost universally have accepted the record in the general sense, and if questioned would say that he was there



on parts of three days. Secondly, your statement suggests a query: How many are there who, having read and believed that story, have said to themselves, There! that proves that Jonah was in the whale's belly just seventy-two hours to the fraction of a minute. I believe, dear sir, that no man ever did that who had not a case to make out. If so, then the great mass of men have accepted the passage in the sense in which we apply it, and consequently are against your view. Thirdly, that when you made that remark, you must either have forgotten that I had introduced a quotation from Dr. Adam Clarke to show that he understood that Jonah was in the whale's belly only on parts of three days, or else you must refuse to dignify him with the title of a "man." See Clarke on Jonah 1:17.

As another indication that Christ's words were not chosen with that nicety of distinction for which you argued, let me call attention to the circumstance that he does not follow the order in which the days and nights succeeded each other according to your theory. He says that "the Son of man shall be three days and three nights in the heart of the earth;" whereas, had he desired to be exact in his statements, he would have said that the Son of man shall be three nights and three days in the heart of the earth; since even according to your view, Wednesday night was the first night, and Thursday was the first day of his entombment; that is, the nights actually preceded the days in the order in which the event was fulfilled. To repeat, therefore, the phraseology of Christ favors a broad rather than a technical application of his language.

I come now to your criticism of the argument made by myself to prove that the terms "day and night" and "day" were used both of them as applying to a day of twenty-four hours. Here is what you declare to be the logical result of my reasoning: "Three days and three nights are seventy-two hours; Christ was in the tomb thirty-six hours; therefore, thirty-six hours equals seventy-two hours." Below the above is the following from your pen: "Indeed, I do not see how you can, after having stated that a 'day' and 'day and night' cover alike a period of twenty-four hours, claim that they mean anything different."

It may be that I am somewhat obtuse; but, really, it appears to me that the limp is in your logic rather than in mine. You represent me as taking the position that the term "day and night" as well as the term "day" applies to a day of twenty-four hours. Then you claim that I am inconsistent because you find that in my theory of the resurrection only thirty-six hours intervened between the death and resurrection of Christ on Sunday morning. But let us see whether your reasoning is quite sound. You are correct in representing me as saying in the "Synopsis" that the term "day and night" was originally applied to a day of twenty-four hours; but what object did I have in view in making that statement, and what kind of a day was I considering? I answer, The twenty-four-hour day about which I was talking was not the kind of a twenty-four-hour day about which you were talking; i. e., a day made up of twenty-four hours and beginning from any point in the natural day which you might see fit to select. As I used the term "day" in my "Synopsis," it referred to a natural day made up of twelve hours of darkness and twelve hours of daylight. I spoke of it as covering twenty-four hours, to make it clear that I did not design to have it apply to the period between sunrise and sunset, which among us is frequently called the day. You understand, of course, that in a synopsis the greatest brevity possible is required; but by turning back to the body of the article, where I discuss at length the subject alluded to in the summary, you will see that I apply the terms "day and night" to a "literal day," and that all of my illustrations proceed upon the hypothesis that the days which I am talking about are natural days, or twenty-four-hour days, *commencing with sunset and ending with sunset, according to the Jewish custom.*

This much by way of defining the kind of day about which I was talking. Having misapprehended my position in regard to the days, you proceed to argue that because I admit that the term "day and night" covers twenty-four hours, therefore I must find seventy-two hours between the crucifixion and the resurrection, because Christ said that he would be in the heart of the earth three days and three nights. Here again you do not seem to have felt the force of my argument. After demonstrating the facts that the terms "day" and "day and night" were interchangeable, and that both of them could be applied properly to a natural twenty-four-hour day, I then proved that, according to Jewish usage, an event which took place on any given day was spoken of as covering that day, even when it only covered a portion of the hours of the same.

Now let us apply these principles. You admit, or at least you do not dispute, that the terms "day" and "day and night" are sometimes used interchangeably. So far, so good. Well, I produced a number of texts containing illustrations to show that an event which covered parts of any given number of days was spoken of as covering the whole of those days. One of the illustrations was that of the wife of Samson, who is said to have wept before him the seven days of the feast, the context showing that in reality she only wept on six days and a part of the seventh day. Judges 14:17, 18. Now you do not undertake to overturn the argument based upon these illustrations, or to take exceptions to the illustrations themselves. Hence it is not necessary that I should bring other illustrations, or try to fortify the argument in any way.

Indeed, I do not see that it is absolutely necessary that I should say a single word to make out the consistency of my position. I have proved that the words "day and night" and the word "day" are interchangeable. This you do not dispute. I have also shown by actual citations that an event which only covered a part of a day is by Jewish usage properly spoken of as covering the whole day. You do not question either the premises or the conclusion reached. Then, having proved that the expressions "day and night" and "day" are synonymous when applied to a natural day of twenty-four hours, I drew the conclusion that, as it was legitimate to speak of an event which covered only a portion of a day of twenty-four hours, or a natural day, as covering the whole of that day, it would be equally legitimate to speak of any event which was predicted to take place within a certain day and night, as covering that day and night, provided it commenced to be fulfilled during the hours of that day and night, or natural day. Or, to state it otherwise, the sense of Christ's declaration would not have been changed at all, had he said that he would be in the heart of the earth three natural days, instead of three days and three nights; and that declaration would have been literally fulfilled, according to the Jewish idea, had the event which he predicted covered a portion of each of the three days of which he spoke.

What you try to make me say, is just that which I did not say. I was talking about natural days of twenty-four hours each, and you endeavor to represent me as speaking of days of twenty-four hours each, without reference to the natural division. According to my theory, the first day on which Christ was in the tomb, commenced on our Thursday evening, where, according to the Scriptures, the sixth day of the week commenced. The second day on which Christ was in the tomb, commenced on Friday evening and ended on Saturday evening. The third day on which Christ was in the tomb, commenced on Saturday evening and ended on Sunday evening. These natural days actually covered seventy-two hours, but Christ was not in the tomb seventy-two hours. Nor was it necessary that he should be there for that length of time to fulfill the prophecy, as the Jewish custom which made an event cover three days when it occupied portions of each of the three, would apply equally well to the prophecy of Christ, whether the natural

days, during a portion of which Christ was in the grave were spoken of by him as "days and nights," or simply as "days."

Before this conclusion can be set aside, you must either deny that I have proved that the term "day and night" and the term "day" are synonymous as applied to a Jewish day, commencing and ending at sunset; or else you must prove that it was not customary among the Jews to speak of a transaction as covering a given number of days, when in reality it only covered a portion of each of those days. This you have not done, and I do not think that you ever will attempt to do it, and, therefore, I dismiss this branch of the subject, feeling that the consistency of my argument needs no further vindication at present.

With reference to the expression of the high priests in Matt. 27:62-64, but a word is necessary. If they did not mean natural days, but simply days of twenty-four hours each, then, counting according to your theory, from Thursday morning until the close of the third day, or seventy-two hours, would bring you to Sunday morning; but why did they desire a guard until Sunday morning, if they understood that Christ was to rise on Saturday before sunset? You suppose that they necessarily had a right understanding of Christ's words; but if they did, then they knew that he must rise before Saturday night at sunset, else he would have proved himself a deceiver. But to prove himself a deceiver would have proved that he was not the Christ; hence there would have been no need of guarding the tomb after Saturday night at sunset.

But, again, suppose we commence your seventy-two hours at sunset on Wednesday evening, then they would end at sunset on Saturday evening. Well, you conclude that the Pharisees would not have asked for a guard for a period of time too short to cover the three days within which Christ was to rise. Very good, I answer; but let me also draw several conclusions. First, Pilate granted a guard for the length of time desired and no longer; second, the guard would have remained on duty no longer than Pilate directed them to remain in such a position; third, the Pharisees would not have asked for a guard for a longer time than necessary, as that might have defeated them in obtaining one at all. If these three conclusions are well drawn, and if, as you claim, Christ's prophecy in regard to the time he should lay in the tomb only reached to Saturday at sunset, then why, I ask, was the guard still on duty on Sunday morning? The time was passed by twelve hours on Sunday morning, and they ought to have been found in their barracks instead of at the tomb; nevertheless, I proved in my articles, conclusively, that they were at the tomb on Sunday morning, for on that occasion they went into the city to report to the priests, at the same time that the women went into the city to tell the disciples about the resurrection. Matt. 28:9-13.

Before passing, let me suggest that if you should interpret Matt. 27:62-64 as technically as you do Matt. 12:40, your whole theory would be so effectually exploded that it would not need further comment. Mark it! all they asked was that the sepulcher should be made sure *until* the third day. Now, technically speaking, until the third day would bring you up to that day, but not into it; that is, it would carry you to the end of the second day, but not beyond that point. Now, counting according to your theory, two days, or forty-eight hours, from Wednesday evening would bring you to Friday evening; or, if you prefer, two days, or forty-eight hours, from Thursday morning would bring you to Saturday morning. That is, the time for which the priests requested the guard to be granted, technically speaking, would have expired twelve hours before Christ rose, even according to your view. So you must either give up your technical

\* A syllogism which would accurately set forth my argument, would run as follows: 1. The term "day and night" and the term "day" were used interchangeably by the Jews, and applied by them to a natural day of twenty-four hours; 2. It was the custom of the Jews to speak of an event which covered any portion of a given day, as though it covered the whole of that day; 3. The prophecy of Christ, therefore, that he would be three days and three nights in the heart of the earth, was exactly fulfilled according to the Jewish idea, since, according to the record, he was in the tomb on a part of Friday, the whole of Saturday, and a portion of Sunday.

niceties, or else conclude that, after all, the priests did not, as you supposed, know enough to ask for a guard for as long a time as they needed one, by twelve hours.

But, refinements aside, we will now candidly admit that the expression "until the third day" was designed to cover the third day itself. This done, let us apply the doctrine of the passage to our theory; that is, the *natural-day* theory. Christ was crucified on Friday. Friday, therefore, was the first of the three days. It commenced on our Thursday evening at sunset, and ended on our Friday evening at sunset. Did the priests so understand it? Manifestly they did, for we find their guard in position on Sunday morning, or at the middle of our third day, evidently with the intention of remaining during the whole day. This intention they, no doubt, would have carried out, had not the events of the resurrection precluded the necessity of their remaining there longer, by emptying the tomb of the body of Christ.

Agreeably to our view also, we find two of the disciples saying to Christ on that same Sunday, when talking about the events of the crucifixion, "This is the third day since these things were done." Luke 24:20, 21. Understanding, as we do, that according to the Jewish custom the day of the crucifixion, or Friday, should be counted in as one of the three days, then it appears from the foregoing that we are in harmony with the priests, the Pharisees, and the disciples in concluding that Sunday was the third day, or the day on which Christ might have been expected to rise. It would be quite interesting to see the logic by which one would prove that Sunday was the third day after the crucifixion, if the crucifixion took place on Wednesday.

I believe there is nothing further in your letter which needs to be considered here. Pardon me, if in conclusion I say that the objections which you have raised are so technical in their character that they cannot stand for a moment before the mass of testimony to which I briefly referred in the summary of my articles. No mere "nicety" in matters of interpretation can ever be set over against those grander lines of argument which deal in great, general truths, and which have underlying them broad and explicit Scripture statements, as well as those strong presumptions which are drawn from the instincts of human nature and the consistency of individual action. Refinements in regard to the exact scope of language, are sometimes too refined to be practically true. It is, on the other hand, seldom, if ever, the case that a man goes astray in his conclusions when he follows a line of argument which will harmonize historic statements, and the actions of individuals, with any given declaration, by attaching to that declaration a signification which will secure this end, and at the same time, be true to the usage of the time at which the phraseology in question was employed.

W. H. LITTLEJOHN.

#### THE TWO COVENANTS.

BY ELD. J. O. CORLISS.

(Continued.)

THE covenant thus sealed and ratified with blood, is called by the apostle the "first" covenant, forever settling the point as to what constituted the old covenant. But to take away the shadow of a doubt, if such should linger in any mind, we will state that at the time of the dedication of the covenant above referred to, neither Moses nor the people had the tables of stone; they had not yet been given into their hands. This plainly appears from reading verse 12: "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." But before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished, and ratified by the shedding of blood.

Again, there is, all through the Bible, evidence that the ten commandments did exist, and that

their principles were well understood, and acted upon long before the old covenant was made. Hence, if they were the old covenant, why the necessity of making another? Says the apostle, "Sin is the transgression of the law." 1 John 3:4. We are furthermore instructed that "sin is not imputed when there is no law." Rom. 5:13. If no law against murder existed in the days of Cain, how was he justly condemned for killing his brother? If no law against unchastity was in force in the days of Joseph, how could sin be imputed to him if he complied with the request of Potiphar's wife? See Gen. 39:7-9. Or on what ground were the inhabitants of Sodom destroyed, if there was no law against unchastity?

Were those people punished without any knowledge of wrong doing? Certainly not. God does not deal thus with his creatures. Peter, in referring to the matter, says that Sodom was made an ensample unto all that after should live ungodly. Yes, God dealt with them just as he will deal with the people of to-day who do not repent. Was their case an example? Then if God will not now punish his creatures who are ignorantly doing wrong, it shows, inasmuch as he punished them, that they fully understood the claims of God's law which required chastity. With these points so clearly established in the Bible, it is safe to positively affirm that the ten commandments are not the old covenant.

In pursuing our inquiry thus far, we have learned when the old covenant was made, and with whom it was made, and what constituted it. We now turn our attention to the subject of the new covenant, and ask, With whom was it made, and when was it made?

The first we learn of the new covenant is its announcement by the prophet Jeremiah six hundred years before Christ, in language as follows:—

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

In this announcement, the new covenant is made a necessity, because the people had already virtually annulled the first arrangement. They had broken God's covenant, the ten commandments, and thus violated the conditions of the covenant he made with them.

In his letter to the Hebrews, the apostle states the matter explicitly. He says: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This covenant is declared to be faulty, not that there was anything wrong about it, in itself considered; but it was imperfect, simply because its provisions were not ample enough, as we shall presently see, to meet the emergency which arose under it. And this is more than intimated in the next sentence: "For finding fault with them."

The fault, then, really, was with the people, in breaking God's covenant, the ten commandments, which violated the conditions of the covenant made. The violation of a law cannot abolish the law, but it can and does break up any arrangement which depends upon the keeping of the law. This was just the effect of Israel's transgression of God's law. It did not weaken in the least degree the authority of that

law, but it did render null and void the contract that made God a husband unto them, and released him from the obligation he had taken upon himself toward them in the first covenant, and virtually brought the covenant to an end.

The question may be asked, Was there not some provision for the removal of sin, so that when the people had transgressed the law they could return to the same relation with God that they had sustained before sinning? It is true that under the first covenant the blood of beasts was freely offered; but it was "not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. It was necessary through the Jewish dispensation to shed blood, yet it could not remove a single sin. The most it could do was to direct the mind to a "better sacrifice," whose blood could actually and fully cleanse from every spot.

The new covenant can and does supply the deficiency by providing just such a sacrifice. Jesus Christ offers himself a sacrifice, and provides the remedy whereby sinners find mercy at the hands of God, and their sins and iniquities are remembered no more.

But with whom was the new covenant made? with the Gentiles? A more mistaken idea was never entertained. There is no record that God ever made a covenant with the Gentiles. The prophet plainly designates the people with whom the new covenant would be made: "Behold the days come, saith the Lord, that I will make a new covenant [not with the Gentiles, but] with the house of Israel, and the house of Judah;" the very same people with whom the old covenant was made.

In referring to his brethren in the flesh, Paul speaks of them thus: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

Certainly no higher honors could be conferred upon any people. Let us for a moment consider them. As the children of Abraham, whom God loved and adopted as his friend, they were chosen and set apart as depositaries of God's law. Among them God's glory was visibly manifested, as to no other people on earth. To them also pertained "the covenants [not the old covenant merely, but both were theirs] and the giving of the law [something separate and distinct from the covenants] and the service of God, and the promises."

Even the greatest and richest promise ever bestowed, came to mankind through the same channel. The Lord Jesus Christ came of the Jews, and he himself said that salvation is "of the Jews." In all this, not one blessing was given to the Gentiles; not one promise was bestowed; their names were not even mentioned in the arrangement, and Paul assures us that as Gentiles they have no interest in the covenants, consequently no hope, and are "without God in the world." Eph. 2:12.

(To be continued.)

#### THE THRILLING PRESENT.

BY ELD. E. P. DANIELS.

FROM time's great hour glass the sand has nearly run out. The new era is soon to commence. The true golden age flecks the dreary plain of time with its advancing rays, foretelling its near approach in all its glory. The reign of the "man of sin" is past. The darkening of the sun, and moon, and the falling stars, are events of long ago. The last, last message has been, and is still, advancing to the kingdoms of earth. Some of God's faithful messengers have fallen at their posts. We are left to carry forward to completion their well-begun work. Will we sit down with them at last at the right hand of our Redeemer? We may if we will work, sacrifice, pray, be good and pure and manly.

## Choice Selections.

### NOBODY KNOWS BUT JESUS.

"Nobody knows but Jesus!"  
'Tis only the old refrain  
Of a quaint, pathetic slave song,  
But it comes again and again.

I only heard it quoted,  
And I do not know the rest;  
But the music of the message  
Was wonderfully blessed;

For it fell upon my spirit  
Like the sweetest twilight psalm,  
When the breezy sunset waters  
Die into starry calm.

"Nobody knows but Jesus!"  
Is it not better so,  
That no one else but Jesus,  
My own dear Lord, should know?

When the sorrow is a secret  
Between my Lord and me,  
I learn the fuller measure  
Of his quick sympathy.

Whether it be so heavy  
That dear ones could not bear  
To know the bitter burden  
They could not come and share;

Whether it be so tiny  
That others could not see  
Why it should be a trouble  
And seem so real to me;

Either and both, I lay them  
Down at my Master's feet,  
And find them, alone with Jesus,  
Mysteriously sweet,—

Sweet, for they bring me closer  
To the dearest, truest Friend;  
Sweet, for he comes the nearer,  
As 'neath the cross I bend;

Sweet, for they are the channels  
Through which his teachings flow;  
Sweet, for by these dark secrets,  
His heart of love I know.

"Nobody knows but Jesus!"  
It is music for to-day,  
And through the darkest hours,  
It will chime along the way.

"Nobody knows but Jesus!"  
My Lord, I bless thee now,  
For the sacred gift of sorrow  
That no one knows but thou.

—A lady has just given \$6,000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the pledge to help keep the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards.—*Selected.*

—I deliberately declare that in five and a half weeks in England I have seen as many women under the influence of liquor as I have seen men under like influence within the preceding three years. Nor do these women drink beer alone; they, as a rule, drink whisky. I have, in scores and scores of instances, seen little children, late at night, at the saloon door, crying for mother to go home, as in our land wives plead for their husbands. At the very threshold of nearly all the grand ruins of palaces, and abbeys, and castles, beer and whisky beg to be swallowed.—*Dr. Arthur Edwards.*

REBUKED.—A few years ago, as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man, and the pulpit was located near the doors.

"Wait a moment, my friends," said the preacher, "till I get my hat, and I'll go with you."

Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one

minister who would not be treated with contempt. On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman also was equal to such an emergency.

"All," he said, "who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn."

That stopped the exodus.

### LUTHER'S COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freudsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a bolder stand than I or any other captain has ever made in the battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*Merle D' Aubigne.*

### LIKE CHRIST.

REMEMBER that Christ, the great Teacher, is your pattern, and that in order to be a faithful teacher, pleasing God, you must be like him.

Like him in prayer. The stillness of night and early morn witnessed his early supplications for his disciples.

Like him in knowledge,—possessing the knowledge of the life that now is, and of that which is to come.

Like him in teaching. The hearts of his hearers burned within them, and their souls were quickened by his words.

Like him in spirit,—peaceful, meek, humble, and pure in heart.

Like him by the way,—ever uttering words of kindness to all who came to him troubled.

Like him at all times,—doing the will of your Father in Heaven.—*Morning Watch.*

### DR. BEGG AND "THOSE WICKED MUSSULMANS."

THE Rev. Dr. Begg is horrified at the homage done by the British army to "the Holy Carpet and the Sanctified Camel," one of his chief reasons being that those wicked Mussulmans "set aside the Sabbath of the Lord, and make Friday their Sabbath,"—a complaint, by the way, which the Jews might make against ourselves. Dr. Begg declares that we are likely to have "a great inundation of increased profanation of the Sabbath in the new parcel post." As Dr. Begg declares that even the worship of the Salvation Army is "a profanation of the day of God," the atmosphere seems very liberally charged with profanity just now.—*Echo*, Oct. 10, 1882.

Dr. Begg is not quite correct in saying "that those wicked Mussulmans set aside the Sabbath of the Lord." It is true that they do not observe the Sabbath. It is a mistake to suppose that they call Friday the Sabbath, or that they treat it as such, but it is true that all Arab, Turkish, Persian, Afghan, and Indian Mohammedans, persist, by custom, in calling our Saturday *es-Sabt*, *i. e.*, the Sabbath, and also *Yom es-Sabt*, or day of the Sabbath. Now, which tells the exact truth, Dr. Begg, who by creed and practice says that Saturday is *not* the Sabbath, or the more than 150,000,000 of Mohammedans who say that the rightful name of the seventh day is *the Sabbath*? Again, which is the more "wicked," the Mohammedan, who, though not observing it, has never robbed the

day of its Scriptural title, or the Doctor, who acquiesces in the stripping of that day, made sacred by God, of its God-given name, to confer it upon another day, and then substituting for the said seventh day the heathen name *Saturn*? The *Echo* hits right and left when referring to Dr. B.'s complaint; it says, "a complaint, by the way, which the Jews might make against ourselves." In this matter a word to the wise ought to be sufficient.—*Sabbath Memorial*, Jan. 1883.

### ARE YOU WILLING TO BE SAVED?

THIS is the question to be settled by every one before commencing to search for the hidden treasure. Until answered, and answered affirmatively, not a step of progress can be made. The whole question hinges upon it. A door is open to the seeker, and he must walk through it cheerfully, willingly, and firmly, if his entrance is to be available. The question, "Wilt thou be made whole?" is a crucial one, and a direct and practical test to all professing inquirers. Rev. James Scott says:—

"A young man had attended our evangelistic meetings in Glasgow for nearly two years. I had seen a great many Christian workers dealing with him, and wondered at his protracted indecision. One night I myself spoke to him very pointedly, and said: 'Are you perfectly willing to become a Christian? If you become a Christian to-night, and go out a Christian, the whole course of your life will have to be changed. You will have to break with a great many things; you will be laughed at in your warehouse, and a great many difficult and disagreeable things will happen; understand this. Are you perfectly willing to go out here to-night a Christian?' He at once answered, 'Well, no.' I inquired, 'When do you think you will be willing—in three days?' and finally he came down to a fortnight—he was willing to receive salvation in a fortnight's time. Thus that young man came into the inquiry-room, thinking there was a short and easy way of getting into Heaven, and that he could be saved without taking up his cross. So I always put this question first, 'Are you perfectly willing?' and wait for a definite answer before expecting to lead any one to seek salvation."

### SIMPLE SPEECH.

SIMPLE style and plain speech are found, as a rule, with the uneducated when freed from affectation, and with persons of marked ability, and with those of the truest refinement, taste, and culture. Daniel Webster sent one of his congressional speeches to David Crockett, who, in making his acknowledgment, said, "This is the only speech which I have ever read without the need of a dictionary." Mr. Webster rightly considered this a compliment of the highest order. An old lady once traveled several miles to hear Dr. Adam Clarke. She was understood to say, on leaving the chapel, "I have been told that Dr. Clarke was a great man; but I could understand everything he said; I must have been mistaken about his being great."

Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian slave, called Uncle Sam, who on his return home would tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him. One day, however, he came home in exceedingly good humor, saying that a poor, *unlarn't* old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember everything he said. On inquiry, it was found that Uncle Sam's "unlarn't" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.—*Messiah's Herald*.



## 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.

### "HE LEADETH ME."

In "pastures green"? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be,

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and affright,

Only for this: I know he holds my hand;  
So, whether led in green or desert land,  
I trust although I may not understand.

Beside "still waters"? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go;

But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hilltops, high and fair,  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there.

And more than this: where'er the pathway lead,  
He gives to me no hopeless, broken reed,  
But his own hand, sufficient for my need.

Lo, where he leads me, I can safely go,  
And in the blest hereafter I shall know  
Why in his wisdom he hath led me so.

—Selected.

—The poorest Christian who lives in Christ and walks in daily fellowship with God, is happier than the richest votary of the world. Indeed, such only are happy. There is no solid wisdom, no well-founded hope, no true happiness, but in real piety.—*Evelyn*.

**THE DUTY OF A MOTHER.**—She should be firm, gentle, kind, always ready to attend to her child. She should never laugh at him, at what he does that is cunning; never allow him to think of his looks, except to be neat and clean in all his habits. She should teach him to obey a look; to respect those older than himself; she should never make a command without seeing it is performed in the right manner. Never speak of a child's faults or foibles, or repeat his remarks before him. It is a sure way to spoil a child. Never reprove a child when excited, nor let your tone of voice be raised when correcting. Strive to inspire love, not dread; respect, not fear. Remember you are training and educating a soul for eternity.

### KEEP IT TO YOURSELF.

You have trouble,—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smoldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Bury your sorrow. The place for sad and disgusting things is under the ground. A cut finger is not benefited by pulling off the plaster and exposing it to somebody's eye. Charity covereth a multitude of sins. Things thus covered are cured without a scar; but once published and confided to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient, and when a sorrow is healed and passed, what a comfort it is to say, "No one ever knew it until it was all over;"—*N. W. Christian Advocate*.

### HOMES.

HOME ought to be the most pleasant and comfortable spot on earth. Better be provoking anywhere else than at home. One should never plant thorns where he has to spend so much of his time himself. A little self-denial, a habit of pleasant speaking, a consideration of the wants

of others—these make home delightful. The Rev. F. E. Clark, in a sermon printed in the *Golden Rule*, thus touches upon a habit that makes many a home insufferable: "Oh, the eternal nagging and fault-finding and carping that go on in many a family! Every little personal, every little harmless pet indulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks, that prick and scarify and sting until that house is no more fit to live in than a patch of nettles is for a tired man's bed."

### MARRIAGE.

NEVER marry a man who has only his love for you to recommend him. It is very fascinating, but it does not make the man. If he is not otherwise what he should be, you will never be happy. The most perfect man, who does not love you, should never be your husband. But, though marriage without love is terrible, love only will not do. If the man is dishonorable to other men, or mean, or given to any vice, the time will come when you will either loathe him, or sink to his level. It is hard to remember amidst kisses and praises, that there is anything else in the world to be thought of but love-making. But the days of life are many, and the husband must be a guide to be trusted, a companion, a friend, as well as a lover. Many a girl has married a man whom she knew to be anything but good, "because he loved her so." And the flame has died out on the hearth-stone of home before long, and beside it, she has been sitting with one that she could never hope would lead her heavenward, who, if she followed him, as wife should, would guide her steps to perdition. Marriage is a solemn thing, a choice for life; be careful in the choosing.—*Belgravia*.

### RESPECT FOR PARENTS.

IF children could realize but a small portion of the anxiety their parents feel on their account they would pay far better respect to parental wishes. A good child, and one in whom confidence can be placed, is one who does not allow himself to disobey his parents, nor do anything when his parents are absent that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraved on the heart of a child, that after-years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of the child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parents likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or a mother is one of the best traits in the character of a son or daughter. Honor thy father and thy mother, that it may be well thee, is the first commandment with promise, says the Sacred Book, and happy is the child who acts accordingly.

### A GRAVE MISTAKE.

MANY a father makes a grave mistake in not getting acquainted with his sons. The mother usually knows her daughters much better, and is in more cordial sympathy with them. If young men were taken more fully into the confidence of their fathers, and made their companions at home and abroad, in all pastimes and amusements, it would be abundantly better for both. Fathers, if you do not know your boys, set about it at once. If you do not, be sure somebody else will. Fathers and mothers rarely make any mistake in cultivating the confidence and affection of their children. If they deny any reasonable request, more pains should be taken to explain to the children the reasons

than if they were strangers. A parent should never cease to be polite to children. While they have a right to order and to be obeyed, a kind request and "I thank you" will nine times in ten accomplish the same far more effectually. The earliest lessons at home, taken from the father and mother, fix the status of the man and woman in the future, in a thousand things that tell for good or ill. The most beautiful scene on this earth is a well-ordered home, where every wheel is turned by love, and where each member vies with the other in contributing most to the happiness of the others. Of such homes we cannot have too many, and their influence for good cannot be overestimated.

### DRESS.

WITH the Bible in our hands, common sense in our heads, and the Holy Spirit in our hearts, we should never be in doubt as to how Christians should dress. 1 Pet. 3:3, 4 reads: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This looks plain enough that nothing should be worn simply for adorning or to attract the eye. Again, 1 Tim. 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided [or plaited] hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." From this it is easily understood that all outside apparel should be modest, and such as becomes sobriety of thought, and good works. And according to 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world," all dress to gratify pride is forbidden. Again, Rom. 12:2, "And be not conformed to this world." Here we find dressing as does the world to please the world is positively forbidden. In 1 Cor. 10:31, we read "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Therefore all dress that is not for God's glory is sinful. With these passages before us, we can soon settle the question.

There is no chance for any argument as to the wearing of gold, pearls, or costly array, for the Bible clearly settles that with a *not*. And yet some women will persist in wearing a gold pin, and say, "I don't wear much gold." The Bible does not say much gold, but gold, and it is just the same whether worn in the ears, on the head, around the neck, at the throat, on the wrists, or on the fingers. It is all worn for adorning, none at all needed, therefore in positive violation of God's commands.

Feathers are beautiful and useful on the birds but were never made for women's heads. Flowers are beautiful, and with their fragrance useful in garden or vase, but odorless flowers on a hat are but signs of pride and foolishness. The cutting of cloth in little strips, and making a garment of it, looks too much like children's play. Thus bows, fringe, lace, ruffles, and the like, to my mind are not only useless but senseless. A Christian woman should dress neatly but perfectly plain, and then when seen on the street or in the church, she preaches Christ by her outward appearance. None but those of principle dress entirely plain. The poorest will seek some kind of trimming, be it ever so shabby. And if we shrink from thus attracting attention, we shrink from telling the world in looks as well as in words, that we are followers of Christ; and a neatly, plainly dressed woman, passing along the street in a city, without saying a word, preaches a sermon not to be forgotten to many with whom she has never had the opportunity of speaking.

Dear sisters, let us act wisely and with God's glory in view. When we buy a garment, make the best possible use of our time; and when we wear it, have the best possible influence.—*Sel.*

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 3, 1883.

URIAH SMITH, Editor.

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

## THE EIGHTH DAY.

ELD. J. B. COOK, prominent among the Adventists in 1840-44, one of the first to commence the observance of the Sabbath as connected with prophecy, and one of the first to give up most unaccountably that observance, and again become what Eld. T. M. Preble then called "God's Sabbath-breaker and the Pope's Sunday-keeper," is still, it seems, somewhat exercised over the question. In a late number of the *Restitution*, he challenges the attention of Seventh-day Adventists to the fact that the eighth day is mentioned in the Old Testament as a prominent day. Hence we notice it. He thinks it will be very perplexing to seventh-day keepers to consider how the "eighth day" is set forth prominently as a prophecy and a type that the first day Sabbath was to take the place of the seventh day.

Indeed! Is it possible that he or any one else believes any such stuff as this? What does he mean? Does he mean the eighth day of the week? That would be a singular expression, since there are only seven days in the hebdomadal cycle. How can you have an eighth in a series of only seven? We read of the eighth day of a feast, the eighth day of the month, or the eighth day of certain ceremonies dating from some designated point. But there is not a passage of Scripture where any such impossible folly can be found as the mention of the eighth day of a week of only seven days. What, therefore, have any of the eighth days mentioned to do with the Sabbath? Nothing whatever.

Does he mean that an octonary period was to be introduced consisting of eight days, instead of the hebdomadal, consisting of seven days? This the "eighth day" means, if it means a Sabbath every eighth day, instead of one every seventh day. Why then does not Mr. C. go forth as the apostle of the new period, and try to have the old week set aside, and the new cycle of eight days put in its place, and every eighth day become a Sabbath? Then the Sabbaths would come as follows: One, for instance, coming on Sunday, the next would be on Monday, the next, Tuesday, the next, Wednesday, and so on.

But this will never do; for the Sabbath must come every Sunday. So adopting the Jewish count of the week making Saturday the seventh day, if the count be kept right on, Sunday would be the eighth; but just as soon as it has been counted as the eighth, and the Sabbath has been kept upon it, lo! and behold!—mark it, all visionary schemers! all hair-brained dreamers! all perpetual motion inventors! all ye who are trying to lift yourselves over the fence by the straps of your boot-legs!—by some back-acting arrangement, the whole count gigs back, the eighth day disappears, and becomes the first day of another count! And when by this count Sunday has again been made the eighth day, and kept, the process is repeated, and the days fly back to the Jewish count again! How very accommodating! But to speak in sober seriousness, how contemptibly silly is this whole effort in behalf of a first-day Sabbath!

## MATTHEW 24.

(Continued.)

A STRIKING point of similarity between Matt. 24 and those parts of the book of Revelation which refer to the closing scenes of this dispensation, is that which refers to the working of miracles to deceive. These are the words of the Saviour:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

In Rev. 13:11-17 is a prophecy of these wonders, wrought by a certain power called the beast, with two horns like a lamb, by means of which he deceives the world, and fastens upon the people a system of false worship. Against this work of deception and falsehood, God causes a warning to be proclaimed, which is found in chap. 14:9-12; and this warning is given just before the Son of man appears to reap the harvest of the earth, which takes place at the end of this dispensation. See Matt. 13:38, 39 and Joel 3:9-15.

These miracles are again shown at the very conclusion of their work, in Rev. 16:12-14. Here also is shown the object of the deception which is wrought by "the spirits of devils working miracles." It is to gather the kings and the people of the earth to the battle of the great day of God Almighty. And at this point of time the Saviour says, "Behold, I come as a thief. Blessed is he that watcheth."

The "great day of God," mentioned in this text, is that "day of the Lord," "day of his wrath," or "day of the Lord's anger," so often spoken of in the Scriptures, and which immediately succeeds "the day of salvation." By comparing the texts to which reference has now been made, it evidently appears that Matt. 24 refers to the same period of time that is referred to in Rev. 13, 14, 16, Matt. 13:38, 39, and Joel 3:9-15. The deceptions are put forth, and the world is deceived, the Son of man appears, the harvest is reaped, the battle is fought, and the enemies of God are overthrown.

## OBJECT OF MATT. 24.

Now we have a most important consideration to present to the minds of the readers. We think we have given facts and reasonings to prove that the coming of the Lord, mentioned in Matt. 24, is a literal, personal, visible coming. We have no idea that these facts can be controverted, or that these reasonings can be refuted. But if the question be asked of us, Do you, then, believe that the instruction of this chapter was given to prove that the second coming of Christ will be literal and personal even as his first was? we answer, No; we do not. No such object was in view; no question concerning the nature of his coming was asked. Mark well this point. The disciples did not ask him, Master, will you actually come to this world again, that we may behold you personally as we see you now? No, no. This was not yet a matter of query. The Universalist or spiritualizing view of the second coming was not yet invented. Nor did the Saviour say, When ye see these things, then ye may know that my coming is personal and visible.

The question was, "What shall be the sign of thy coming, and of the end of the world?" It was a question concerning a certain event, and the time of its fulfillment; and the answer was to this question, and to no other. And to this it was direct. "When ye shall see all these things, then know that it is near, even at the doors."

Thus is shown the great mistake made by a majority of those who study this chapter. They appear to think that the sole object of the Saviour was to guard his followers against the idea that they can know anything about the time of his coming. But to the contrary he leads our minds down through a series of events and signs with the special object that we may know the time; not, indeed, the day nor the hour; but the time when it is near,—very near, even at the doors.

Verse 36 is only perverted when it is used to justify the oft-repeated assertion that "we cannot

tell anything about the time of the Lord's coming." When our opposers quote this verse, we accept its statement fully and cheerfully. They seem to have exceeding strong confidence in our Saviour's words, that we cannot tell the day nor the hour. We have equal confidence in this declaration. But will they accept, with the same confidence, the statement in verse 33, which gives assurance that *we may know when it is near*? If they accept this as they do verse 36, then the controversy of this chapter is ended. If they do not accept it, but still insist that we cannot know, then how can they consistently claim to be believers of the Saviour's words? We invite all readers to look candidly at this point, and answer to their own hearts before God this question: For what was the instruction of this chapter given? If the Lord did not intend that his people shall know anything about the time, what is the meaning of his words in verse 33? He says that we may know when his coming is near, and we have too much reverence for and fear of his word to contradict him.

And more than this, we believe that verse 33 is not merely *instructive*, but also *preceptive*. It contains, not only a statement, but a commandment. It does not barely inform us that we may know, but it commands us to know. The original shows, but the English does not plainly show, that the Saviour spoke in the imperative; and therefore no one can justly claim exemption, and say it makes no difference whether we know or do not. To say that we cannot know, is to slight the words of the Lord. To refuse to diligently and prayerfully search in order to know, is to disobey the Lord's commandment. Reverence, humility, and a spirit of obedience, all call for a careful examination of our Saviour's teachings, and a reception of the evidence of his near coming.

And this view is yet further confirmed by the illustration of the case of Noah. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Verses 37-39. This shows that *we cannot innocently be ignorant on the subject of the Lord's soon coming*. It will be a terrible calamity in that day to those who do not know, even as it was to the world in the days of Noah because they did not know of the approaching time of the flood. If they had had no means of knowing, they would, of course, have been innocent, and have escaped destruction.

But they might have known, for Noah warned them by his preaching, and yet more forcibly in building the ark. In this "he condemned the world." Heb. 11:7. He proved his faith by his works. They proved their unbelief, and were justly condemned. They turned away from his warnings, and forgot his words, and so the flood came when they did not expect it,—they did not know,—and took them all away. *So will it be when the Son of man is revealed.* J. H. W.

(To be continued.)

## A SKEPTIC'S QUERIES.

(Continued.)

5. "In the 13th chapter of Deut., verses 6-9, the Lord commanded that if the son, or the daughter, or the wife of any man should entice him secretly to go after other gods, the man himself should not spare them, but that his hand should be first upon them to stone them. Such a requirement is inhuman, and ought not to be carried out to please any god."

REPLY.—The objector now comes upon the other side of the question of justice. Before, God was too lax; now he is too severe. Well, let us



not be too hasty in this matter. Will anybody deny that the worship of false gods, under any circumstances, is a terrible calamity? Furthermore, will it not be admitted that, in the case of the Hebrew people, who had witnessed such wonderful displays of the divine majesty, it would have been highly criminal to desert Jehovah, and go back to the worship of idols, and participate in the horrid crimes which characterized the worship of idols in that day? Again; would it not be conceded that the Lord would have been justified, in view of the terrible consequences of idol worship, in adopting preventive measures sufficiently severe to render it certain that the people would not go after false gods? If so, then the whole question turns upon the point whether the remedy prescribed in Deut. 13:6-9 was any more severe than the case demanded. That it was not, however, is proved by the circumstance that, notwithstanding its apparent rigor, the people did continually disregard its penalties and relapse into idolatry. Thus it appears that, after all, God was not more severe than the interests of the people themselves demanded.

It is indeed true that it might have been very hard for a father to stone a son, or for a husband to stone a wife; but desperate cases demand desperate remedies. The object of the very provision itself was to give the people to understand that God looked upon idolatry as so criminal that the law against it should be enforced, even when its enforcement rendered it necessary to sever every natural tie.

6. "It is impossible to understand how the sun could have stood still in the days of Joshua without producing the most serious results."

REPLY.—There are very many things about this universe of ours which are difficult of comprehension. Be it remembered, nevertheless, that it is not the philosophy of the event which we are called upon to explain, but simply to believe in the event itself. Neither is it demanded that we shall have faith to believe in the ability of Joshua to make the sun stand still without detriment to the universe. It is only required that we should admit that God both could and did perform the miracle in question. But that God could do such a miracle, no man who believes that God made the universe, and that he is infinite in his capabilities, will even stop to discuss. The one presupposes the other. Thus much for the miracle when understood as relating to an actual standing still of the sun. Now for a word of explanation. It is known to every student of the Bible that the law of "seeming" holds there, as it does in all of our books, and even in our common conversation. We speak, for example, of the setting of the sun, the rising of the moon, etc., yet we all know that the sun and moon never rise and set in reality, but simply in appearance. Remembering this, it at once becomes possible to understand the miracle of the standing still of the sun, as something which appeared to be, though it did not exist in reality, provided we can show that there is any way in which by artificial means the day could have been lengthened and the sun apparently made to stand still in the heavens in the valley of Aijalon. To do this is comparatively easy. We know, for example, that as the result of the refraction of the sun's rays by the atmosphere, we see that luminary some minutes before it actually rises above, and after it sets below, the horizon. All therefore which would be necessary to increase the length of time during which the sun would appear to remain above the horizon for a given number of hours would be so far to increase the refracting powers of the atmosphere beyond those which it naturally possesses, as to produce that result. That God could do this by the use of vapors or clouds is not at all difficult to believe. That this was the manner also in which the mira-

cle at Aijalon was performed, is in a very high degree probable.

7. "The children of Israel slaughtered innocent old men, women, and children in a manner to make the blood run cold in the veins of one born with human feelings."

REPLY.—It is true that in reading the accounts of the wars of the children of Israel against the Canaanites, it is difficult at this distance to justify the course pursued. By patient research, however, we shall find a clue which will lead us to an understanding of the reasons why God commanded the Hebrews on certain occasions to spare neither men, women, nor children, of the nations who originally occupied the land of Palestine. That clue is found in the depths of degradation which they had reached and in the necessity that they should be prevented from contaminating with their terrible pollutions even the Jewish people themselves. God had for many ages borne with the idolatry and criminality of men for whom no excuse can be pleaded. The cup of their iniquity was at last full. Having reached a point where they could offer their own children to be burned alive in honor of their heathen gods, and having struck so low a level in gross sensualism that even in their acts of worship, adultery of the most revolting character was universally practiced by old and young alike, God saw that the disease had passed beyond the possibility of cure so far as these nations were concerned, and that the only hope of his peculiar people, and through them of the world, consisted in the utter blotting out of the Canaanitish tribes under circumstances such as to terrify those who were in danger of imitating their sins. The wisdom of Jehovah in doing as he did was vindicated by the subsequent experiences of this people. In every instance in which the latter spared the heathen nations around them, they proved a snare to them in the long run.

W. H. L.

(To be continued.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 86.—WHO CRUCIFIED CHRIST?

Were they Jews or Gentiles who crucified Christ?

S. P.

Ans. Both Jews and Gentiles. It was a Roman governor who condemned Christ, and Roman soldiers who pierced him; but Jews, who brought the accusation, and used all their personal influence to bring about his death. Acts 4:26, 27.

#### 87.—EATING WITH SINNERS.

Will you please explain 1 Cor. 5:11, especially the last clause, "with such an one no not to eat"? What is to be understood? a common meal?

Ans. It is not quite certain whether 1 Cor. 5:11 does not apply to a common meal as well as to the Lord's supper. If it does, it may be explained upon this ground: In the East, much more fully than in this region at the present time, eating with an individual was looked upon as equivalent to a pledge of friendship. In the case in question, Paul designed to warn the Corinthian Christians against doing anything which might be taken to be an indorsement of professing Christians who, as such, were guilty of fornication, idolatry, and sins of like grossness of character.

#### 88.—JOSEPH'S FLIGHT TO EGYPT.

Please inform us how long a time in evened between the flight of Joseph and Mary into Egypt, and their return to the land of Israel. Does the woman of Rev. 12, refer to the mother of Christ?

G. B.

Ans. It is difficult to determine just how many years were covered by the stay of Joseph and Mary in Egypt. The time must have been very short, however, as they returned upon the death of Herod the Great, which took place in A. D. 2.

The theory which makes the woman of Rev. 12 refer to the mother of Christ, instead of the church of Christ, is very absurd, for many reasons. The woman is represented as having continued in the wilderness, or state of persecution, for a time, times, and half a time; that is, for 1260 prophetic days, or 1260 literal years. If, therefore, the reference is to the mother of Christ, then she must have lived and suffered persecution for the whole of that length of time,—a proposition too ridiculous to need refutation. That this period is symbolic, and covers 1260 years, can be easily proved by Dan. 7 and Rev. 13, where the Roman power is represented as doing the work accomplished in Rev. 12 by the red dragon, the connection showing that the work in question was to cover 1260 literal years.

#### 89.—THE SEALER AND THE SEALING.

Please harmonize Eph. 4:30 and Rev. 7:2.

A. R.

Ans. In Eph. 4:30 the fact is recognized that it is the office work of the Holy Spirit to seal all who are to be saved in the day of redemption. No reference is made to the manner in which this is done. The sealing work is undoubtedly one by which, through certain processes, the Holy Spirit fits up the individual for a place in the kingdom of God. The result of the work in each individual is the same; but the particular methods employed may be varied to suit individual cases, or even classes in particular epochs in the world's history. In Rev. 7, which relates to the close of the world's history, we understand that the Holy Spirit is represented, through the symbols employed, as sealing the people of God in the last generation by bringing to bear upon them the Sabbath truth and kindred truths of the third angel's message. Rev. 14:9-12. These truths, being exactly adapted to separate the people of God from the world at the present time, are therefore exactly adapted to the work of sanctifying them, and fitting them up for admission into God's everlasting kingdom.

#### 90.—JOHN 16:9-11.

Please explain John 16:9-11.

S. S. S.

Ans. By commencing to read at verse 7, we shall see that Christ reasons that it was expedient for the disciples that he should go to the Father, informing them that if he went to the Father, he would send the Comforter, *i. e.*, the Holy Spirit. That Comforter, he says, "will reprove the world of sin, and of righteousness, and of judgment." The new version reads, "convict the world of sin," etc. The idea of the Saviour seems to be this: You need not think that because I am going away, and because my voice will no longer be heard among you, that my work will therefore come to an end. "The Comforter, whom I will send," will take it up right where I shall leave it. He will convict men of "sin, of righteousness, and of judgment; of sin, because they believe not on me;" that is, he will show them that in rejecting me, they have committed sin; in other words, that they have broken the law of God. Do you ask how? I answer, By rejecting him whom the Spirit would convince them that God had sent, thereby showing them that they had not "loved God with all their heart,"—a thing which the law required, and which if done would have insured their acceptance with Christ. "Of righteousness;" that is, the Spirit would convince them that there was such a thing as righteousness, and that Christ was the possessor of it, as proved by the fact that God had raised him from the dead, and taken him to himself. Acts 2:24. "Of judgment;" that is, that justice, or punishment, would be meted out to the enemies of Christ, as proved by the fact that God had subjected even the devils to them who should believe on him. That the Holy Spirit performs the office work of convicting of all sin, as well as the special sin of rejecting Christ, see Acts 13:9, 10.

## "LAID ASIDE."

We say them oft, the two small words,  
Thinking the while of one, who, lying still,  
May only watch the reapers at their work,—  
May only wait to know the Master's will.

But by what right do we in judgment stand;  
And, looking o'er life's harvest-field so wide,  
Say of those lives whose works we cannot know,  
These hath the Father's wisdom set aside?

They cannot toil; their waiting hands lie still,  
And cannot glean the sheaves so white and fair;  
But shall we say that they are laid aside,  
When God's own hand hath surely placed them there?

Because their feet no longer come and go  
Among the sheaves that ripen 'neath the sun,  
Because their hands can neither sow nor glean—  
Is this the sign that work for them is done?

Ah! no; God does not count them laid aside  
Because his voice has bid them to be still;  
For though they only wait with folded hands,  
It is enough that so they do *his will*.

How shall we judge what work on earth is theirs?  
God does not measure by our human sight.  
The work we count as nothing, in his hand  
May some day shine in radiance of light.

A life of waiting, lived as for the Lord,  
Shall *never* in his sight be counted lost.  
Dost find it hard to wait? remember *this*  
Our will opposing God's will, makes the cross.

God's plans are great and deep; his ways are wide.  
We strive in vain his will to understand,  
Till looking upward through the mist of doubt,  
We hear his loving voice and clasp his hand.

He holds us then; no harm our souls can fear  
If in life's field of toil he makes our place,  
Or if he bids us lay aside our work,  
And wait unquestioning a little space.

The reason here we may not understand,  
Why he should bid some labor, others rest;  
But, since his love and wisdom cannot fail,  
We know his ways are right, his plans are best.

And though I dare not judge another's work,  
This do I know, in all God's kingdom wide,  
Whate'er their place, however small their task,  
None of his children *can* be laid aside.—*Selected.*

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126.

### BRITISH MISSION.

WE are glad to note indications of progress in our cause in this kingdom, and to learn that some persons are being benefitted by our efforts to sow seeds of truth concerning the near coming of the Lord, and the needful preparation to meet him.

We still receive words of good cheer from subscribers. Mr. K. says, "Since I wrote you last, I have got a few to read and enjoy the *Signs*. They speak highly of it." Mr. T. writes: "I may just be allowed to say that the papers, *The Signs of the Times*, contain treasures not to be valued by money, or aught else in this poor world. I inclose my subscription with best wishes for the writers in the paper, and a desire that they may be kept in the freshness and unction of the Holy Spirit." Mr. H. writes: "*The Signs of the Times* I admire very much, and I wish it God speed." Mr. G., in sending to renew his subscription, says of the *Signs*, "Always glad to receive it." Mr. T. says, "I esteem the papers highly, and must continue them because I have derived much pleasure and, I trust, profit by their perusal, especially Mrs. White's articles." An aged minister, who is keeping the Sabbath as the result of reading, sending in his subscription, takes occasion to say, "I am a decided Sabbath-keeper. I am the only one in the town except a Jewish family. I worship alone, and am scoffed at by all around. The paper is a source of great spiritual enjoyment to my soul. After I have read it, I send it to others who I think will read. I am eighty years old. I commenced preaching the 25th of Dec., 1823. Paralysis laid me aside in 1879. Memory, sight, and hearing have failed; but I am waiting the second advent of the Lord with joyful expectation. I admire the *Signs of the Times* for its simplicity and faithfulness, and pray that it may be more widely circulated." One of our Southampton missionaries was showing his papers the other day, to a man who said, "*Signs of the Times*! I read copies of that paper a few days ago in Australia, and an excellent paper it is too."

Respecting the interest at Grimsby, we learn from Bro. John that about one month since, Miss Edith O'Gorman (Mrs. Auffrey) visited that place. Just before her arrival, a Catholic priest published an article against her in the *Grimsby News*; whereupon, Bro. John wrote "A Reply to a Priest," which was first published in the same paper, and afterward issued in an eight-page tract. These he offered for sale at 1d. each, or 2s. 6d. per hundred. The tract has met with favor in that quarter, where it has been circulated quite generally. It has served to awaken more or less interest on the question of the Bible Sabbath and kindred subjects. Bro. John writes that his orders for the tract have already reached over 14,700, and that the tract is doing much good. It is certainly of a nature calculated to interest all Protestants.

Bro. Drew writes from Hull that he is much encouraged in his labor on vessels visiting that port. He finds many sailors willing to talk upon the Scriptures, and their souls' interest. He speaks of spending an hour on the deck of the "Black Watch," pleading with the men to give their hearts to God. He left with them a parcel of religious publications. This is the vessel that was lost, with all on board, during the January gale, near "The Mumbles" on the Welsh coast. Bro. Drew says, "I was probably the last one who spoke to them on religious matters." In addition to this tract and paper distribution, he reports that in ten days he had sold to the officers and sailors on ships, books to the amount of 5£, 14s., or nearly \$28.00.

The tokens of good we behold, inspire us with fresh courage to move forward in our work, earnestly desiring to make the sentiment of the poet our own:—

"Then will I tell to sinners round  
What a dear Saviour I have found;  
I'll point to thy redeeming blood,  
And say, Behold the way to God."

J. N. LOUGHBOROUGH.

Southampton, March 14.

### WISCONSIN.

ST. NATHANS, MARCH 22.—I have held about twenty meetings at this place. The congregations have averaged about forty. Three are keeping the Sabbath, and others are interested. We met some opposition, but it resulted in good for the truth. An attempt was made to close the school-house, but all efforts in this direction were futile.

We have sold about \$35 worth of books, and distributed a large quantity of tracts. All are willing to read. Those who have accepted the truth here, can meet with the brethren at Flintville on the Sabbath.

There are several calls for labor in this vicinity. Many are anxious to hear. E. E. OLIVE.

### COLORADO.

HILLSBOROUGH.—Closed our meetings at this place March 11. The interest was good till the last. Sixteen signed the covenant, including Bro. and Sr. Oppy. Bro. O. rendered valuable help in the meetings by prayers and exhortations. Sabbath meetings have been established, and also a Sabbath-school with a club of ten *Instructors*.

This company, including children, numbers over twenty-five. We hope to see them prosper, and become a strong church. Expect to visit them again soon. Bro. Oppy will take charge of the meetings and Sabbath-school, and encourage and build them up, as he has had some experience in such work. E. R. JONES.

### PENNSYLVANIA.

SINCLAIRVILLE, BLACKVILLE.—March 2, we commenced labor with the church at Sinclairville, Chautauqua Co., N. Y. Remained over two Sabbaths. The Spirit of the Lord was in all our meetings, to guide and bless. The brethren were revived, and now feel much encouraged. Two new ones joined the church. As officers were not re-elected at the last quarterly meeting, that business was attended to at this time.

March 13, commenced meetings at Blackville. Here is a good house in which the brethren hold their Sabbath-school and weekly prayer-meetings. There have been some reasons for discouragements, but under all these the brethren are of good courage, and nearly all feel a great desire to become more closely connected with the general

work of the fast-advancing message. The good Spirit of the Lord was in our meetings, and hearts were touched by its gentle influence. We cannot see why there are not good fields for labor in and around Blackville. D. B. OVIATT.  
F. PEABODY.

### NEW YORK.

EUGLID, WILLIAMSTOWN, S. W. OSWEGO, MANNSVILLE.—Feb. 26-28, I visited the friends at Euclid. Found a few devoted sisters here, who are laboring to advance the missionary work. We tried to encourage them to perseverance, and we trust with some success.

March 3-9, labored with the little company at Williamstown. Organized a church of thirteen members, and a tract society of eleven. They already have a prosperous Sabbath-school of about twenty members. Instruction was given in the missionary work, and in regard to the duties of librarians. This society is connected with Dist. No. 3.

March 10-13, visited the church at S. W. Oswego. Some were discouraged in regard to the tract and missionary work, and in some other respects. We trust that the labor bestowed gave them help and encouragement.

March 17, 18, held meetings at Mannsville, in connection with Eld. B. L. Whitney. Officers were elected, and a good spirit prevailed. The church seems to take hold with new courage, and we earnestly pray that the spirit of the work may be revived in the hearts of this people. M. H. BROWN.

### MAINE.

OAKFIELD, AROOSTOOK Co.—March 10, 11, also 17, 18, I met with the church here. The weather was very unfavorable, so our meetings were thinly attended. Two joined the tract society, and one subscribed for the *REVIEW*. Some of the children took up the cross to serve the Lord, and have found peace in believing. May the Lord help them to be faithful unto the end, for such have the promise of being saved. J. B. GOODRICH.

EAST FRYEBURGH, MARCH 17.—For the past three weeks the Lord has been at work here by his Holy Spirit. Six have started in the service of the Lord. These are all children. We still hope for others. We feel to thank God and take courage, believing there are better days for the church here. Our prayer is that God may visit other churches with an outpouring of his Spirit, that the children of Sabbath-keepers may be gathered into the fold of Christ. Brethren, pray that the work may go forward. GEO. W. HOWARD.

### SOUTHERN OREGON.

EDITORS *REVIEW*: It may be a matter of some interest to at least a few of your readers to know that in the section of our Union above named is an extensive field of labor, "already white to harvest," but one in which the present truth has never been fully proclaimed. Some missionary work has been done here. Periodicals and tracts have been scattered, and this county (Jackson) has been partly canvassed for "Thoughts on Daniel and the Revelation."

About two years ago, Eld. I. D. Van Horn visited this section, but was suddenly called away, and no permanent results were accomplished. I believe it is not mere conjecture to conclude that earnest spiritual work in the name of the Lord will bring forth fruit unto eternal life. The spring season is opening beautifully here, and probably no part of the Union will be more favorable for tent labor than this. My earnest prayer is that the Lord will direct some of his ministering servants to this part of the field. The people are generally amiable and intelligent, but opposition will, in any case, be strong and determined. Hoping for the blessing of God, I remain—

Your brother in Christ,

C. B. FITZGERALD.

### MINNESOTA.

KINGSTON, MARCH 26.—The interest to hear the word of God is still good. Tuesday night I spoke on temperance from a Bible standpoint. At the close of my remarks, a minister challenged me for a discussion on the law and other points, and wanted to advertise the time and place immedi-

ately. I replied that before any appointment was given out it would be necessary to have an agreement on propositions, etc. He said we could do that afterward, but this did not satisfy me; so I called upon those who wished me to hold a discussion to raise the hand. No hand came up. I then stated that there would be no discussion.

On the Sabbath there were about thirty assembled, and the Lord was very near by his Spirit, but I do not know yet how many have decided to obey the truth. Evening after the Sabbath I spoke on the origin of Sunday as a sacred day; and after I had examined the first-day tests, I asked if any one present knew of a Bible proof for Sunday-keeping. No one responded; but when the meeting closed, many warnings were heard against the "false teacher."

Yesterday I attended a meeting held by the minister referred to. He was more friendly, and did not say much against the truth. He also gave me the privilege of speaking to the people awhile. In the evening I spoke to an interested audience from the text, "Fear God and keep his commandments, for this is the whole duty of man." The burden of my soul is that the honest ones may find grace to walk in the light, and to this end I shall pray and work. L. JOHNSON.

## OHIO.

WHEELERSBURG.—From March 15-21, I was with the company at Wheelersburg, on the Ohio River. There were nine adults here ready and anxious to enter into an organization. Union and love existed among them. A church was organized, officers elected, and an elder ordained. We had a regular church quarterly meeting with them, and celebrated the ordinances. If they walk together in love, we expect to see others added to their number at no distant day. H. A. ST. JOHN.

CLYDE, MARCH 27.—I have been with this church the past four Sabbaths. Have delivered thirty-four discourses, covering the leading points of our faith. Our labor here has strengthened our brethren and sisters, and has also created an interest to hear among those not of our faith. The attendance has been good. As a result of these meetings, fourteen have been added to the church, all heads of families. Two of this number joined by letter. Some were called out of other denominations when the second message was presented in full. To see them embrace the truth reminded me of the future, when the special work of the third angel will call out every honest soul to keep the commandments of God and the faith of Jesus. Among the number were the best workers of two denominations of the place. A protracted meeting was started, sermons were delivered against the Sabbath, and parties interested in the truth were visited, but all to no purpose. There are still some that are undecided, which causes us to remain awhile longer.

This church is now the largest in the State, numbering seventy-six members. Many of our brethren will be glad to hear that our dear Bro. Mears has so far regained his health and renewed his courage as to take on the armor anew, and will aid in looking after the spiritual wants of the Clyde church. God has blessed my own soul as I have presented his truth; and for the increase, to him be all the praise. G. G. RUPERT.

## DAKOTA.

MILBANK, MARCH 26.—Closed my labors in this place last night. Have spoken at four different places besides this, and at all, except one, some have embrace the truth. About twenty are keeping the Sabbath. Three of these were keeping it before I came. Fifteen have signed the covenant. A Sabbath-school has been organized with a membership of over twenty. Have sold nearly \$25 worth of books, and taken nineteen subscriptions for our various periodicals. S. B. WHITNEY.

MILLTOWN AND BROTHERFIELD.—March 10, 11, I attended the church quarterly meeting at Milltown, and the following Sabbath and Sunday, at Brotherfield.

At Milltown, I had the blessed privilege of baptizing two young persons, although the river was covered with thick ice. These with three others united with the church. Four joined the T. and M. society, and our club of the *Stimme* was increased to twenty-five. The brethren also took

three more copies of the *Stimme* to be sent to their friends in Russia.

At Brotherfield, three more precious souls determined to keep the commandments of the Lord, and on the Sabbath united with the church at that place. Three joined the T. and M. society, and eight more numbers of the *Stimme* were added to their club. I held five meetings with them. The outside interest is on the increase, and several others are on the point of decision. Many seekers for the truth have invited me to their homes, and I was only sorry that I could not visit them all. I find open doors and hungry souls everywhere, and my prayer is that God may send more laborers to feed them with the bread of life.

The ordinances were celebrated at both places, and a good degree of the Spirit of the Master was felt. The reports read at the missionary meetings showed that there is also an increasing interest in this branch of the work.

R. CONRAD.

## CANADA.

AMONG THE CHURCHES.—Having spent one Sabbath in Compton, P. Q., two at South Stukely, P. Q., and two at Bordoville, Vt., and having held two important meetings at East Richford, Vt., I am now on my way to Ontario (Canada West), where I purpose spending a season with my family.

The new converts in Compton pay tithes. This is right, and will be an encouragement to the old friends who have long borne the heat and burden of the day, and will secure prosperity to the young cause in Canada. The brethren in Canada can and will sustain the cause. If some fail to come up in this particular, God will raise up others, who will take their places and their crowns.

The meetings at South Stukely were excellent. One of these was at the time of the special season of prayer for Sister A. C. Bourdeau, which was a source of strength and encouragement to all who earnestly engaged in seeking God. The meetings at Bordoville were also of a very encouraging character, especially the last one, at which sinners and backsliders were deeply and favorably affected, and nearly the entire church received a great blessing. Even little children of seven years old and upward took part in the social meeting, evincing a genuine work by plentiful tears, sound words, and the sweet spirit attending their testimonies. This was decidedly the best season we have enjoyed with the Bordoville church in many years.

At East Richford, besides giving my farewell discourse, which was followed by good words from some who are inclined to go with us, I preached the funeral sermon of one not of our faith, who had died suddenly. A very large audience assembled from various townships in Vermont, Canada, and even New Hampshire. God gave unusual freedom, and invitations came in from different localities to give lectures. I hope these openings will have the attention they deserve. I regret that duty called me away, the past season, so that I could not bestow more labor at and near East Richford. My post office address is now Belleville, Ont.

D. T. BOURDEAU.

## ILLINOIS.

COMPROMISE, LEROY.—I have visited the brethren, and held meetings at these places, also at Gridley, Bloomington, Mackinaw, Ogden, and Sadorus. In some of our meetings God has come very near by his Spirit, and greatly strengthened and encouraged us. Have presented to our people at our Sabbath services the value of spiritual gifts as set forth in the Scriptures, and almost without exception, these friends show a decided interest, and express regret that they have been content with so little light upon this important subject.

Premonitions of the solemn events so soon to take place in the world are reaching the people. At two places, where prejudice has persistently closed the churches against us, they were opened, and at one place, a large hall was offered free of charge, and the people listened attentively to the word spoken. In one case a liberal donation was made. The great issues before us will decide the eternal destinies of all; and the fact that people are more ready to listen, shows that the final decisions will soon be made, and that God in his mercy is giving all a chance to decide intelligently whether they will have the mark of the beast, Rev. 14: 9-12, or the seal of God, Rev. 14: 1-5; Eze. 9: 4.

At one place, a sister walked six miles to an-

nounce a meeting when it was too slippery to drive horses, and as a result, about sixty met at a private house, with only a few hours' notice.

At Compromise several are quite persuaded of their duty, and we pray that they may go forward in it. At Leroy some of the young people are anxious to prepare to work for the Lord. He will open the way if they will "ask in faith, nothing wavering." Jas. 1: 6.

The children of our people are neglected. In some places they are not required to attend church, and when they do, they are not expected to listen to the preaching, or to feel that they have an equal interest in the truths of God's word with those who are older. They are accustomed to neglect in this direction; yet the good seed takes root easily in their tender hearts. One little girl of six years became so interested as to voluntarily use money she had been saving for a doll to buy a Bible. God grant that parents may take Hannah for an example, 1 Sam. 1: 27, 28, and realize their privileges and responsibilities.

May all these dear friends know experimentally what it is to "seek first the kingdom of God and his righteousness" every day.

HELEN L. MORSE.

## MISSOURI.

NEOSHO AND PINEVILLE.—Commenced meetings near this place Feb. 28, and preached fifteen times. The people are investigating the truths of these last days. Four came forward to keep all the commandments of God, yet they are not fully established. The work of preaching the word must be continued. Have received two subscribers for the *Signs*.

I visited Pineville, March 15. Found some faithful souls trying to live out the commandments of God. Greater opposition I never saw, than existed at this place. May the Lord help those who are trying to serve him, to exercise great patience. One who took a stand for the truth subscribed for the *Signs*. Sold fifty cents worth of tracts. The people seem to be afraid to read. My health is not good at present, and calls for laborers are coming in from every side. Pray for us. E. G. BLACKMAN.

March 25.

WARRENSBURG.—Our meetings at this place have closed for the present. They were continued for almost eleven weeks, missing only four nights. Twenty-four are now keeping the Sabbath, as a result of the meetings. We have not had a great interest at any time, but it has been steady. I never was in a place where the opposition was more determined or bitter. The town is well supplied with ministers and professors, and the ministers left no means untried to thwart our work. So far as their public efforts were concerned, they only helped us; but they did succeed in keeping many of the people away.

We had the privilege of writing extensively for the daily paper. Quite a good portion of the time there was something in the paper in reference to the truth, either pro or con. Our best articles were transferred to the weekly paper, and thus went all over the county; and many have thus become more or less enlightened on the truth. One interesting incident came up in the meeting. After several ministers had spoken against us on the Sabbath and its change, a Catholic priest, Father T. Enright, a noted lecturer and missionary among them, came to the city, and secured for two nights the court-house, where our meetings were held. A great crowd came out, for it was expected he would say something on the change of the Sabbath. He spoke on the "true church," and claimed that one of its characteristics was its power to legislate and make laws binding in conscience, and the first thing he referred to as evidence of this was that the Catholic church had changed the Sabbath from the seventh to the first day of the week. He said he would give any man \$1000 for scripture to show that Christ or the apostles changed it. He said that Protestants had no right to Sunday unless they took all the other days the "church" had set apart, and also acknowledged her power to do so. He also said that Protestants do practically acknowledge this when they keep Sunday, and that they also worship the church by so doing, for obedience is the highest form of worship. He gave me a greatly modified statement of this in writing, which I give below.

Our meetings, on the whole, were a success, and some good souls are keeping the Sabbath. We



sold about \$50 worth of books, and secured several subscribers for our papers. There are other persons who may yet take a stand with us, and we hope for a good church here, in time. I am now at home for a short time.

FATHER T. ENRIGHT'S STATEMENT OF THE  
CHANGE OF THE SABBATH.

"I asserted in my lecture, 1. That Christ gave to his church the power to make laws binding in conscience. Proof: 'As the living Father hath sent me, so do I send you. He that hears you hears me. I give you the keys of the kingdom of Heaven. Whatsoever you shall bind on earth,' etc., etc. 2. The Catholic church alone claims this power. 3. I adduced the observance of Sunday as an instance of the law-giving power of the church. It was the church, not the Bible, that changed the day of rest from Saturday to Sunday."

E. W. FARNSWORTH.

INDIANA.

OLIVE BRANCH, WHITE Co.—Closed my meetings for the present, Sunday, March 18. The interest has been good from the beginning. Ten have signed the covenant, and fourteen have promised to keep the Sabbath. I am refused the use of the meeting-house longer, except to hold a meeting once in a while. As there is a school-house near by, we hope to procure the use of it. Quite a number of private houses have been offered me. I hope, through the blessing of the Lord, to raise up a good company here, that will be loyal to God's government.

I am now with Eld. Lane at Ligonier. We hope to strengthen the work here. Pray for us.

J. M. REES.

PIERCETON AND LIGONIER.—At the time of my last report I was laboring at Pierceton, Kosciusko Co. The effort was not a lost one. Eight embraced the truth. I closed my labors there March 10. Sabbath and first-day, the 24th and 25th, I met with them again. There are some who seem to love the truth, and are truly converted. Have established regular Sabbath meetings. Our social meeting and Bible class on Sabbath, March 24, was especially good.

As in all new fields, opposition is rising. A minister is already announced to preach against the Sabbath, the kingdom, and the Testimonies. I expect to be present, and defend the truth if necessary.

Eld. Rees and myself are now at Ligonier laboring with the church in a revival effort. Last night three united with the church. The attendance from the outside is good, and we think some more will embrace the truth. To the Lord be the praise.

S. H. LANE.

HARRODSBURGH, MONROE Co.—Have given twenty-six discourses, and have held two Sabbath meetings here, since Feb. 25. The interest has grown steadily from the beginning. My congregations range from seventy-five to one hundred and twenty-five. Most of my hearers are those who do not belong to the churches. Some have been practicing the stay-away argument, which is so hard to meet.

I have the free use of the Christian church. Last Sabbath there were about forty out. Nineteen signed the covenant, a few of whom were Sabbath-keepers previous to our meetings. There are still quite a goodly number who are convinced of the truthfulness of the doctrine, but they are halting between two opinions.

Last Sunday the Christian minister opened his gun upon us. The people had been promised that he would tell them where the first day of the week came in. But when he came, he only did some heavy threatening, telling them that the law was abolished, and that now we must keep the Lord's day, but did not even tell them which day of the week it was. We reviewed him with a good degree of freedom, and the effort has made us more friends. To the Lord be all the praise.

I go to Unionville next week to close up the work there.

D. H. OBERHOLTZER.

IOWA.

RADCLIFFE AND GRINNELL.—I came to Radcliffe Feb. 15, and remained until March 5. Found some Sabbath-keepers here, a few of whom began to keep the Sabbath last fall. I held meetings all the time I was here, and some others began to keep all of God's commandments. A Sabbath-

school was organized of about thirty-five members, and I think that in the near future a little church can also be organized.

Sabbath and Sunday, March 17, 18, I spent with the company in Grinnell. The Lord was with us, and we had some precious seasons. An old gentleman, a member of the M. E. church, who was with us in our Sabbath meeting, confessed publicly that the Spirit of God was with us, and deplored the fact that it was not with his church. The meetings and Sabbath-school there are prospering. The school numbers about sixty members, and is very interesting. This company have a neat and convenient house of worship nearly completed. They hope to have it ready for dedication before camp meeting.

I am now in Radcliffe again, having just finished my replies to a Free Methodist presiding elder who came here to uproot the truth. He tried to prove we were not orthodox. The result was a complete victory for the truth.

Thank God for the beauty and harmony of present truth. May our lives be entirely controlled by its holy influence, and may God bless every effort for its advancement, is my prayer.

GEO. E. FIFIELD.

ALGONA, KOSSUTH Co., MARCH 26.—I came to this place, Dec. 13. After spending a few days visiting brethren, and obtaining a few subscribers for our periodicals, I went to Soco, which is in Kossuth Co., about twenty-five miles north. The Swedes, who are the settlers there, are many of them warm-hearted and willing to entertain people after a godly sort. Here I visited from house to house as the weather would permit; also held a few meetings. Several subscribed for our periodicals. As the roads became impassable, it seemed best to go into the villages. On arriving at Forest City, there came on a storm which blockaded the railroad for three weeks. Business was at a stand-still. This time was made a season of refreshing by studying the Scriptures and visiting the brethren in that vicinity.

As soon as the weather permitted, our missionary work went on, but another storm hindered for a few days. Notwithstanding all this interruption, our book and tract sales and orders amounted to \$80.44. The book sales were mostly "Thoughts on Daniel and the Revelation" and Swedish and Danish "Home Hand-Book." I have also obtained subscribers for REVIEW, 2; Signs, 1; Instructor, 7; Good Health, 3; Harolden, 18; Tidende, 8; received in donations, \$5.25.

From correspondence with Swedes, it seems that a good interest exists in Davenport, Iowa; Rock Island and Grundy counties, Ill.; and Commonwealth, Florence Co., Wis. The Lord is good. I desire to do what I can to speed on the last message of mercy.

JAMES SAWYER.

MICHIGAN.

WESTVILLE, MONTCALM Co.—Bro. E. B. Miller and myself commenced meetings here in a large school-house Sunday evening, Jan. 7. During the first two weeks the weather and roads were favorable, and the attendance was good. Then the extreme cold weather and heavy storms set in, and our meetings were interrupted and nearly broken up a number of times. People from the country could not attend, as there was no shelter for their teams. We continued our meetings as the weather permitted until March 5, when we were shut out of the school-house.

Six weeks ago, feeble health compelled Bro. Miller to return home for treatment; but Bro. M. B. Miller spent about two weeks with us, and rendered valuable assistance in preaching.

This is a village in the lumbering district, and a very wicked place, yet about a dozen good souls, besides their children, have embraced the truth, and we expect that others will soon join us. We organized a Sabbath-school last Sabbath of over thirty members, and the first contribution was sufficient to pay for a club of ten *Instructors* for three months. Bro. Hipkins has received eight subscriptions for the *Signs* with the premium, and has otherwise taken a commendable part in missionary work in this vicinity.

I remain here a few days to hold evening meetings in private houses, and establish the work more permanently. My courage is good, and I am trying to live near the Lord so that he may use me as a humble instrument in his service. I feel weak and unworthy, but I find there is strength in God.

W. C. WALES.

March 21.

FREELAND.—The Lord is drawing near to Dist. No. 8. Since Jan. 1, more than a score have started for the first time to be Christians, and fully twice that number who were in a backslidden condition have buckled on the armor anew.

At Watrousville, Tuscola Co., the Lord wrought for us in a very remarkable manner. The spirit of labor has taken hold of our people in that county. An organized effort to place our tracts and periodicals in every home in the county is now in operation. Each church has its proportion of townships, and each individual member his field to canvass. There are six small churches in the county, the membership of which is not far from one hundred and thirty; and all the members, without a single exception, have pledged themselves to their part. A business agent has been appointed in each church. Our brethren and sisters are determined to follow up the work, so that in the day of God, the people of Tuscola county shall be without excuse.

Our people in Saginaw and Midland counties are partaking of the same spirit, and the work has already commenced. Thirty thousand tracts have been ordered. But we see that this is not a sufficient number, as we purpose to canvass the entire district, whose population is not less than one hundred thousand.

We are now laboring in connection with the church at Freeland. The Spirit of God is moving the people here as I never saw it before. Last Sabbath the spirit of confession came into the meeting; and the whole congregation, with the exception of two or three, came forward to seek the Lord. Among this company were several who were starting for the first time. Bro. E. S. Griggs has assisted us much. We are of good courage. Pray for us.

WM. OSTRANDER.

C. STODDARD.

TEXAS CAMP-MEETING.

Is it too soon for us to begin to plan, and arrange for our coming camp-meeting? Why not begin now, to lay plans in each household for our coming feast of tabernacles, and to arrange our affairs so that every member of the family may share in its benefits, and not be cheated out of them?

Waxahachie is again selected as the place, and July 13-23 is the time we have chosen; and unless this time will not suit those whom we expect to visit us from abroad to minister unto us in spiritual things, it may be considered permanently fixed.

There are several reasons why this location and time have been selected, and we hope all our brethren and sisters will act with us in this matter.

I will here state that Eld. E. W. Whitney, having been recalled from our Conference by the General Conference, has resigned his office as President of the H. and T. Society and of the S. S. Association, in favor of Bro. H. C. Chrisman, Peoria, Hill Co., Texas, who has been appointed to fill the latter office, and will doubtless be appointed, by the proper authority, to fill the vacancy of the former. Let all who are interested make a note of this, and act accordingly, by their hearty and willing co-operation.

Bro. A. W. Jenson has been appointed to the position of superintendent of the camp-ground.

If there are any who want family tents, they should arrange for them in time. I will be ready and happy to assist any in this matter. You should write immediately, and I shall be ready to give you the prices at which they may be obtained.

More about the camp-meeting hereafter.

R. M. KILGORE.

KENTUCKY QUARTERLY CONFERENCE.

A SESSION of this Conference was held at Bro. J. B. Forrest's, March 19, 1883. President in the chair. Prayer was offered by Eld. R. G. Garrett. The Secretary being absent, Allie Coombs was elected Secretary *pro tem*.

Voted, That the tent be run this year.

Voted, That a fly be purchased for the family tent.

Voted, That the President of the Conference be authorized to select such help as he thinks necessary to carry on tent work.

SECOND MEETING.—Prayer by J. B. Forrest. The following resolution, offered by Eld. R. M. J. Pound, was then adopted.

Whereas, Many of our members are so situated

that they are unable to report in person at the regular church quarterly meetings, and as the Kentucky Conference feels a deep interest in the spiritual welfare of each member; therefore,—

*Resolved*, That each member now present shall urge the members of their respective churches to report in person or by letter to the elders of our churches, at each regular church meeting.

*Voted*, That the State quarterly meeting be held at the home of Eld. R. M. J. Pound, beginning on the third Sabbath in July, 1883.

Adjourned, *Sine die*.

BETTIE COOMBS, Sec.

S. OSBORN, Pres.

## Our Tract Societies.

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

### HAPPINESS.

I FOLLOWED a bird to the north and south,  
I followed it east and west,  
With the longing to call it at last my own,  
And hide it within my breast;  
But the bird flew on, and I sought in vain,  
Through sunshine and wind, the storm and the rain.

I went to the city to find it where  
The restless crowd surged by;  
But the bird I sought, with its snowy wings  
Had flown to the upper sky;  
And the crowds surged on, with their ceaseless din,  
Their waves of sorrow, and folly, and sin.

I went to the forest, where all day long  
A hush that was sweet fell down,  
And I watched for my bird with its magical song,  
But the shadows gave only a frown,  
When I knew that I never should find it there,  
And I gave up the chase in sullen despair.

I entered the lists of the busy world,  
I took up its burden of care,  
Its wrongs to be righted, its sorrows to lift,  
Its mountains of trouble to bear;  
And, wearied, I laid me at last to rest:  
I awoke—and the bird was within my breast.

—Congregationalist.

### THE INTERNATIONAL MISSIONARY SOCIETY.

BY ELD. S. N. HASKELL.

NOTWITHSTANDING annual reports of this society and its workings have been published yearly in the REVIEW, it may be interesting to the readers of this paper to learn something more of the nature of its work, the expenditure of means, its present condition, etc. It was organized in 1876, having for its name, "The General Tract and Missionary Society of Seventh-day Adventists." For two years very little was done. The report for 1878 shows the receipts during that year to have been \$447.15, and its expenses \$455.08. This year may be said to have been the first year of its practical working. Reading matter during this time was sent to nearly all the Southern States; also to England, Holland, Italy, Africa, and, by means of agents in these different places, to nearly all portions of the civilized world. At this time our system of working was not as well arranged as afterward, and for a number of years we saw but little fruit of the efforts put forth.

The object of the society is to enter those fields outside of Conference limits, and place the reading matter in the hands of the honest inquirer; also to assist small companies and individuals even within the bounds of Conference lines, until other provision can be made to furnish reading matter to them. In this manner individuals have been temporarily helped to publications in nearly if not every State in the Union. But the burden of the work has been outside of all organizations of Seventh-day Adventists.

#### SOME OF THE RESULTS.

Since our local tract and vigilant missionary societies have become permanently organized throughout this country and in Europe, the International Society seldom occupies any field a long time exclusively. But not unfrequently, within a brief space of time, it will be found that some missionary worker is corresponding with the same persons, thus contributing to the interest already awakened. When publications were first sent South, only one person was known south of Maryland to be keeping the Sabbath and in sympathy with our work. At the present time they are numbered by scores in nearly every Southern State, and in some, even by hundreds. They have among them several churches, also ordained

ministers and licentiates, who are successfully laboring in the truth, where ten years ago there was not a Sabbath-keeper. All this commenced from an interest created by publications which were sent by mail into the Southern States. In Montana every town has received our publications from this society; but, as is at first the case in all new fields, but little fruit is seen at present. In New Mexico a missionary embraced the truth, and for two years was an active worker in distributing our publications, which she received from the society.

In foreign countries the work has been equally encouraging, but the numbers who have embraced the truth are not as many as in the South. The most important result that has been secured in these countries is the hearty co-operation of missionaries of nearly all denominations, many of whom have for years been active workers with us, having been supplied with publications by the International Society. In this, God's providence has opened the way for his truth in a most remarkable manner. In the West India Islands a small company embraced the truth, and, learning of our missionary organization from reading matter sent them, organized a society among themselves. A ship missionary in Bristol, England, told me that it would do my heart good could I see the eagerness with which our publications, especially the writings of Mrs. White, are received by many. As he would read from them to the sailors, they would sit and weep. The next time he saw them they would inquire if he had any more of Mrs. White's writings. At Cardiff and Liverpool much interest is also manifested. In Grimsby and Glasgow we have found persons who will co-operate in the missionary work, both among those who are in sympathy with us in our denominational views and among those who are not.

#### THE SHIP WORK

is very important both in Europe and America. In Hamburg, Germany, the International Society is supplying a ship missionary with French, Swedish, German, and Danish publications, also some English. Over a ton of reading matter has been used in the ship work at San Francisco, Cal., sent from Battle Creek, Mich., at the expense of the society. Here worthy persons of influence and culture have embraced the Sabbath as the result of this work.

New York and Boston are cities of much interest in the ship work, and at different points are constantly supplied with our publications. I called at a mission in New York City where our reading matter had been received, and before making myself known, had some conversation with the person having charge of it, which ran something as follows:—

"What class of people meet here for worship, and how often?"

"All classes, but principally the common sailors, many of whom have left religious friends at home, but are entire strangers here excepting among the sailors. We hold a meeting every evening."

"What kind of reading matter do you distribute among them?"

"Whatever friends send us of a religious nature."

"What kinds do you prefer?"

"We have been receiving some papers called the *Signs of the Times*, an Adventist periodical, which we like better than any other religious paper we receive."

"Are there not objectionable features in the doctrines advocated?"

"I am a Methodist, and do not indorse all the paper teaches, but it is a live religious paper, and leads men to think of God and Heaven. When we find such a paper, we do not care who publishes it; it is what we want, something to arouse the conscience. Each number of this paper contains an article from Mrs. White; it would do your soul good to read them. I never read such live religious articles before."

Arrangements have been made to keep a constant supply of reading matter at this mission, and others where a similar interest is manifested. A small volume might be written of what I personally know of circumstances where the evidence is equally conclusive that the reading matter furnished has been appreciated. A gentleman who had charge of a mission to which we have furnished reading matter, showed me a pipe and a long twisted roll of tobacco, trophies of a victory gained by a man who had signed a pledge not only prohibiting the use of intoxicating liquors, but tobacco

also. The same friend pointed out a dock where he had known a sailing vessel to remain two days after she was all loaded, waiting for a set of our publications. This vessel had previously been supplied with our reading matter, which had been removed with the expectation of receiving a new supply.

#### FINANCIAL CONDITION.

During the seven years since the organization of this society, there has been paid into its treasury over \$6,000. In the meantime, publications have been sent in quantities to the Southern States to the value of over \$700; Italy, \$75; Holland and Germany, \$90; England, \$130, besides placing the "History of the Sabbath" in many of their principal libraries. Nearly \$200 worth of publications have been sent to Norway and Sweden; about \$75 worth to the West India Islands; \$400 worth to be used in ship work in New England; \$50 worth to New York City; \$25 worth to Canada; \$50 worth to Nova Scotia; \$217 worth to California; and \$100 worth to the Western States and Territories. The expense at the time of the Centennial was over \$300, and that of supplying public libraries, \$1,600. There are on hand about \$150 worth of publications. These figures are not exact, but very nearly so, as hastily taken from the books. This is exclusive of the general expense of the society, such as postage on letters and packages sent to different parts of the world, binders for periodicals placed on steamers, etc., etc.

To the above should be added the cost of nearly two thousand volumes of Sister White's writings which have been paid for out of the one thousand dollar fund raised for that purpose. At the present time the funds of the society are exhausted, but our work is opening before us as never before.

We have so arranged that in nearly every place where publications have been sent, we can ascertain whether they are judiciously used or not. There are plenty of openings before us where we know that they are used with discretion. We have in the past found libraries of Sister White's writings, and the *Signs of the Times*, laid one side where they were not read; but this has been done only when those sending the reading matter have had no means of ascertaining whether those to whom the publications were sent were worthy or not. One point we look upon as providential. All of our transportations to other countries have been free, unless sent by mail. In this country the transportation of packages to the South, excepting in one instance, has either been free or at the expense of the receiver. Hence the funds raised by our brethren to support this society, have not been used in this way. When a mission outside of our people cannot pay the transportation of publications given to it, the probabilities are that the reading matter would not be appreciated if sent.

Our brethren are free to give in spreading the truth, and should their liberality be imposed upon by persons receiving the publications and not making a good use of them, discouragement would ensue. This we shall ever seek to guard against. There are many of our brethren who would be anxious to assist in this branch of the cause, did they know the facts concerning it. It needs help, and needs it now. There is no enterprise more worthy in the missionary department than this. We do not expect to slacken or curtail our work, for there are many of our friends who have paid in thank-offerings of \$100 each, and they are ready to do so again. Whether all of us realize it or not, the cause of present truth is on the advance, and what we do must be done quickly.

#### KANSAS T. AND M. SOCIETY.

TO MEMBERS OF DIST. NO. 2.

THE director has appointed the next district quarterly meeting for April 14, 15, with the Brantford church. The Spirit of the Lord has been working upon the hearts of our friends and neighbors during the past winter, in bringing them into the truth; and while we rejoice in this, we should not forget that there are many others who should be rejoicing with us in present truth.

God has a cause upon earth, for which he makes it our privilege and duty to provide. We cannot successfully and intelligently labor for the Lord, unless we have a clear understanding of the wants of the cause, and the best methods of advancing its interests. This knowledge can be

obtained only by personal experience, in a state of acceptance with God, and under the guidance of his Spirit, or by availing ourselves of the experience of those who have long been in the service of the Master. The Saviour is soon coming. The work will be cut short in righteousness. What we do must be done quickly. It is therefore best for us to act promptly upon the experience of others.

The subject of missionary work has been thoroughly canvassed by able men in our ranks; and, guided by the Spirit of God, they have, we believe, discovered the best means of disseminating the light of truth. And now we who are desirous of doing something in the cause we love, should avail ourselves of the fruit of their labors, and do valiant service in the cause of the Master. What would we think of a mass of men, under no discipline, with no leaders, and each man armed to suit himself, and determined to fight in accordance with his own preconceived ideas, going out to contend in battle with a well-disciplined and well-appointed army? I hear you all, with one accord, exclaim against such a lack of wisdom.

Then, dear brethren and sisters, be on your guard lest you place yourselves, and the cause of the Lord, in just the same unenviable position, and so insure defeat. Then let us come into line, and move forward in solid phalanx against the powers of darkness, under the leadership of the "Captain of the host of the Lord."

As a people, we seem to be somewhat lacking in a knowledge of the workings of our T. and M. societies. Too many times the books of our T. and M. officers are not properly kept, either from a want of knowledge of book-keeping, or from a lack of promptness in making the entries; and when the time arrives for making the reports, it is almost impossible to get any understanding of the books.

Again, we meet the same obstacles when we interrogate some of our T. and M. workers in relation to the amount of work they have performed during the current quarter; they have trusted to their memory, and when the time comes for them to report, they call upon their memory in vain. As a consequence, their reports are meager in the extreme; and this affects the church librarian's report.

From these causes the district secretary's report to the State secretary is almost valueless, so far as an understanding of the T. and M. work is concerned. These things ought not so to be. We should take pains to inform ourselves upon these points.

It is expected that instruction will be given in the various branches of the T. and M. work, especially in the accounts; therefore we hope you will all come Friday prepared to stay until Monday. Let each librarian take an invoice of his stock before coming, so that he may know what to draw from the district depository.

Let nothing keep you away from this meeting. Let us begin now to give some of our time to the work of the Lord, rather than to spend it all in our own worldly interest. Remember that the call will soon go forth from the Master, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. If you desire to be one of the company that is to be gathered in by this call, there is no better time to begin to sacrifice than now. Remember that the wise man saith, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. Be on your guard, brethren, lest you withhold from your Master more of your time than is meet. You will, no doubt, be as well off at the end of the year, if you attend these meetings, as you would be if you remained at home.

We especially desire to meet each church librarian at this meeting. We hope they will come provided with full returns from their respective societies. We would also like to see all the brethren and sisters in the district at this meeting. We believe that it will be for their spiritual welfare to attend. Before coming, we hope each one will seek a closer connection with God by fasting and prayer. Let all carefully search their hearts, putting away everything that is displeasing to him. Follow the course of the patriarch Jacob when he was about to go up to Bethel to worship the Lord. Gen. 35:1-5. WILL D. CURTIS.

—Labor to keep alive in your breast that little spark of celestial fire called conscience. —Washington.

## News of the Week.

FOR THE WEEK ENDING MARCH 31.

### DOMESTIC.

—Nine per cent of the population of Connecticut are Congregationalists.

—A new religious paper, in the Chinese language, is about to be published in New York City.

—Three cases of hanging occurred on Friday, March 30; one in each of the three States, Vermont, South Carolina, and Virginia.

—The Mormon elder, Morgan, left Chattanooga, Tenn., last week with 150 proselytes for Utah, gathered in all sections of the South.

—W. C. Woodward, a reporter, was arrested at Nashville, Tenn., March 26, charged with passing gold-washed nickels for \$5 pieces.

—Salmi Morse has at last succeeded in presenting the "Passion Play" without interruption by the police. It was given in New York City on the evening of March 30.

—"During the last thirty years," says the *Sunday-School Times*, "the Children's Aid Society of New York has taken out of that city into better homes about 67,000 children."

—The business failures in the United States the past week numbered 170, being 26 less than for the week ending March 23, an excess of 41 over the corresponding week of 1882, and 58 more than in the same period in 1881.

—General Diaz, ex-president of Mexico, in the course of his tour through the United States has been very honorably entertained at Chicago, Buffalo, Washington, and New York. He is described as a man of practical common sense.

—Unprecedentedly heavy snowstorms occurred last week in some sections of the Carolinas and Virginia. The snow was two feet deep in some places, and houses collapsed under its weight. Telegraph wires were down, and trains behind time.

—In accordance with an act of the Legislature of Michigan, passed two years ago, Governor Begole has appointed Thursday, the 26th of April, as "Arbor Day," to be observed throughout the State by the people in planting trees for ornament, protection, and shade.

—Thirty Indian children, nineteen boys and eleven girls, are to be educated at government expense at White's Manual Institute, ten miles southeast of Wabash, Ind. They arrived there March 27. To say the least, this is a better policy than that of extermination.

—During the year 1882 the loss by fire in the United States was \$81,505,024, and in Canada \$5,605,940. In the eight years past, beginning with the record of 1875, the losses in the United States were \$593,447,609, and in Canada \$78,779,390, or the great total of \$672,266,999.

—Twenty-eight bodies in an advanced state of decomposition, and in some cases beyond recognition, have been taken out of the Diamond coal mine. Seven others have been discovered, but owing to the stone and debris in the passages, it has not yet been possible to take them out.

—A slipping of the track, (caused by recent heavy rains) on the Cincinnati Southern Road, forty miles below Cincinnati, caused a great wreck early Friday morning, March 30, two sleeping-cars rolling down an embankment, the other coaches being thrown from the track and one consumed. More than fifty persons were wounded, and eleven are thought to be fatally injured.

—Mrs. Helen Hunt Jackson, the well-known poet and authoress, "H. H.," has been appointed a special agent of the Interior Department to examine into the causes of complaints which have been made about the management of the Indians of Southern California. Mrs. Jackson is a vigorous writer on Indian topics, and something interesting may be looked for soon from that quarter.

—Another name must be added to the long list of the illustrious dead of 1883. Postmaster General Howe expired on Sunday, March 25, at Kenosha, Wis. He contracted a severe cold at his home in Green Bay the week before, but there was nothing in his condition to justify alarm, and the public was entirely unprepared for his death. His funeral services were held at both Kenosha and Green Bay. He was interred at the latter place, March 29.

—The fifty-seventh annual report of the American Tract Society gives the following statistics: Pages printed, 86,314,468; periodicals printed, 7, with an aggregate circulation of 4½ million copies; periodicals gratuitously distributed, 563,614,600; colporters, 159; families visited, 141,548. This society found 23,611 Protestant and 6,868 Romish families attending no gospel service, 12,503 without any religious literature, and 6,892 without the word of God. The receipts were \$379,221.57, expenditures, \$374,097.23.

—Within a few days nine persons have been murdered by Apaches in the Gila Valley, Arizona, and fears of a general uprising and massacre of the settlers are entertained. General Crook and other officers have left Fort Whipple for Southern Arizona, and in conjunction with the Mexican General will begin operations against the hostiles. General Crook says the outrages are committed by the Chiricahuas, who have committed at least one

thousand murders, and who must be subjugated or destroyed, to which proposition Secretary Teller gives his indorsement.

### FOREIGN.

—The Salvation Army meets with much opposition in Switzerland.

—The pope has consented to be represented at the coronation of the Czar.

—Minister Lowell is said to be in need of protection in London because of his unpopularity with the Irish party.

—The crew of a bark, numbering twenty-three persons, which went ashore near Holyhead, Eng., were drowned.

—Avalanches from Mount Ararat are reported to have killed 150 persons and injured 100 others.

—Six hundred citizens of Berlin have petitioned the German Parliament to prohibit secular business on Sunday.

—A shower of snow, the first for thirteen years, fell in Rome a fortnight ago, and the dome of St. Peter's was white for several hours.

—The London police have received letters threatening to blow up the central telegraph office if the Phoenix Park assassins are not released.

—The fall of volcanic ashes at Drontheim, Norway, leads to the belief that there has been an eruption from Mount Hecla, in Iceland.

—The Nihilists are getting more active as the elaborate preparations for the Czar's coronation progress. Arrests are being made right and left.

—Prominent prisoners set at liberty by Chili have returned to Peru and advocate peace, and present indications seem to favor a settlement.

—Socialists in Southern Russia have issued a manifesto inviting the people to pillage the houses of Jews and nobles at the time of the Czar's coronation.

—On account of the recent floods, the emigration from the region of the Rhine promises to be so great that the price of land has fallen one-half within a year.

—The quarrel between Brazil and the Argentine Republic seems to become more serious. The real point in dispute is as to who shall appropriate Uruguay.

—The centennial anniversary of the birth of Raphael was celebrated at Rome, March 28, with great pomp. A bronze statue of the great artist was unveiled at his tomb.

—The Vienna correspondent to the *London Standard* says: "Before France opens hostilities in Madagascar, she will issue a circular note to the Powers, explaining the motives of her action."

—Signs of activity are visible in Mount Etna. Blanco Villa, a town on its slope, has been thrown into consternation by three earthquakes. The residents are panic stricken, and are fleeing to the open country.

—Rev. Gilbert Reid, in a letter from China to the *Christian at Work*, says: "I realize that the Chinese have unsurpassed memories, and I learn that many of the children can repeat the whole of the New Testament."

—There are eight bills before the British Parliament providing for the closing of public drinking houses in England on Sunday. It is also proposed to renew the Sunday Closing Act for Ireland, and to extend it to the five cities that have heretofore been exempt from its provisions.

—The German Government has purchased 1,000,000 acres of land in Mexico on which to settle colonies of emigrants, and is negotiating for 9,000,000 acres more. This land is on the Gulf coast, and contains mines of all kinds. The Mexican Government promises to be more stable than it has heretofore been; and the railroad lines extending into that country from the United States will facilitate commerce, and tend to develop the resources of the country,—facts which enhance the value of this large tract of land.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14.13.

MERCHANT.—Died near Morven, Brook Co., Ga., March 14, 1883, our youngest child, John K. Merchant, age one year, eleven months, and twenty days.  
I. T. AND H. M. MERCHANT.

HAYDEN.—Died of typhoid fever, Feb. 10, 1883, at Farmington, Me., my youngest brother, Brooks E. Hayden, in the thirty-fourth year of his age. He leaves a wife and many friends to mourn their loss.  
J. A. WOODMAN.

MILLNE.—Died of a complication of diseases, at our residence near Council Bluffs, Iowa, Feb. 16, my wife's beloved mother, Sister L. E. Millne, aged fifty-five years. Her death was a happy relief from a life of trial and suffering. Through all her long illness she exhibited such a sweet Christian spirit that she grew more beloved by us every day. Although our hearts are torn and bleeding, the Comforter whispers that in a short time, if we are but faithful, we shall see her again. Sister Millne became a member of the Baptist church



at the age of thirteen, and remained firm in that belief until twenty years ago, when she heard the third angel's message explained by her cousin, E. S. Griggs, who was visiting at her father's home. She joyfully embraced its views, although by doing so she caused those who were near and dear to scoff and sneer at her, but never did she repine. Christ was her all. As no minister of our belief could be present, prayer was offered at the house and grave by the M. E. minister. N. B. SMITH.

**PLUMMER.**—Died in Boulder, Colorado, March 16, 1883, of congestion of the brain, Alice J. Plummer, daughter of Bro. and Sr. Joseph M. Green, aged twenty-six years. Sister Plummer was born in St. Cloud, Minn., and was converted at the early age of ten years, and ever after loved the service of the Saviour. Some years since, with her parents she came to Colorado, and here she has tried to do all she could to advance the cause of truth. For some time she was treasurer of the mission in this State, and won the confidence and esteem of all who knew her. She leaves a husband, a little son about one year old, parents, three brothers, and a sister to mourn their loss. In her the Boulder church loses an honored member, and a faithful worker.

We sorrow not as others who have no hope; but as we laid her in the grave, we were comforted with that blessed hope that soon she would be clothed upon with immortality when the Lord should descend from Heaven with a shout. On the occasion of her burial, a large number of sympathizing friends were addressed by the writer, from Isa. 49:24. E. R. JONES.

**JOHNSON.**—Fell asleep Sunday afternoon at two o'clock, Sister Adaline Johnson, aged fifty years and nine months. Sabbath, March 3, Sister Johnson moved about among her children in perfect health. Sunday morning she fell, and dislocated her left hip, and at the same time broke her left arm at the wrist. She was confined to her bed for two weeks, and March 17, died under the influence of an anæsthetic, administered by competent physicians, preparatory to an operation for the replacement of the hip.

Her death is a great loss to her family, her neighbors, and the church. She has been a consistent, patient, and devoted commandment-keeper for twenty-four years, being converted under the labors of Eld. Waggoner at Delta, Fulton Co., Ohio, in 1859. Her faithful example and instructions to her children have been, in her life, the means of the conversion of part of her family; and, in her death, she leaves behind her the memento of a devoted life, fragrant with the memories of earnest prayers and tears, such as only a mother can feel for her children. We lay her away with the hope of soon seeing her face again, made radiant with the touch of immortality, and her voice breaking forth in song to Him who hath redeemed her from among the dead. Words by the writer, from Job 14:14. E. P. DANIELS.

## Appointments.

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

### THE ORDER AND TIME OF CAMP-MEETINGS.

KANSAS,	May 17-22
PENNSYLVANIA,	May 31 to June 5
UPPER COLUMBIA,	" 30 " " "
IOWA,	June 7-12
WISCONSIN, Portage,	" 14-19
MINNESOTA,	" 21-26
DAKOTA,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18

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

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

PROVIDENCE permitting, I will attend the quarterly meeting of the church at Eaton Rapids, Mich., April 7, 8.

F. D. STARR.

QUARTERLY meeting of Dist. No. 5, Pa. Conf., will be held April 6-8, instead of April 13-15, as stated in the printed notice. I make the change so as to have this meeting held at the same date of church quarterly meetings.

EDGAR RUSSELL, Director.

THE quarterly meeting of Dist. No. 1, Ind. T. and M. Society, will be held at Walkerton, April 21, 22. We expect one of our ministers to be present. WM. R. CARPENTER, Director.

QUARTERLY meeting for Dist. No. 4, Iowa T. and M. society, will be held at Birmingham, April 14, 15. Eld. I. J. Hankins has promised to be present. A full attendance is very much desired, as this will no doubt be my last meeting with you as director. W. W. CONKLIN.

QUARTERLY meeting of Dist. No. 6, Mich., at Bushnell,

April 14, 15. We invite all in the district to be present who wish to labor in any branch of the missionary work. All the librarians should attend the meeting, and we hope they have all taken such an interest in their work that we will not fail to have a report from every church in the district.

F. HOWE, Director.

We heartily join in the requests of the above appointment, and hope we may have one of the best T. and M. meetings ever held in the district. Let all who can, attend the meetings, as arrangements must be made for the summer's labor.

M. B. MILLER.

MEETING of T. and M. society, Dist. No. 4, Pa., at Ellicottsville, N. Y., April 21, 22. We desire all the brethren to be present.

S. WINKLEY, Director.

QUARTERLY meeting of Dist. No. 2 at Eaton Rapids, Mich., April 14, 15. Meetings will commence Friday evening.

BENJ. HILL, Director.

G. K. OWEN.

QUARTERLY meeting for Dist. No. 5, Iowa, at Monroe, April 14, 15.

NOAH HODGES, Director.

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Otsego, April 14, 15. Wish all the librarians to be present. Let all reports be forwarded in time. All are cordially invited to attend.

ALEX. CARPENTER, Director.

THE quarterly meeting for Dist. No. 4, Nebraska, will be held at New Era, near Bro. Rankin's, April 14 15. Bro. Starr expects to be with us.

H. W. TAPT, Director.

PROVIDENCE permitting, I will speak at Franklin, Neb., Tuesday evening, April 17.

GEO. B. STARR.

No providence preventing, I will meet with the churches and companies of Dist. No. 9, Kansas, as follows:—

Lakin Center, March 31 to April 8.

Clarion, April 13-16.

Quarterly meeting at Clarion, April 15.

Towanda, April 20-23. E. W. McFarland, appoint place and hour.

Milan, April 27-30. John Rowe appoint.

Moline, May 4-7.

Lena Valley, May 11-14.

GEO. H. ROGERS.

QUARTERLY meeting of Dist. No. 1, Neb., will be held at Blair, April 14, 15. We hope to see a good turnout from the churches of Decatur and Fremont. Meetings to commence on Sabbath evening.

O. A. JOHNSON.

No preventing providence, we will meet with the churches in Dist. No. 1, Iowa, as follows:—

West Union,

April 7-15.

Summer,

" 21, 22.

Hazleton,

" 24-26.

Elgin,

" 28, 29.

Waukon,

May 5, 6.

Lansing,

" 12, 13.

We hope that the leading brethren of these places will circulate the appointments and secure a full attendance. We will have with us a supply of our best books to furnish all who may wish to purchase.

A. G. DANIELS.

H. P. HOLSER.

QUARTERLY meeting of Dist. No. 11, Kansas, will be held with the Mound City church, April 14, 15. First meeting eve of the 13th. We hope to see a good turnout, and will try to have some ministerial help.

GEO. H. SMITH, Director.

PROVIDENCE permitting, I will meet with the church at Fort Howard, Wis., in quarterly meeting, April 7, 8. Would be very glad to have the brethren in the vicinity attend the meeting.

O. A. OLSEN.

THE quarterly meeting of Dist. No. 7, Mich., will be held at Mt. Pleasant, April 14, 15; therefore we request each librarian and as many others as can to attend. Bro. A. O. Burrill is expected to be present.

FRANKLIN SQUIRE, Director.

If nothing prevents, I will meet with the church at Fonda, Ia., at the time of their quarterly meeting, April 7, 8; also at Webster City, April 21, 22. These meetings will commence by holding a prayer-meeting Friday evening at the regular place of worship. I hope none will allow some small excuse to deprive them of the benefit of these meetings. Shall we not all come, and seek the Lord earnestly?

R. C. PORTER.

PROVIDENCE permitting, I will preach to the Clyde church Sabbath, April 14, in the forenoon; also evening after the Sabbath.

D. M. CANRIGHT.

No hindering cause preventing, quarterly meetings will be held in Indiana as follows:—

Sevastopol,

April 7-10.

Rochester,

" 11-16.

Walkerton,

" 20-23.

Kewanna, where Bro. Harrison may appoint,

" 27-30.

The State quarterly meeting will be held sometime in May. We greatly desire all our ministers and those who wish to labor in the canvassing work in connection with our tents to be at the State meeting. Expect to visit the southern part of the State in May. Eld. Rees will aid me in filling the above appointments so I can visit other parts of the State if circumstances demand.

S. H. LANE.

WASHINGTON, Kan.,

April 20-23.

Ballard,

" 27-30.

Hope that all living within a reasonable distance will attend these meetings, as we are very anxious to have a general attendance. Come prepared to remain over the Sabbath and first-day. The spiritual condition of our brethren is to be deplored when they can give but one day to the special work of seeking God. Come, brethren, prepared to spend two days in seeking him.

J. H. COOK.

## 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.

HEREAFTER, the permanent address of Lizzie Hornby, Secretary of the Iowa T. and M. Society, will be Rock Island, Ill., Box 585.

Books Sent by Freight.—R A Phelps \$39.90, S N Haskell \$3.03, Mrs E H Gates 213.24.

Books Sent by Express.—E H Pullen \$45.60, R A Underwood 17.08, Albert Weeks 14.25, E G Olson 8.06, Wm C Hansen 18.85, J O Corliss 23.13, L G Smith 10.00, Melva White 10.33, Wm Ostrander 18.00.

Cash on Account.—Kan T & M Society per C A L Gibbs \$119.50, Geo Stagg per J L Kimball 20.00, Helen L Morse per U Smith 5.00, Wm C Hansen 15.43, Dak T & M Society per Mary Heleson 278.75.

Shares in S. D. A. P. Association.—S M Holly \$50.00, Wm Jones 10.00, Mrs Lydia A Sprague 10.00, C B Childs 10.00, G A Kinkle 10.00, A J Devinney 10.00, T G Thompson 10.00, W S 10.00.

Donations to S. D. A. P. Association.—John W Clayton \$10.00, Esther Trumbull 1.50.

Gen. Conf. Fund.—C R Robbins, tithe \$3.00.

Mich. Conf. Fund.—Partello, Marinda, and Maria Crawford \$15.00, Leslie per G K Owen 45.00, Partello per J C Cooper 5.00, Spencer Creek per J W Smith 14.45, Colfax per Lena Romington 6.50.

Mich. T. & M. Society.—Dist 9 per M F Mullen \$5.00, Mrs J M Rhodes 2.25.

Mich. T. & M. Reserve Fund.—G K Owen \$25.00, J A Owen 25.00, Dist 9 per M F Mullen 3.00.

J. N. Andrews.—J T Andrews \$20.00, H C Bayliss 5.00, Andrew Ruitter 20.25.

European Mission.—Amanda Kirby 9.00, S E Simmons 2.00, Mary E Amsden 3.00.

English Mission.—Daniel M Judd \$4.00, S W Harris 14.00, S S Post 8.00.

Swedish Mission.—Wm A Johnson 8.00.

### 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, at the Sanitarium, several Sabbath-keeping young men who can come recommended by the churches to which they belong, as assistants in the bath room, to learn the use of electricity, and other branches of the practical medical department. None need apply except persons who are strong. Applicants must possess good health, and fair intelligence and education. Those are wanted who will be willing to contract to remain from one to three years. Apply at once. Address, Sanitarium, Battle Creek, Mich.

### CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 29, 1882.

WESTWARD.			STATIONS.	EASTWARD.		
Pacific Express.	Day Express.	Chicago Passenger.		Mail.	Atlantic Express.	Night Express.
7.55 pm	7.53 am	6.10 am	De...Port Huron..Ar	10.20 pm	5.50 am	10.25 am
9.23	9.10	7.42	.....Lapeer.....	8.52	4.18	9.10
10.05	9.55	8.30	.....Flint.....	8.10	3.40	8.35
10.35	10.27	9.03	.....Durand.....	7.25	2.56	7.50
11.35	11.30	10.10	.....Lansing.....	5.53	1.40	6.12
12.10 am	12:06 pm	10.45	.....Charlotte.....	5.05	12:47 pm	5.22
1.15	1.00	11.40	a } Battle Creek { d	4.05	11.40	4.30
1.20	1.20	12.00	d } Battle Creek { a	4.00	11.35	4.15
2.06 p	2.07	12.48 pm	.....Vicksburg.....	3.10	10.50	3.20
2.17	2.19	1.00	.....Schoolcraft....	2.54	10.39	3.07
3.10	3.08	1.55	.....Cassopolis.....	1.55	9.53	2.08 p
3.58	3.05	2.42	.....South Bend.....	1.10	9.10	1.12
4.46 p	.....	3.30	.....Stillwell.....	12.23 am	.....	12:18 pm
5.22	.....	4.05	.....Haskells.....	11.47	.....	11.39 p
5.40	5.25	4.27	.....Valparaiso.....	11.30	7.45	11.30
8.00	7.45	6.50	Ar...Chicago...De	8.50	5.15	9.00

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

### MICHIGAN CENTRAL RAILROAD.

GOING EAST.						STATIONS.	GOING WEST.				
Night Exp.	Atlan. Exp.	N. Y. Exps.	Day Exp.	Ma. Exp.	Ma. Exp.		Day Exp.	Local Exp.	Even Exp.	Facil. Exp.	
A. M.	A. M.	P. M.	P. M.	P. M.	P. M.		A. M.	A. M.	P. M.	P. M.	
8.00	3.35	11.40	6.30	6.15		Ar. - Detroit, - Dep.	7.00	9.35	4.00	8.00	9.50
6.00	12.40	9.28	4.05	3.05		- Jackson, -	10.20	12.15	7.02	11.05	12.45
3.20	11.08	8.13	2.15	1.03		- Battle Creek, -	12.19	1.55	8.32	12.47	2.07
2.30	10.25	7.37	1.38	12.12		- Kalamazoo, -	1.13	2.36	9.18	1.36	2.47
11.33	7.33	5.30	11.13	9.03		- Michigan City, -	4.23	5.18	12.12	5.03	5.23
1.10	5.15	3.30	9.00	6.45		Dep. - Chicago, - Ar.	6.50	7.40	2.50	7.30	8.00
P. M.	P. M.	P. M.	A. M.	A. M.			P. M.	P. M.	A. M.	A. M.	A. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

Day Express—Ad Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

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

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STIMME DER WAHRHEIT, Battle Creek, Mich.

# The Review and Herald.

Battle Creek, Mich., April 3, 1883.

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## TO CORRESPONDENTS.

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RECEIVED TOO LATE FOR THIS NUMBER.—Organization of Virginia T. and M. Society.—Reports from Kansas, J. H. C. and O. H., Kentucky, S. O., Wisconsin, H. R. J., Michigan, R. C. H., Dakota, O. A. O., Indiana, W. C., and D. H. O.—Obituary of Lydia J. Johnson.

The following obituary notices, though received in season, we are obliged to leave over till next week: Lillie May Randall, Rosa E. Woodman, and Susan Bitters.

## THE THIRD PARTY.

MARCH 21, 1883, a Mass Convention was held in Minneapolis, Minn., to labor in behalf of the Third Party Movement, in Minnesota. This is sometimes called the Prohibition Party, or Anti-monopoly Party, or People's Party, which terms seem to be in a measure synonymous, as all the elements represented by these various names will doubtless coalesce sufficiently to act together for the accomplishment of certain ends which many, perhaps a real majority, of the people hold in common. It will be the "Great National Party" which Bishop Peck calls for in his "Future of Politics." The interesting feature to us in this movement is the position of this growing party on the Sunday question. At the meeting in Minneapolis, above referred to, a platform was adopted, the fourth plank of which reads as follows:—

"Believing that a due respect for law is essential to the peace and good order of society, we condemn the open disregard and violation of existing laws against gambling, the selling of liquor to minors, and to protect the religious observance of the first day of the week, commonly called the Lord's day."

## KANSAS PLEDGES.

EUROPEAN mission pledges made at the Moline camp-meeting are in the hands of the State T. and M. secretary, Clara Gibbs, Ottawa, Kan., where payment can be made at any time. In sending money, be sure to state to what fund it belongs, and who should receive credit for the same.

Sister Gibbs has the tent and camp-meeting pledges also. Hope all can meet these immediately.

J. H. COOK.

## TO THE BRETHREN IN MAINE.

I wish to say just a word to our people in Maine concerning the "Early Writings of Mrs. White." This work is just what every family of Sabbath-keepers should have to read and re-read. It should be kept for reference, and all should become familiar with the truth therein contained. It is just what is needed in this time of peril, and it supplies a lack which we have very much felt in this State. Do not fail to read it.

J. B. GOODRICH.

## TO THE BRETHREN OF DIST. NO. 9, KANSAS.

THE appointments made in another column for your district will be the last general meetings held there before the spring camp-meeting. I hope to see at these meetings all in the district who love the truth. Let us seek such a connection with Heaven as will insure us the blessing of God, both at these meetings and at the coming Conference.

All who are owing the T. and M. society for periodicals or books should make an effort to pay for them in time, that the accounts of the society may be closed up at these meetings. I hope sufficient donations will be made to free the society from debt. I desire the S. B. treasurers to be prepared to transmit the money belonging to the Lord to the treasurer, either direct or by me. I hope to see all the V. M. librarians and secretaries in the district present at the quarterly meeting at Clarion, April 15, with their books, so that the accounts of the different societies with the district may be made to harmonize. This will give all confidence in the work.

G. H. ROGERS.

## TO BRETHREN AND SISTERS IN DIST. NO. 1, IOWA.

You will see by appointments in this issue of the REVIEW that we expect to visit all the Sabbath-keepers in this district. We are very sorry that we could not have done this before. We greatly desire you to heartily join us in our efforts to make the best possible use of this privilege. The day of God is drawing near. The Judgment is fast passing. Soon probation will close. In view of this important time, Satan, the enemy of God and his people, is working with great power because he has but a short time. He is flooding the church with indifference and worldliness. These are solemn facts which we must not overlook. But they do not discourage us. God is our helper.

In these meetings we want to consider these things. We desire to seek God with all our hearts. We hope to have a full attendance at each place. Make up your minds to be at each meeting. Will you not now begin to pray that God's Spirit will be given in a large measure? We shall begin our meetings with the West Union church, Friday night, April 6, and continue every night until after the district quarterly meeting. Hope as many of the brethren from Fayette and Albany as possibly can, will attend the church quarterly meeting, and remain during the week. Dear friends, let us arouse and seek God with earnestness.

A. G. DANIELS.

H. P. HOLSER.

## TO OUR BRETHREN AND SISTERS IN MAINE.

As the time of our general quarterly T. and M. meeting is drawing near, we wish to say a few words in reference to it.

As we are rapidly approaching the end, our general meetings are growing more and more important; and if there ever was a time when we should show our love for the truth which we hold, it is now. Signs in the moral, physical, and political world, and the evidences which we have

that we are soon to witness the formation of the image to the beast, also the rapid progress that the third angel's message is making among the different nations of the world, clearly show that God's people will soon obtain their long-sought rest. We should feel the importance of the truth, and the solemnity of the times in which we are living. We should also feel the necessity of taking hold of this work unitedly to help send the truth to those who have not heard it, that they may see and obey the message, and be prepared for the coming of Christ, and the day of wrath which is just before us.

Our T. and M. society should be remembered with a freewill-offering by every Sabbath-keeper in this State. Let us be good stewards over that which the Lord has intrusted to our care. Have we not received blessings enough from our Heavenly Father the past three months, so that we can afford to make a thank-offering to him for his goodness and mercy to us? Carefully inclose your offering for the Maine T. and M. society, in an envelope, and address the same to Mrs. R. Robbins, South Norridgewock, Somerset Co., Me., and she will send you a postal as soon as the money is received.

J. B. GOODRICH.

## TO THE FRIENDS IN DIST. NO. 4, N. Y.

I AM exceedingly anxious that the general meeting to be held at Buck's Bridge, April 21-23, shall be well attended for the following reasons:—

1. It is an important meeting for the interests of the cause. Matters of great consequence will be there considered. A new director and secretary will then be chosen, and it will depend largely on the wishes of the district who these new officers will be.

2. It will be the last district quarterly meeting that I shall hold in Dist. No. 4 for some time. I should much like to meet as many of our friends as can possibly come. Especially should our librarians be present, with their books. Be sure to bring all the books, as new librarians may be appointed.

3. Eld. B. L. Whitney, who has served us so long and faithfully as president of our Conference and tract society, will be present. His visits to the northern part of the State have been few and far between in the past, and I know that this visit will be appreciated by all. Come, brethren, to this meeting, as it may be the last we shall enjoy with Bro. Whitney.

4. It is not for me to say how much we need this meeting spiritually. I think it is realized to a great extent by all. We are in the sifting time, and it will require strong faith, willingness to sacrifice, and pure hearts, to resist the powers of darkness. Meetings commence Friday evening. It would be well for our brethren to bring some provision and bedding.

A word in regard to my wife's condition. She is quite low at present. We ask the prayers of our friends that she may so far recover that I may be able to meet my appointments.

Battle Creek, March 30.

M. C. WILCOX.

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