

# THE ADVENT REVIEW

## And Herald of the Sabbath.

"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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#### FAITH IN GOD.

PRESENT truth, and present duty,  
These are themes on which to dwell;  
Be not troubled for the future;  
God will order all things well.  
If we but obey and trust him,  
Angels will our steps attend;  
He will be our shield and solace,  
Be our everlasting Friend.

He who feeds the homeless sparrows,  
Hears the ravens when they cry,  
Pities all his suffering children,  
In their hours of agony.  
When the bitter tears are falling,  
And the heart is like to break,  
He will heal the wounded spirit,  
For his own Beloved's sake.

He who suffered in the garden,  
And endured the shameful cross,  
Will not suffer us to perish,  
In our hours of grief and loss.  
But his arms of love and mercy  
Will our sinking heads sustain,  
And his smiles of loving favor,  
Sweeten all our bitter pain.

Never let us dare to murmur,  
Though our way at times be hard;  
We will cast our cares on Jesus,  
Hoping for the great reward;  
Looking not at dark surroundings,  
Faith can pierce the darkest gloom,  
Sees the crown of triumph waiting  
In our everlasting home.

R. C. BAKER.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

#### NATURE OF THE CLOSING WORK.\*

BY THE RESIDENT EDITOR.

Text: Rev. 11:1: "And there was given me a reed like unto a rod: and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

These are words which a mighty angel from the court of Heaven was commissioned to utter. They are, therefore, of no ordinary importance; and it becomes those to whom they are addressed to seek with reverent heart to comprehend their meaning.

That portion of the text to which we call especial attention, is the solemn injunction, "Rise, and measure the temple of God, . . . and them that worship therein."

There are many important scriptures the meaning of which it would be difficult to ascertain without the aid of the context. The text we have quoted is a passage of this nature. Although the translators have made it the beginning of an independent chapter, it is a continuation of information and instruction which the angel was imparting to John, the commencement of which is found in the preceding chapter. The last verse of the foregoing chapter introduces a direct address from the angel to John, in these words: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Then placing in his hands a reed like unto a rod, the angel continued, "Rise, and measure the temple of God, and the altar, and them which worship therein." Right in the midst, therefore, of this direct address of the angel, the translators have unfortunately thrown in the division of a chapter. But the two verses are one connected testimony, and belong together.

From the fact that the angel says, "Thou must prophesy again," we infer that some previous prophesying had taken place. We therefore go back still further in chapter 10, to ascertain what it was, and when it took place. That chapter opens with the announcement that John saw a mighty angel come down from Heaven. The rolling

clouds constituted his royal apparel. The rainbow gleamed like a diadem, upon his brow. The glory of his countenance shone forth from his cloudy pavilion like the noon-day sun; and his feet glowed like pillars of fire. And he set one fiery foot upon the restless sea, and the other upon the solid earth; and when he spoke, it was as when a lion roareth in his strength.

Arrayed in his transcendent majesty, the angel then lifted up his hand to heaven and uttered the most solemn oath to which the earth had ever listened. He swore by Him that liveth forever and ever, who created heaven and earth and the sea, and all the things that are therein, that there should be time no longer.

Time, as connected with the experience of the human race, may be spoken of in three grand divisions: 1. Literal time, as measured by days, weeks, months, and years. 2. Probationary time, or the period during which we have the privilege of making our calling and election sure; and 3. Prophetic time, comprising the different prophetic periods which are set down in the volume of inspiration as marking important eras in our world's history.

To which of these three kinds did the angel refer in his solemn oath? Not to literal time; for he immediately speaks of "the days of the voice of the seventh angel," which were to succeed the fulfillment of his oath. Not to probationary time; for the "mystery of God," which is the work of the gospel, the proclamation, and the provision of salvation among the Gentiles, Eph. 3:3; Gal. 1:11, 12; Eph. 1:9, 10, &c., is not finished till in the early years of the sounding of the same seventh angel, the days of whose sounding were to follow the fulfillment of the oath of this mighty angel. Prophetic time alone is then left us as the object of the angel's words. His message was an announcement that time of that nature should be no longer.

We have no knowledge of prophetic time save what we learn from the book of prophecy. As soon as our attention is called to this subject, we are obliged to have recourse at once to the prophetic records. And it is a significant fact that the angel, when he makes this announcement touching prophetic time, does it upon the authority of a book which he holds in his hand. Verse 2 reads: "And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth."

Every Bible student is aware that the books which contain almost the sum total of the prophetic periods which are revealed to us, are this book of Revelation, which was not written when John had this vision, and the book of Daniel in the Old Testament. Hence we are shut up to the book of Daniel for those prophetic periods to which the angel referred.

Turning back to the book of Daniel, which contains five of the seven principal prophetic periods mentioned in prophecy, and among them, the 2300 days, the longest period anywhere given, we read this remarkable instruction to Daniel concerning them: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased." Dan. 12:4. Daniel sought for the meaning of what had been shown him, but understood not; and the angel said to him again, verse 9: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Here is a prophecy, the great repository of the prophetic periods, closed up and sealed till the time of the end; at which time it follows that the words would be unsealed, the book opened, the prophetic declarations be understood, and, as the angel declared, many run to and fro, and knowledge be increased. In the scene introduced in Rev. 10, we have an angel having in his hand a book which is open, and declaring respecting these very prophetic

periods which were closed up and sealed, to a certain point, that the time had come for them to expire. The necessary conclusion from all this, equal in this case to a demonstration, is that the book which the angel has in his hand is the book of Daniel's prophecy, and that when he gives his message, the time has come for Daniel's prophetic book to be unsealed and opened, and the world is passing through the solemn period of its history, denominated "the time of the end."

Can we ascertain when the time of the end commenced, so that we may know when the startling message of this mighty angel is due? Verses 31-35 of Dan. 11, place the commencement of the time of the end at the close of the supremacy of "the abomination that maketh desolate," or the papal power, as manifested in its work of persecution. Papal dominion ended at the end of the 1260 years in 1798. Again, in verse 40, the time of the end is set down to commence in that year when the king of the south, Egypt, and the king of the north, Turkey, should both declare war against the atheistical king of France, which again, as the American Encyclopedia informs us, was in 1798. The time of the end, then, commenced in 1798, and we are to look for the fulfillment of the oath of the angel of Rev. 10, at some point this side of that time.

Evidence corroborative of this position is found in Rev. 14. In verse 6, the first of a series of three angels is introduced, having the everlasting gospel to preach to every nation under heaven, calling upon all people to fear God, for the hour of his Judgment is come, and to worship him who made heaven and earth and the sea, and the fountain of waters. Two other messages follow in immediate connection with this, and then appears one like the Son of man on a white cloud, having on his head a golden crown, and in his hand a sharp sickle, coming to reap the harvest of the earth, which can symbolize nothing else but the second advent of Christ in the clouds of heaven with power and great glory.

This message is therefore a proclamation and a warning respecting the second advent of Christ. At what age of the world can it properly be given? Paul, in 2 Thess. 2:1-4, warns the Thessalonians not to expect the coming of Christ till the great apostasy should take place in the Christian church, and the man of sin, the son of perdition, should be revealed, and claim to sit as God in the temple of the church. This is that papal power which Daniel and John both predicted would rule for 1260 years after its establishment. Paul's caution, therefore, covers the whole period of papal supremacy, and ends only when that supremacy ends in 1798. No proclamation of the second advent could scripturally go forth before that time; for Paul's caution was against it; but since that time, Paul's injunction does not apply, and such a proclamation is in order.

The first message of Rev. 14 could not, then, have been given prior to 1798, but may be looked for since. But the same thing is seen to be true of the proclamation of the angel of Rev. 10. And now if we compare these two together we shall find points of similarity, sufficient to prove identity. 1. They both have a special message. 2. These messages are both due at the same time. 3. They are based in each case on prophetic time. 4. Their messages are world wide, one going to every nation under heaven, the other proclaiming his message all over the land, where one foot rested, and to all countries to which the white-winged ships could go over the mighty waters, upon which the other foot was placed. 5. They both appeal in the utterance of their message to the Creator of the heavens and the earth.

These facts prove that the first angel of Rev. 14, and the angel of chap. 10 are the same; for when two messages are due at the same time, are of the same nature, and

are based upon the same evidence, they denote identically the same work; and in the message of Rev. 14, we have additional proof that we are to look for this work this side of 1798.

Now we come to a fact which would impress all minds with solemnity if they would but believe and realize it. These messages have been fulfilled in the present generation. The opening of the great advent movement of the past 30 years, meets the specifications in every particular. That movement was based on new light on the prophetic periods, and its great burden was that those periods were about to expire. And in this it announced a great truth. For we have conclusive arguments which it is not necessary here to present, to show that the longest prophetic period, and the one which reaches to the latest point in human history, did terminate in 1844. There the oath of the angel was fulfilled; and time (prophetic) was no longer.

Here we find a sure starting point from which to prosecute further inquiries. What more do we learn from the prophecy, and what has been the experience of the church since that memorable year, 1844? The angel told John, who here properly stands as a representative of the church, to take the little book from his hand and eat it up, Rev. 10:9, and he informed him that it would be in his mouth sweet as honey, but in his stomach, bitter. To eat a book, is a Scripture expression for receiving joyfully into the heart the truths which the book sets forth. Eze. 3:1-3; Jer. 15:16. This transaction sets forth the eager reception by the church of the great prophetic truths contained in the little book. And the experience of the church was such as is here indicated. The great truths pertaining to the second coming of Christ, which suddenly blazed forth from the word of God, were received by thousands upon thousands with unfeigned delight. How their souls feasted upon the newly-risen truth. With what tireless energy, and at what sacrifice, they spread it abroad over sea and land. It was in their mouth as sweet as honey.

But in their interpretation of the prophecy they had mistaken the event to transpire at the end of the prophetic periods, supposing the Lord would then come; whereas the prophecy said only that then should the sanctuary be cleansed. Dan. 8:14. And when the point in the year 1844, at which it had been shown that the 2300 days would end, passed, and the Lord did not appear, a disappointment dropped like a pall of night upon the believing church, more bitter than the people of God had ever experienced save when He who was expected then to restore the kingdom of Israel, was laid away a lifeless form in Joseph's new sepulcher. After the book was eaten, it became in their stomach as bitter as gall.

Then said the angel, "Thou must prophesy again before many peoples and nations and tongues." The work of the church was not yet done. Another proclamation was to go forth to the people. And when this new commission was given to John, as indicating the nature of the work, a reed is put into his hand and he is told, in the language of the text, to rise and measure the temple of God, the altar, and them that worship therein.

A re-examination of the prophetic periods, after the great disappointment, confirmed the application previously made, and the time of their termination, but discovered the misapprehension of the event to which they brought us. "Then shall the sanctuary be cleansed," said the prophecy. The sanctuary was seen to be, not the earth, but, for the former dispensation, the tabernacle built by Moses, and afterward embodied in the temple of Solomon, and for this dispensation, the true tabernacle and temple of God in Heaven, to which the old typical tabernacle gave place when this dispensation was introduced. Heb. 8:1, 2, &c. And the cleansing of the sanctuary

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was seen to be, not the burning of the earth, when the Lord is revealed in flaming fire, but the closing service of the sanctuary work, as so clearly set forth in the types, and in Paul's letter to the Hebrews, wherein he in the plainest manner shows the transfer from the type to the antitype, from the earthly priesthood to the ministry of our Lord in Heaven.

The discovery of this great truth at once solved all the mystery of our position. It brought light out of darkness, and order out of confusion. Four harmonious pillars of truth were at once revealed, upon which to rest the superstructure of our reviving faith.

1. The angel proclaimed the end of prophetic time. Turning back to where prophetic time is revealed, the close of the longest period brings us to the cleansing of the sanctuary, a work of brief but indefinite duration, to finish up Christ's priesthood in behalf of our race.

2. The angel announced further, that following the end of prophetic time, in the first days of the voice of the seventh angel, the mystery of God should be finished. The mystery of God is shown in texts already alluded to, Eph. 3:3-6; Gal. 1:12; Eph. 1:9, 10, to be the gospel of salvation to the Gentiles. The finishing of this is the close of the work of salvation, a special work, occupying some days (years) in its accomplishment. But here again we are brought to the sanctuary; for this is also the close of the sanctuary work.

3. The first angel of Rev. 14 announces that his message brings us to the hour of God's Judgment, a Judgment work that precedes, and is wrought in reference to, the coming of Christ. Such a Judgment, an investigative Judgment to determine character, must precede the advent; for the Lord comes not to determine who are worthy of eternal life, but to bestow instantaneously that boon upon those who by some means have previously been decided to be thus worthy. And here again we are brought to the sanctuary; for the finishing of its service is a work of this very nature. The cleansing of the sanctuary is the removing therefrom of the sins of the people. This involves the examination of every case. It is, so to speak, the closing up of accounts with the race. And this examination must be made from those books in which is inscribed by angel hands, an unerring record of all our deeds. And decisions rendered according to those records, constitute a work of Judgment, according to Rev. 20:12. Here is the Judgment work of the first message of Rev. 14. Here is the cleansing of the sanctuary to which the close of the prophetic periods brought us. Here is the finishing the mystery of God, which the angel of Rev. 10 announced to follow his message. A three-fold harmony that is not easily shaken.

4. The commencement of the cleansing of the sanctuary, which was the opening of the second apartment where the ark of God was, and the entrance of the High Priest to perform his last act of ministry before that ark, is spoken of in the Revelation as the opening of the temple of God in Heaven. And when this is done, the ark is seen, and the attention of the people is called to the law which that ark contains. The angel of chapter 10 announced that in the opening years of the sounding of the seventh angel the mystery of God should be finished. The seventh angel is the seventh of the seven trumpets introduced in Rev. 8:6; and under his sounding of course all earthly scenes come to an end. He commences to sound near the close of probation. But Rev. 11:19, speaking of the events to take place under his sounding, says, "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Here again we are brought to the sanctuary, and in connection therewith our attention is called to the ark contained therein. This ark was called the ark of the testimony or testament, because it contained the two tables of testimony, or ten commandments, as inscribed on the tables of stone. Had it not contained these, it could not have been called by that name. Hence the fact that the ark, as seen in Heaven, down here under the sounding of the seventh angel, is still called the ark of the testament, is proof positive that it now contains the tables of the divine law; that here is the great original of the commandments, of which the people of God had, for a time, in the earthly sanctuary, a transcript or duplicate.

This opening of the temple and all the work connected therewith, follows the oath

of the angel of chapter 10, whose work covers the time of the first two messages of Rev. 14. Following these two messages, we have a third, which necessarily synchronizes with the cleansing of the sanctuary, the finishing of the mystery of God, the Judgment introduced by the first message, and the opening of the temple with its accompanying investigation of the law. And this message denounces the wrath of God against the worship of the beast and his image, and declares in reference to those who heed its warning, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Thus a little company is presented before us, who, as the result of this message, are brought to take such a position on the law of God, that they are distinguished from all Christendom around them, as those who keep the commandments of God. Thus again our minds are led directly to the law of God, the ark and the sanctuary, as in the other synchronous lines of prophecy already noticed.

Let all these points of harmony be particularly borne in mind. We have found all these centering at the same point of time, and denoting the same or correlative works; namely, the cleansing of the sanctuary at the close of the prophetic periods, the finishing of the mystery of God in the days when the seventh angel begins to sound, the opening of the temple of God, and the investigation of the law under his sounding, the prophesying again of Rev. 10:11, and the third message of chapter 14, bringing out a company who are keeping the commandments of God and the faith of Jesus.

And this brings us to the position which the people of God occupy at this very hour. The church in obedience to the new commission is prophesying again; the third angel's message is going forth.

As proof of this, we put in as evidence, first, all the prophecies, and signs of the times which show that the second coming of Christ is now at the door; for the third message is the last true religious movement to take place before the coming of Christ, and is to reach to that event. Secondly. The first and second messages have already been fulfilled as leading proclamations. The second coming of Christ is just before us. We are right between these two events; and here the third message is due. If, now, it is not going forth, the providence of God has failed to bring about events in accordance with his prophecies; which we can never believe. Thirdly. A people have appeared in the religious world right at this time who claim to be giving this message, and who are distinguished from almost all other religionists by observing the fourth commandment as it reads in the law rather than as interpreted by the great apostasy of the third to the fifth centuries. And any movement which exactly fulfills a prophecy at the very time when the fulfillment of that prophecy is due, must be a true, as it cannot be a counterfeit, work.

And here we stand, the last work of the true church committed to our hands, and the nature of that work indicated in the solemn injunction, "RISE AND MEASURE THE TEMPLE OF GOD, AND THEM THAT WORSHIP THEREIN." A work of no small degree of solemnity is here brought to view. What is the object of measuring? Why does the carpenter, the machinist, or the artificer of any kind, measure the different articles of his work? To see if they will fit the places for which they are designed. And all that are right, according to the rule of measurement, or can be made so, are preserved, while those that cannot be made to fit the measure, are cast away as worthless.

The measuring brought to view in the text, being applied to individuals, is not, of course, a literal measurement to ascertain their height, circumference, or proportion; but it is applied to them as *worshippers*: "rise, measure the temple, and them that worship therein." That which is brought to the test is *character*. And it is measured for what? For the same purpose that anything is measured, to determine its fitness for the place designed. Candidates for immortality must have their characters brought to the unerring rule, to correspond to the perfect Pattern, before they can be admitted into the kingdom of Heaven. Our text, therefore, brings to view nothing less than the last testing work to be brought to bear upon the church, to determine their fitness to be translated to Heaven, their preparation for the issues of eternity.

Let us now inquire by what means this

measuring or testing work is accomplished. The lines of argument, and the nature of our experience, which have brought us to our present position, have called our attention as already noticed to the temple of God in Heaven and to the law of God, the ten commandments. By this law, which Solomon declares to be the whole duty of man, we can measure character; but by this alone we cannot measure the temple. We measure the temple by that work which directs our attention to the temple which is set forth in chapter 10, as "prophesying again," and in chapter 14, as the third angel's message. We measure the temple by first accepting the truth of its existence above, studying into the purpose for which it exists, connecting therewith the work of Christ as our great High Priest, examining into the nature and duration of that work, and the present stage of its progress. All this the church has been doing in obedience to the divine commission, ever since this message commenced.

This work also brings to view that by which the worshippers at the temple are to be tested. This is summarily contained in the ten commandments. But the heart is deceitful above all things, and the commandments are exceeding broad. Hence we need divine aid in order to meet their wide extended requirements. And this help is provided. Two great instrumentalities for the perfection of character are mentioned in this work: "Here are they that keep the commandments of God and the faith of Jesus." In Rev. 12:17, the same company are spoken of as the remnant (last generation) of the woman's seed (children of the church). "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." What is this "testimony of Jesus Christ," which this remnant have? An inspired definition is given in Rev. 19:10: "The testimony of Jesus is the spirit of prophecy."

The spirit of prophecy is one of those special gifts which were expressly placed in the church to edify the body of Christ and perfect the saints. If ever the church might need the benefit of such a gift, it would be amid the distractions, dangers and perils of the last days. If ever it was necessary in the history of the church, it is necessary now. Could our eyes be opened to behold the work of the enemy as it is in these days, to see the perils on this hand and that, the snares and pitfalls that beset our feet at every step, while Satan works with wrath his few remaining hours, our hearts would be appalled at the situation, and any proffered help would be hailed with gratitude of heart. This gracious gift comes to our rescue, to enlighten, instruct, point out the dangers of the way, and save us from the deceptive influence of the enemy.

From the commencement of this work this gift has accompanied it. Interwoven with all its history it cannot be separated from it. This gift, with whatever instructions have been communicated through it, has thus become an inseparable part of the message. And what has been its uniform influence, and the tendency of its teaching? It has corrected errors, exposed wrong, held up the right. It has ever pointed forward and led to a higher standard. From purity of heart it has extended to purity of life; and from the proper furnishing and adornment of the holy temple of the mind, to the right cultivation and use of the sacred functions of the body.

The propriety of our giving some attention to bodily conditions will be apparent on a moment's reflection. For what purpose are our powers of body and mind given us? God has bestowed upon us existence, and endowed us with various capabilities and faculties. What for? That with all these we may glorify him. The Scripture rule is that we should glorify God with our bodies and our spirits which are his. How can we glorify God with our body unless all its members are in a healthy state, and all its powers in a condition for perfect play? Obligation, therefore, of a very imperative nature, rests upon us, to keep these physical frames in the best possible condition of health and strength. A benumbed and stupefied brain, and a corrupt and crippled body, can render but a poor service to its Maker.

Health of body depends essentially upon two things: the manner in which we live; as touching particularly food, drink, air and exercise; and the manner in which we dress, as it effects the circulation of the blood and the free motion of all the limbs. Hence comes in the Health Reform, which embra-

ces the dress reform, covering these very points, so opportunely brought to our attention in these days, by the gift which is among us.

But, says one, that seems to be descending to pretty small matters—what we shall eat and drink, and how we shall dress. Small? Is anything small that God notices? Or rather, does not anything, even though it may of itself be considered a small matter, if God takes notice of it, or directs concerning it, thereby become of almost infinite importance? And how has God dealt with these things? Look at the early Scripture records? Almost the first instruction God found it necessary to give to the human race in the person of its common father, Adam, was concerning what they should eat. Look at his directions to ancient Israel, whose experience Paul says was recorded for our instruction. What minute directions God gave them in relation to their food. How carefully he instructed them in regard to their dress, even giving them a badge to distinguish them from the nations around them. And were these small matters for the Israelites? Sometimes they seemed to think them so, and presumed to depart from the directions of the Lord; but his speedy judgments soon left their carcasses in the wilderness or brought them back to the path of obedience. And these things are written for our learning. Could God act thus then in regard to these things, and can he not as properly notice them now?

Again, is anything a small matter in which the glory of God is involved? And do you ask what this can have to do with eating and drinking? Hear Paul: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." What? Eat and drink to the glory of God? Yes; for so Paul says, and that, too, right in connection with the history of Israel's experience to which we have referred. If we can eat to his glory, we can also eat not to his glory. How is this? As we are to glorify God in our bodies, and this requires the very best physical condition, whenever we eat food of such a quality, or in such quantity, or at such times, as to burden and impair, rather than to nourish and to build up the system, we are plainly doing that which is not to God's glory. And to eat to his glory is just as plainly to eat in that way which will conduce to the best physical condition of these bodies. The glory of God, then, is involved in our eating and drinking, and it becomes a matter which has no small claims upon our attention.

Again, is anything a small matter which is essential to perfection? A person once called upon an artist who was finishing up a nice statue, which, to his eye, seemed already done, and well done. The artist was looking it over, putting on his finishing touches here and there. Several weeks afterward the same person called upon the artist again, and found him still engaged in this manner upon his statue. Why, said he to the artist, do you spend so much time upon trifles? The artist replied, These things which you call trifles go to make up perfection, and perfection is no trifle!

So, emphatically, with Christian character. Whatever is essential to its perfection cannot be disregarded and yet that perfect character, which the Christian must develop, be attained. And enough has been said to show that the manner in which we live and dress, as it affects our physical condition, has an important bearing upon this question.

Some things which, under some circumstances are of small consequence, under other circumstances are not so. To illustrate: Take a piece of sheet iron which is besmeared with filth and heavy with rust, and it matters not much what you do to it; you cannot render its looks or its condition essentially worse. Especially the addition of another little spot would be unnoticed, and of no consequence. But now take a plate of steel, and polish it like a mirror till its burnished surface shines with perfect beauty. On this polished surface let a little filth or a spot of rust be found, and it at once becomes an unsightly blot, an ugly deformity, which it is of the utmost importance to have removed at once.

So, again, with Christian character. With those persons who make pork and tobacco their staple articles of diet, with whisky perhaps as a condiment, who eat those things which gratify a perverted taste, without regard to their hygienic qualities, whose bodies are bloated with gross living, whose minds are channels through which flows a constant stream of

libidinous thoughts and sensual images, and whose hearts are troughs where lust wallows and feeds—it makes no particular difference with such persons whether they still further inflame their stomachs with pickles and pepper, or clog them with fat and butter, or indulge in the lesser stimulants of coffee and tea, or not. But with those who are trying to perfect character, to come up to the divine standard, to banish from the mind every impure thought, and from the body every hurtful article, small deviations from the right are of vital consequence. A character fitted for the heavenly courts must shine like the polished mirror. In it the great Author of all purity, dwelling in the light which no man can approach unto, must be able to detect no stain or scar. "Without spot or wrinkle, or any such thing," is the divine standard.

That there would be especial need of the people of God giving attention to these things in the last days, is evident from the words of Christ in Luke 21:34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." And this great subject of Christian temperance, expressed by Christ in general terms eighteen hundred years ago for the benefit of the little flock in the last days, is now taken up by the gift of prophecy so mercifully revived for our benefit in these times of peril, and powerfully enforced upon us as a part of the preparation we must make for the issues of the great impending day. Is not this consistent? Does it not look like the good care and providence of God in behalf of his people?

And there is no sort of use for any one to think that he can dissect this work, taking off a slice here and a portion there, according as it may differ from his views, or be contrary to the natural inclinations of his heart. If we undertake to separate from the message the gift of prophecy, which from the very beginning has been incorporated with it, we tear the work all to pieces. If we attempt to throw this away, we throw away one-half the evidence we have to show that we are the people who are fulfilling this prophecy. Then comes the inevitable conclusion that the application of the prophecy is not correct; then, that the prophecy is not now having its fulfillment or that it has failed; then, that the word of God is enigmatical or uncertain; and, finally, we land in the wretched bogs of irreligion, or infidelity, or atheism.

But if we admit the genuineness of this gift, then must we take with it all its teachings. We must acknowledge the light it has brought. There is no ground for half-way work or compromise here. If it is partly right, it is wholly so; and if it is partly wrong, it is entirely wrong. The providence of God has given us this thing as it stands as a whole, and as a whole we had better receive it, realizing, when we have evidence that the light is from the Lord, that he knows best how and where to lead, and it is best for us with cheerful submission to obey and follow. And let us not think that a small thing in reference to which the Lord speaks. If he commands us to do an act, however insignificant that act may appear in itself, it is just as imperative upon us as any other portion of his will.

We have now before us some idea of the nature of the work in which we are engaged. It is a close, testing, final work. "Rise, measure the temple of God, and them that worship therein." This measuring, deciding work is now here. Its conclusion will find us corresponding in all particulars to the measuring line, and fit for the society of holy angels, or rejected and cast off forever. It is a work which first of all takes hold of the heart to make it pure; and it takes hold of our whole being, our eating, drinking, and dressing, and all our habits of life, that they may be according to God's glory. It is just such a work as we should expect the last fitting-up process to be. If such a work did not somewhere have a place in the process of preparation, we might conclude that something was wrong. But here it is, and we are now concerned therein.

Those that worship in the temple are now being measured. The providence of God, which, in the fulfillment of his word, never turns the shadow backward on the dial, has brought upon us the solemn injunction, Rise to the work. And now the question which each one must meet face to face, and which each must decide for himself is, Will we bring our hearts and bodies

into subjection? Will we stand the test? Will we deny self, cast away our idols, and give the great Refiner full possession of our hearts? Shall I now, in behalf of all who hear these words, transpose the first two words of these questions, and put it, "We will." The Lord help us thus to do, for his sake, and for our souls' sake. Amen.

Some Things you Will Not Be Sorry For.

- For hearing before judging,
- For thinking before speaking,
- For holding an angry tongue,
- For stopping the ear to a tattler,
- For refusing to kick a fallen man,
- For being kind to the distressed,
- For being patient to all,
- For doing good to all men,
- For walking upright before God,
- For lending to the Lord,
- For laying up treasure in Heaven,
- For asking pardon for wrongs,
- For speaking evil of no man,
- And for being courteous to all.

The Great Theme.

THE great theme of Christian hope and promise, is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event, the proportion would have been much greater. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward with eager gesture to the appearing of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which this matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who make an *ism* out of it, and often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it, is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

1. Ponder, then, the fact itself, that our blessed Lord is certainly to return again to our world. He is now at the right hand of the Father; but from thence he shall come to judge the quick and the dead. Too prone are we to think of him only as a historic personage, who lived many centuries ago, and who has long since passed away, like Pharaoh or Alexander—that all that concerns him relates to times far removed in the past, with no present reality—and that all we have to do with him now, is the observance of those institutions and precepts which he gave to the world in his earthly lifetime. We do not seem to feel, as we ought, that the grave which closed over him for a little while could not hold him, that he now lives, that he is at this moment engaged making ready for a return hither, and that he will come again, in like manner as he was seen going into Heaven. And yet, it is even so. The Lord himself, even the crucified man of Nazareth, shall descend from Heaven with a shout, and with the voice of an archangel, and with the trump of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced him shall look upon him. The terrified soldiers who saw him die, the blaspheming Pharisees who thirsted for his blood, and rejoiced when they saw it spilled, the infidel horde who have in every age insulted his name and persecuted his church, and every saint, and every one who reads these lines, shall behold him, the Son of man come down again to earth. Despisers of his word—neglecters of his gospel—false professors of his name—and resistors of his grace, who have continually turned their backs upon his calls of mercy—all shall see him. For he cometh, he cometh to judge the earth.

2. Ponder also the solemnity of that great event. It is related of a great French preacher, that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth, and weighed down with grief. All the glory and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak; but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling, he broke the silence by a scarcely audible whisper—"There's nothing great but God!" The effect was overwhelming.

But we will just go forward a little in our

thoughts to the sort of scene that is to be enacted when the day of Christ's return has come—to the manner in which all human greatness and glory shall wilt down before his divine presence—to the sort of feelings which shall then take possession of the great congregation of mankind. It will hardly need a great master of eloquence to thrill into our souls that "there's nothing solemn but the Judgment!"

There are, indeed, many other solemn things, and scenes, and occurrences, well fitted to move the profoundest depths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of Judgment.

The thunder storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky, and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves, and arouse even the long-forgotten into life again.

The earthquake is solemn, when cities totter without a warning, and kingdoms rend, and islands flee away. But what is that to the tremor which shall convulse our globe, and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man, and overwhelm the armies at which the world quaked!

The funeral of a dear and honored friend is solemn. The heart throbs, and the tears flow, and the bodily powers almost refuse to do their wonted offices, under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave!

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal which sends the impenitent to the prison-house of hell, and gives over each guilty one to death eternal!

Who, who, can do justice to such a theme! 3. Ponder again the danger there is of being led astray with regard to the coming of Christ. The Saviour specially forewarns of false prophets and false teachers by which many shall be deceived, and so be taken by surprise by that day. We are continually admonished to keep ourselves in constant readiness for that day, lest it come and find us unprepared. These continual admonitions assure us that there is danger of being so overtaken. There is much also in the notions and teachings of our times which tends to heighten and increase this danger.

It is a common belief that it is not possible for Christ to come in our day, because the world is first to be converted, and that the glorious millennium must first come. But this is a fearful snare, of which we need to be on our guard. Whether there is to be a millennium or not, the Scriptures give us no right to put it in between us and the day of Judgment. Everywhere is the coming of the Lord spoken of as an impending event.

We are distinctly assured that it will take the world by surprise—that Christ will come as a thief in the night—that when men are crying peace and safety, the great day will break in upon them—that as a snare will it come upon all them that dwell upon the earth, and that with the suddenness of the lightning's flash will it take the unwatchful children of men. As it was in the days of Noah, so it is to be again. The people are to be going on as usual, buying and selling, building and feasting, marrying and giving in marriage, and the whole course of things running on the same as always, and not know until the crisis arrives and the trumpet blows.

4. Ponder also the advantages of being on the safe side. Even if the day of Judgment should not come for thousands of years yet, we will lose nothing by being ready for it, and looking for it every day we live. If we die in a state of readiness, we will be no worse off on that account. Our particular anxiety on the subject will not hurt us. Our constant waiting for the Saviour to come, whether he comes in our day or not, will not damage our Christian zeal and fervency, and we need have no fear that it will rise up to condemn us when that day comes. On the other hand, such a constant expectation of Christ, and such constant guarding of ourselves that we may be found of him without spot and blameless, is the very thing to keep our piety most alive and active. It is the very thing to break the power of temptation, the delusive charms of this world's blandishments, and the force of wicked lust. For a

man to have it before him every day and hour, that Christ may come at any moment, and that just as he is, where he is, and in the very act in which he is engaged, he may be instantly called to meet his God, is so potent an incentive to purity, fidelity, and holiness, that it is the very thing above everything else to keep him faithful and impel him forward. He cannot possibly be the worse for it, even if it should turn out that he is hundreds of years beforehand with his anticipations.

But very different does the matter stand in the case of him who counts that Christ cannot come in his day, gives the matter no attention, and is after all mistaken and surprised in unpreparedness. Will it be said that he loses nothing by the miscalculation? Is it not rather to be said of him that he loses everything? Jesus says of such a man that he shall be cut off from the society and portion of the church of the first-born, and that in his case there shall be weeping and gnashing of teeth.

Great, therefore, is the risk and danger to which people expose themselves by putting off the day of Christ's coming into the remote future. They may perchance be Christians, and be "saved," but they are not Christians according to the primitive model, and their salvation will be only so as by fire, if they are saved at all. At best, they certainly will "suffer loss." They lose the force of a very powerful motive to constant godliness of life—to constant reference to the Judgment in all they do—and to such a disposition of themselves in their going out and coming in as not to be at any moment or in any situation surprised or unready if the trump of God should sound. They lose this vigorous stimulant to holiness and separation from the vanities and follies of this world; and they also lose much of the real sweetness of the gospel and its blessed hope. And, with all, they expose themselves to the danger of losing their entire salvation.

No wise man ought ever to assume such risks unnecessarily. It is a sin against reason and self, as well as against God. A man ought always to be on the safe side of every question, when he has an opportunity to do it. \* \* \* \* \*

We lose nothing by looking for Christ every day; but if we rest on the belief that he cannot possibly come in our day, we lose everything. Therefore the exhortation of Christ and his apostles is, to be always ready, with our lamps trimmed and burning, and our loins girded, as those who wait for the Lord.

5. Ponder finally the comforting and composing assurances which the Saviour gives to those who earnestly observe his directions and wait for his return.

Whilst others are running hither and thither in the world, finding the Christ coming in this and that, and bewildered by all sorts of deceptive theories which only draw off the attention from the true hope of the church, these are in the way of life and salvation just as they refuse to hear of any Christ, come or to come, than him whose personal return they await. No one can lead them into the wilderness to find Christ. No man can make them believe that anything is Christ but Christ himself. Jesus has told them that his coming shall be open and conspicuous, and self-manifest, as the lightning which cometh out of the east and shineth even unto the west.

In peaceful quiet they keep themselves and wait. They know that when their Lord comes they will know it. They know too that they need give themselves no concern about how they shall make their way to him when he comes. Where the carcass is, there the eagles are gathered together. And with the same instinct and power from God, where Christ is, when he comes, there they will be also.

The truth is, they have nothing to disturb them. They have only to watch and wait. Christ will attend to all the rest. They are simply to occupy till he comes, doing their duty on earth with a willing mind, and looking for their Lord from Heaven. This is their commission, their attitude, and their peace. Beyond this they need be careful for nothing. If he comes soon, the sooner they will enter upon their inheritance.—*Prophetic Times.*

GOOD ADVICE TO CHRISTIANS.—1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.

2. Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own master standeth or falleth," and not to you.

3. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with him than with any earthly friend.

Finally. Do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour?

## The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, NOV. 19, 1872.

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### The Resurrection.

AS CLEARLY as the human race have been taught by the experience of six thousand years that death is their common lot, so clearly are we taught by the word of God, and by some notable exhibitions of divine power, that all who have gone into their graves shall come forth again to life.

The words in the New Testament which express this fact are *anastasis*, *egesis*, and *exanastasis*. The two latter occur but once each, the first in reference to the resurrection of Christ, in Matt. 27:53, the last in Phil. 3:11, where Paul expresses a desire to attain to a resurrection out from among the dead. *Anastasis* occurs forty-two times, being the word which is invariably used in the N. T., with the exceptions just named, to express the resurrection. This word is defined by Robinson to mean, literally, *a rising up*, as of walls, of a suppliant, or from a seat. Specially in the New Testament, the resurrection of the body from death, the return of the dead body to life, as, first of individuals who have returned to life on earth, Heb. 11:35; secondly, of the future and general resurrection at the end of all things, John 11:24. It is often joined to the word, *dead*; as in the expression, the resurrection of the dead.

From these well-established meanings of the word it is evident that that which goes down will rise again. That which goes into the grave will come up again out of the grave. The rising again of the body is certainly assured by this word, and the manner in which it is used. This resurrection is a future event: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. Paul said, when disputing with Tertullus before the governor, I "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15. And he tells us in chapter 26:7, that unto that promise the twelve tribes hope to come.

If, then, this is a firmly-established fact, that God is to make such a mighty manifestation of his power as to re-animate the scattered dust of these whom the grave has consumed from time's earliest morn, there must be some cause for such an action. This great event has a tremendous bearing on the question of the intermediate state, and all views of that state must be adjusted to harmonize therewith. If any view is entertained which virtually renders such an event unnecessary, it must be shown that the resurrection as here defined is not taught in the word of God, or it must be admitted that the doctrine which nullifies it, is unscriptural.

The important inquiry now arises respecting the popular view, If the real being, the intelligent, responsible entity, ceases not its life and consciousness at death, but continues on in a more enlarged and perfect sphere of existence and activity, what need is there of the resurrection of the body? If the body is but a trammel, a clog, to the operations of the soul, what need that it should come back and gather up its scattered particles from the silent tomb, and re-fetter itself with this material robe?

Wm. Tyndale, defending the doctrine of Martin Luther, that the dead sleep, addressed to his opponent the same pungent inquiry. He said:—

"And ye in putting them [departed souls] in Heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. . . . If the souls be in Heaven tell me why they be not in as good case as the angels be? and then what cause is there of the resurrection?"

Andrew Carmichael (*Theology of Scripture*, Vol. ii, p. 315) says:—

"It cannot be too often repeated: *If there be an immortal soul there is no resurrection; and if there be any resurrection there is no immortal soul.*"

Dr. Muller (*Ch. Doc. of Sin*, p. 318) says:—

"The Christian faith in immortality is indissolubly connected with a promise of a future resurrection of the dead."

We now propose to show that the resurrection is a prominent doctrine of the Bible; and

if this can be established, it follows, upon the judgment of these eminent men, that the immortality of the soul cannot be true. We need not stop to notice that impalpable and groundless theory which makes the resurrection take place immediately at death, by supposing it to be the rising of the soul from the earthly house of this tabernacle, and its entering at once into its spiritual house, this to be inhabited, and the former abandoned, forever. For in this case there is no resurrection; since the soul lives right on, and does not die at all. The resurrection which the Bible brings to view is a resurrection of *the dead*. It cannot be applied to anything that continuously lives, however many changes it may pass through. A person must go down into a state of death before he can be raised from the dead. Hence this theory is no resurrection at all, and so is at war with all the Bible says about the resurrection of the dead. Moreover, it is utterly impossible to harmonize this with the many references to the general resurrection at the end of the world.

We return to the Bible doctrine of the resurrection of the dead, the literal resurrection and resuscitation of our natural bodies, and affirm that the Bible makes this resurrection necessary, by representing the dead to be in such a condition that without this event they can have no future existence.

1. Death is compared to sleep. There must then be some analogy between a state of sleep and a state of death; and this analogy must pertain to that which renders sleep a peculiar condition. Our condition in sleep differs from our condition when awake, simply in this, that when we are soundly asleep we are entirely *unconscious*. In this respect, then, death is like sleep; that is, the dead are unconscious. This figure is frequently used to represent the condition of the dead. Dan. 12:2: "Many of them that sleep in the dust of the earth shall awake." Matt. 17:52: "Many bodies of the saints which slept arose." Acts 7:60: After Stephen had beheld the vision of Christ and was stoned to death, the record says, he "fell asleep." In 1 Cor. 15:20, Christ is called the first fruits of them that *slept*; and in verse 57 Paul says, "We shall not all sleep." Again Paul writes to the Thessalonians, 1 Thess. 4:13, 14, that he would not have them ignorant concerning them which are *asleep*. In verse 14 he speaks of them as *asleep* in Jesus, and explains what he means, in verse 16, by calling them "dead in Christ." And the advocates of the conscious state cannot dispose of these expressions by saying that they apply to the body merely; for they do not hold that the consciousness which we have in life (which is what we lose in death) pertains to the body merely. Job plainly declares that they will not awake till the resurrection at the last day. "Man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." If, therefore, there is no resurrection, these dead are destined to sleep in unconsciousness forever.

2. The dead are in a condition as though they had not been. So Job testifies; for he affirms that if he could have died in earliest infancy, like a hidden untimely birth, he would not have been; and in this respect he declared he would have been like kings, counsellors, and princes of the earth who built costly tombs in which to enshrine their bodies when dead. To that condition he applies the expression which has since been so often quoted, "There the wicked cease from troubling, and there the weary be at rest." Job 3:11-18. If, then, a person when dead is as though he had not been, without a resurrection to release him from this state, he will never be, or exist, again.

3. The dead have no knowledge. Speaking of the dead man, Job says (14:21), "His sons come to honor and he knoweth it not; and they are brought low, and he perceiveth it not of them." Ps. 146:4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Solomon was inspired to speak to the same effect as his father David: Eccl. 9:5, 6: "For the living know that they shall die, but the dead know not anything. . . . Also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Verse 10: "There is no work, nor device, nor knowledge, nor wisdom, in the grave

whither thou goest." Evidence like this can neither be mistaken nor evaded. It is vain for the immaterialist to claim that it applies to the body in distinction from an immortal soul; for they do not hold that the thoughts, (*διαλογισμός*, *thought, reasoning*) which David says perish in death, belong to the body but to the soul. And according to Solomon, that which knows when the man is living, does not know when he is dead. Without a resurrection, therefore, the dead will forever remain without knowledge.

4. The dead are not in Heaven nor in hell, but in the dust of the earth. Job 17:13-16: "If I wait the grave is mine house." In chap. 14:14 he said, "All the days of my appointed time will I wait till my change come." The change referred to, must therefore be the resurrection, and he describes his condition till that time, in the following language: "I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister, . . . when *our rest together is in the dust.*" Isa. 26:19: "Thy dead men shall live; together with my dead body shall they rise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead." Is it possible that the phraseology of this text can be misunderstood? It speaks of the living again of dead men, of the arising of dead bodies, and of the earth's casting out the dead. And the command is addressed to them thus: "Awake and sing." Who? Ye who are still conscious, basking in the bliss of Heaven and chanting the high praises of God? No; but, "Ye who dwell in dust;" ye who are in your graves. If the dead are conscious, Isaiah talked nonsense. If we believe his testimony we must look into the graves for the dead; and if there is no resurrection, there they will forever lie mingled with the clods of the valley.

5. The dead, even the most holy and righteous, have no remembrance of God, and cannot, while in that condition, render him any praise and thanksgiving. Ps. 6:5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 115:17: "The dead praise not the Lord, neither any that go down into silence." Good King Hezekiah when praising the Lord for adding to his days fifteen years, gives this as the reason why he thus rejoiced: Isa. 38:18, 19: "For thy grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The *living, the living*, he shall praise thee as I do this day; the father to the children shall make known thy truth." Modern doctors of divinity have Hezekiah in Heaven praising God. He declared that when he was dead he could not do this. Whose testimony is the more worthy of credit, that of the inspired king of Israel, or that of the theologians of subsequent ages of error and confusion? If we can believe Hezekiah, unless there is to be a resurrection, the righteous dead are nevermore to praise their Maker.

6. The dead, even the righteous, are not ascended to the Heavens. So Peter testifies respecting the patriarch David: Acts 2:29, 34, 35: "Men and brethren let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." We call the especial attention of the reader to the whole argument presented by Peter, beginning with verse 24. Peter undertakes to prove from a prophecy recorded in the Psalms, the resurrection of Christ. He says, verse 31, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [*hades*, the grave], neither did his flesh see corruption." And how does he prove that David speaks of Christ and not of himself? He proves it from the fact that David's soul *was* left in *hades* and his flesh did see corruption; and his sepulcher was with them to that day. For David, he says, has not ascended into the heavens. Now if David's soul did live right on in consciousness; if it was not left in *hades*, no man can show that David, in that psalm, did not speak of himself instead of Christ; and then Peter's argument for the resurrection of Christ would be entirely destroyed. But Peter, especially when speaking as he was on this occasion under the influence of the Holy Ghost, knew how to reason; and his argument entirely destroys the dogma of the immortality of the soul. But if

David has not yet ascended into the heavens, how is he ever to get there? There is no other way but by a resurrection of the dead. So he himself says, Ps. 17:15, "I shall be satisfied when I awake [from the sleep of death], with thy likeness."

7. And finally, Paul in his masterly argument in 1 Cor. 15, states explicitly the conclusion which is necessary from every one of the texts which we have quoted, that if there is no resurrection, then all the dead, even those who have fallen asleep in Christ, are perished. Verses 16-18. "For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are PERISHED.*"

As we read this testimony, we pause in utter amazement that any who profess to believe the Bible should cling with tenacity to the doctrine of the immortality of the soul which so directly contradicts it. If the souls of the dead live right on, are they perished? What! perished? and yet living in a larger sphere? Perished? and yet enjoying the attendant blessings of everlasting life in Heaven? Perished? and yet at God's right hand where there is fullness of joy and pleasures forevermore? Perish, amid the ruins of the heathen mythology from which it springs, that theory which thus lifts its dead men on high, contrary to the teachings of the word of God!

Paul speaks of the whole being. As in Adam we die, so in Christ shall we be made alive. Is it conceivable that Paul drops out of sight the real man, the soul which soars away to realms of light, and frames all this argument, and talks thus seriously about the cast off shell, the body merely? The idea is preposterous to the last degree.

After stating that if there is no resurrection we perish, he assures us that Christ is risen and that there is a resurrection for all; then he takes up the resurrection of those who sleep in Christ, and tells us when that resurrection shall be. It is to take place, not by the rising from this mortal coil of an ethereal, immaterial, essence when we die, but it is to be at the great day when the last trump shall shatter this decrepid earth from center to circumference.

The testimony on this point is well summed up by Bishop Law who speaks as follows:—

"I proceed to consider what account the Scriptures give of that state to which death reduces us. And this we find represented by *sleep*; by a negation of all *life, thought, or action*; by *rest, resting place, or home, silence, oblivion, darkness, destruction, or corruption.*"

This representation is abundantly sustained by the Scriptures referred to; and by all these the great fact is inscribed in indelible characters over the portals of the dark valley, that our existence is not perpetuated by means of an immortal soul, but that without a resurrection from the dead, there is no future life.

(To be Continued.)

### "The Day Line."

BELIEVERS in the Bible as a revelation from God believe that there is a perfect harmony between nature, or the things which exist, and revelation; because the God of nature, or, in other words, the Maker of all things which exist, and the God of the Bible is the same. Hence it is held that all real science is in harmony with the Bible, and all that is called science which is opposed to its teachings, is "falsely so-called."

On the other hand, it is the object of unbelievers, out of the church and in, to make it appear that there is a want of harmony between things as they really exist and the Bible revelation, and hence that God has stultified himself, or, in other words, that the Author of created existences contradicts the Author of the Bible, and proves its teachings false. I say unbelievers out of the church and in, because there are multitudes of professed Christians who take the side of the infidel and stand precisely upon the same ground, claiming that though God has commanded the observance of the seventh day, yet that it is impossible in the nature of things, as they exist, to know which is the seventh day. They profess to believe in the God of the Bible, and yet their creed makes him stultify himself. Truly they themselves are stultified, and their teachings are ridiculous. And the obstinate determination with which unbelievers, in the church and out, hold to their position, in the face of the clearest refutation, evinces either a lack of discernment or a lack of honesty. It is not for me to say in any given instance which.

These remarks are elicited by a recent conversation with some gentlemen, all strangers to me but one, on the subject of the day-line. They argued that there could be no boundary or line where the day begins and ends; and claimed that

they could demonstrate their position and prove the absurdity of mine, from the fact that the sun constantly enlightens one half of the earth's surface, and that the enlightened part is unceasingly changing, as the earth steadily and constantly rolls upon its axis. I admitted this fact, but told them that they did not apprehend the point in question; and that I could demonstrate my theory, which I proceeded to do. But from the pertinacity of their opposition I was tempted to tell them that, though I could demonstrate my position, I could not find brains for them to comprehend it. But this, I am glad to say, I did not do; for if men are willfully blind, it would only irritate them and do no good; and if they really cannot comprehend the point, far be it from me to taunt them. The statement of the question at issue, and the demonstration by facts in the case, as I set it before them, were as follows:

To all the located inhabitants of the earth there is a constant succession of days, which they number as the first, second, third, &c., days of the year, month, or week. And from the eastern coast of Asia to the western shore of America there is a perfect harmony in the numbering of the days; so that a person may travel a whole life-time from east to west, and from west to east, over both continents and the Atlantic Ocean, and never gain or lose a day, or in other words, get out of harmony with the located inhabitants of the whole earth in the numbering of the days. If he does not cross the Pacific Ocean, all is harmony; but if he crosses that ocean, even where it is narrowed to a few miles in distance, at Behring's Straits, he will find himself out of harmony with the people of the continent on which he lands in the numbering of the days, or, in common parlance, he has gained or lost a day. This proves that in crossing the Pacific, and nowhere else, the traveler passes out of one day into another, as reckoned by the inhabitants of both continents. This is the statement of the real question at issue; and the bare statement of it contains the proof that in the Pacific Ocean lies the boundary between successive days, as known and numbered by all the located inhabitants of both continents—by all the inhabitants of the entire globe who have not deranged their reckoning by crossing that line.

Is the question understood? It is not whether the light of the sun is unceasingly revolving around the earth. This is admitted. But the question is, whether there is a dividing point between the days as they are known and numbered by the whole world.

To illustrate it, we will suppose that you start at noon on Sunday, Jan. 1, from the eastern coast of Asia, or of the Japan Islands, travel westward with the apparent velocity of the sun, and thus make the entire circuit of the globe. As you pass you ask the inhabitants of the time, and in every place they tell you it is Sunday, Jan. 1, at noon. On the meridian of Yeddo, Canton, Calcutta, Constantinople, Rome, London, Boston, New York, Chicago, Omaha, Salt Lake, San Francisco, and all other places, the answer is Sunday, Jan. 1, at noon. But you pass on and cross the Pacific, and, on arriving at Yeddo, you inquire the time, and the reply is, Monday, Jan. 2, at noon. And their answer is true. This proves that, somewhere in crossing the Pacific, you passed a point where you passed from noon of one day into noon of another day; for it has been noon to you all the time. It was not a gradual change, spread equally over ten thousand miles of travel, for if you, instead of crossing the broad Pacific, should go far enough to the north to cross the straits of Behring, which, at your rate of travel, you would accomplish in about ten minutes of time, it would be the same. Within that ten minutes you pass from noon of Jan. 1, to noon of Jan. 2.

Now these are facts; and instead of proving that days cannot be distinguished, and harmoniously numbered by mankind universally, they prove that they can and are; only with the exception of the few that have ignorantly crossed that line, as the Alaskans, who, in attempting to bring Sunday across that line on an eastern passage, fell back upon Saturday, which, in these muddled conditions, as it is reported, they keep for Sunday.

It is also proved by the facts in our illustration that days are not reckoned as absolute but relative time, and that two days exist upon the earth at the same time. Each day begins at the setting of the sun. Suppose the sun to set at six o'clock, as it does at the equinoxes. Our traveler with the sun passes out of one day at twelve o'clock into another day at twelve o'clock. The day that he leaves lacks six hours of its completion at sunset, and the day that he enters has advanced eighteen hours, from sunset till noon, and lacks just six hours of being complete. Some seem not to comprehend how each day is forty-eight hours in completing its circuit round the globe; but if they will consider that the beginning of the day is twenty-four hours in making the circuit, they may see that the ending of the day, being twenty-four hours behind the beginning, must occupy twenty-four hours more in coming to the same point. Therefore, though the day is only twenty-four hours long at any given point, yet each day exists on the earth for forty-eight hours; and two of them exist and are going their round at the same absolute time.

God, the Maker of the Heavens and the earth, not only set in motion the vast machinery that causes successive days, but numbered the days

and blessed and sanctified the seventh. His word will stand. All pretended science reared up to oppose it will fall and come to naught. It will be found to be falsely called science. Whoever opposes his own knowledge to the knowledge of the Creator of all things, will find in the end that his wisdom is folly. "Weighed in the balance and found wanting," will be true of all this vaunted science. And the professor of faith in the God of the Bible who, to make null and of no effect the commandment of God, takes infidel ground, attempting to stultify and defeat the Almighty in the numbering of days, sailing, in his imagination, round and round this terrestrial globe to find some means by which to accomplish this end, so desirable to him, will find at the last that he has run in vain and labored in vain. Oh, that such would forsake their folly and be truly wise in accepting of the wisdom of God and obeying his word! Let all be assured that the Maker of all things knows more of science than any other being in the universe; and that all who would evade his law by attempting to derange his arrangement, stand upon infidel ground, and, unless this ground is abandoned, must share the infidel's fate. We beseech all to accept of God's arrangement and be saved.

R. F. COTTELL.

#### Nathan Fuller Once More.

I ASK pardon of the readers of the REVIEW for introducing this name again into our paper. And were it not for the hope of enabling a few honest souls here and there who do not know the facts to get their eyes open, I would not say another word in reference to him. My article in REVIEW of Oct. 15, on this subject, evidently stirred things some in Marion, Iowa, judging from an article in the *Hope of Israel*, from the pen of H. E. Carver, the editor of that paper. And I confess to some surprise at the positions which even he has taken. And as he has chosen to stand forth in this public manner as an apologist and defender of this man, and has justified the course of himself and the church over which he has presided as an elder, in receiving Fuller and permitting him to preach for them, we propose to let Mr. Carver shoulder this responsibility, and make a few reflections upon his attitude and statements.

Let the readers of the REVIEW notice this: Mr. Carver admits N. Fuller's wickedness in the past in taking advantage for years of his position as a minister of the gospel to seduce and ruin his own flock. He admits they have taken him into the church and permit him to preach for the leading church of their denomination, and justifies this action; and he only denies one out of the terrible catalogue of crimes that I laid to his charge, and this one, merely an unimportant charge compared with the others, viz., "that he took such a course in Macomb Co., Mich., that charges of a similar nature were preferred against him there." Mark this, I did not say he was guilty of criminal conduct in Michigan. Of this I know nothing. I said that charges of improper conduct were made against him. I have in my possession a letter from a citizen of Macomb Co., Mich., who was personally acquainted with N. Fuller while there, and in this he states that just before he left for Marion, Iowa, he had to defend himself in a court of law against the charge of improper conduct toward a female, and although he was acquitted by the court, the statement I made is fully borne out by this fact. Mr. Carver quotes extracts from private letters to Fuller since he has lived in Marion to make it appear that I have been guilty of falsehood. Of course he has quoted those portions best calculated to prove his point; and it is not to be supposed that individuals writing private friendly letters to a person would state unpalatable facts as their opinion of the man they were writing to which might be prevalent in a community. Yet in these very extracts quoted are expressions which go to show that my statement was correct, although quoted to prove the contrary. Here are several: In a letter from Mrs. E. M. Davy to Fuller, she says, speaking of the future inheritance, there would be "no envious, jealous eyes to look on and misconstrue every word and act." In another from I. Mudge, he speaks of his acquaintance being short, and says, "I am glad to say I have always felt that you were endeavoring to live a Christian, and my confidence in you has been confirmed." In another from Wm. H. Osmun, occurs this expression, "Dear Bro., trust in God and all will be right in the end." It is astonishing that a man of Mr. Carver's cunning should quote extracts containing such expressions as these to prove that there were no charges made in that community against N. Fuller, and to prove me guilty of falsehood in saying that there were. Mr. Carver, in his desperation to escape from the terrible dilemma in which he at last finds himself, must be losing that peculiar plausibility in making things look smooth for which he has been somewhat noted. As this is the only statement he has attempted to contradict that I made, and as he has miserably failed to prove this one untrue, all reasonable people will draw their own conclusions as to the character of this man, who charges me with falsehood, with being "unchristian," and with "imbruing my hands in my brother's blood," and thinking my "sin" (?) in making a statement of facts which he is unable to disprove, equal in "heinousness" with Nathan Fuller's course in seducing his own flock

for years and lying to cover it up. Mr. Carver's view of morality must be peculiar.

Again, Mr. C. thinks the course that should have been pursued toward Nathan Fuller by those against whom he had sinned, was to have extended the forgiving hand, and "helping their brother to regain his Christian character and reputation," and quotes the following language of our Saviour as applicable in his case: "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him," Luke 17:3, 4, and calls the course of those who turned him out after his crimes were discovered, "unchristian," because they did not give him "kind words of encouragement." He speaks about the blood of Christ cleansing from all sin, &c., and compares Fuller's case to that of Paul who persecuted the church before he was converted, who says of himself that he did it "ignorantly;" and compares it also to that of Peter, who denied his Lord under the terrible pressure of darkness and agony on the night of the crucifixion. Let us notice for a moment the record of the man whose case we are considering. Here is a minister of the gospel, making the highest professions of piety, preaching a preparation for the coming of Christ, and the obligation of the Law of God, deliberately taking advantage of his influence for a space of years to work the eternal ruin of those who looked to him for guidance, taking the livery of the court of Heaven to serve the devil in; and in cases where his hellish purposes were balked, falling upon his knees, and declaring it was the first and only time, and that he had, in an unguarded moment, been overcome, and begging with tears that they would keep it a secret, then going to another and pursuing the same course; and in other cases threatening individuals if they should inform against him, that he would, by virtue of his reputation for piety, destroy their influence, &c. Now Mr. Carver, his new found apologist, steps in, and compares this man's case to that of the apostles Paul and Peter, and goes so far as to say (I quote his own words), "We are to forgive those who trespass against us, even though it be seven times a day upon a profession of repentance" (the italics are mine), as the principle applicable in this man's case.

Nathan Fuller can now congratulate himself that he has fallen into favorable places if he desires to return to his former course. An elder of the church, and an editor of a religious paper, proclaims beforehand that if a man who attempts and accomplishes the ruin of members of his flock, seven times a day, and turns as often and says, I repent, he must be forgiven. Was the like ever heard? Here are sins before which those of Hophni and Phineas seem small, for we have no record that they made high professions of piety, for the purpose of ruining the souls of their victims, and yet God says of their sins they should "not be purged with sacrifices or offerings forever," 1 Sam. 3:14, and they were the cause of the destruction of Eli and all his house. And now a man who has been very forward as a critic, for years endeavoring to show up the sins of the S. D. Adventists, sets forth such doctrine as this. Let it then be understood by all that Mr. Carver upholds and justifies the taking in of Nathan Fuller into the church of which he is elder, and also, his being permitted still to teach his people Christian ethics. Mr. Carver is welcome to his new found instructor, and Nathan Fuller is welcome to his new found apologist.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 7, 1872.

#### The Trichina Spiralis.

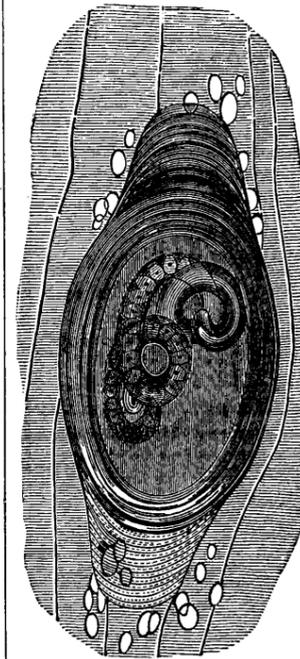
THE following article we take from the *Chicago Illustrated Journal*, published by Horton & Leonard, Nos. 10 and 12 North Jeff. St., who have kindly granted us the use of the engraving for its illustration. We commend the article to the careful perusal of every one. The reason, it seems, why more people are not slaughtered by infected pork is because the parasites happen to be killed in cooking. But these disgusting animals, though dead, we would not suppose could be considered by any one the most inviting kind of food. The more startling fact, however, is, that these worms are now discovered in other kinds of meat, in fowls and in oysters. A person who, to meet the cravings of appetite, indulges in any kind of meat liable to be thus infected, and finds himself as the result doomed to inevitable death, from having taken into his system myriads of these loathsome parasites, to consume him as the worms consumed Herod, Acts 12:23, must feel that he has sold his life at a very cheap rate. Let all take warning in time. S. D. Adventists who have stepped out on the health reform by faith, will soon find themselves walking in this matter by sight. The *Journal* says:—

It may not be inopportune at this season of the year, when meat becomes more largely an article of diet, as the cold weather advances, to give to the public at large, and to pork lovers in particular, a little information resulting from recent investigations with the microscope.

The *Trichina Spiralis* or "Pork Worm" was

at first supposed to be an inhabitant of pork only, but later investigation announces its discovery as an accident, of many if not all flesh-eating animals. It may be said, however, to be more naturally "indigenous" to the pig, as about one in ten of the hogs fattened for slaughter are found to be thus infested. So minute are they that a powerful microscope is required to reveal their presence, and an ordinary pork steak might contain enough parent insects to generate a million or so to infest the flesh of the unfortunate consumer. In a piece of flesh one-twelfth of an inch square and one-fiftieth of an inch in thickness, as many as twelve trichina have been observed, which would furnish seven thousand two hundred to the square inch.

The following cut represents the worm as it appears under a microscope of great magnifying power, and as found in specimens of diseased



pork. When reposing, coiled in its tiny capsule, it presents the appearance of an egg-shaped mass, but upon being taken into the human stomach the capsule is dissolved by the gastric juice, and the liberated worm proceeds immediately to penetrate the surrounding coats of the stomach and the flesh, where it propagates its kind rapidly and indefinitely, causing a speedy and horrible

death of its victim.

These insects have a wonderful tenacity of life, and when once introduced into the human system there is no remedy so far as science has yet been able to discover.

They have been known to live for three days in a temperature of forty-five degrees below the freezing point of water, and they have been boiled in thin slices of meat for twenty-two minutes without killing them, but a heat of one hundred and seventy degrees is said to be sufficient to dissolve the albumen, which forms the surrounding capsule of the insect, and thus destroy it. This being so, we advise lovers of pork to see to it that they do not eat their steak rare, and as the trichina has been found in oysters also, those who have been in the habit of rapturously "gobbling" them raw will reflect solemnly after reading this article before they again indulge in this refreshing pastime. Just think of it! You might be swallowing a million in "one fell swoop."

The founder of the Jewish law showed great wisdom in forbidding the use of swine's flesh, and the Jews, unto this day, religiously abhor the use of pork as an article of diet. Many of our best medical authorities concur in the wisdom of the Mosaic precept, and recommend its entire discontinuance. But the command given to Peter—"kill and eat"—will continue to have the precedence, and our bills of fare still bear the significant words, "pork and beans" and "ham and eggs," which will be ordered and eaten, by voracious pork eaters, in spite of *trichina spiralis*, or any other disease which may result from taking pork-steak rare.

#### Christian Duties.

THERE is a transforming power which changes what appear to be crosses into the highest Christian privileges, the moment we approach them in the spirit of cheerful obedience; and I almost feel that that word *cross* should be forgotten in the pleasure derived from following Christ in his commandments and ordinances. Our shadow will never frighten us so long as we keep our faces toward the sun; and so the shadows of what we call crosses will not trouble us if we keep our faces to the Sun of Righteousness in the spirit of alert obedience.

Suppose, now, we were to carry the same cheerful alacrity into all the departments of Christian life and service—how would the whole atmosphere of our being be changed from darkness to the very sunshine of the divine presence.

We sometimes contemplate important duties with fear and dread; and as we hesitate, the "cross," or, more properly, reluctance to undertake it, becomes the shadow of a giant to torment us, until we are completely unmanned.

DR. SOLOMON GRANBY'S PRESCRIPTION FOR IMPATIENCE.—"Read daily the 3d chapter of James, and at every symptom of an attack, repeat the 5th and 6th verses of the same chapter, abstaining from food, if necessary, and spending a season alone in prayer to God."

## RESTING ON THE LORD.

"We rest on thee," dear Father,  
And in thy might and power,  
Go forth to meet our enemies,  
In this important hour;  
We know that they are many,  
But in Israel's God we stand;  
Through him the battle will be ours,  
Though we're a little band.

Resting on thee, dear Father,  
What cause have we for fear,  
Though all the world, arrayed in arms,  
Against thy saints appear;  
For Jesus is our captain,  
For us he'll lead the way,  
March on in heavenly armor clad,  
We're sure to win the day.

Come, rally round the standard,  
And raise the banner high,  
Let every heart beat courage,  
And every tear be dry.  
No time for useless mourning,  
God calls for soldiers who  
Will never flinch though trials press,  
But to the cause prove true.

Courage, ye faint and weary,  
The battle's almost o'er.  
The crown of life awaits you,  
Safe on the other shore.  
Nerve for the last great conflict,  
With error and with sin,  
Stand firm, be valiant for the truth,  
And life eternal win.

MARTHA BAKER.

Allegan, Mich.

## Progress of the Cause.

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

## Michigan.

OCT. 26, at Hastings. It being rainy, there were but few to meeting. I spent the 25th in visiting and trying to help a family who for many years have professed the truth, but whose feet, of late, have well-nigh slipped. By conversing freely with them, and getting them to meeting, I think they are encouraged and will overcome.

Nov. 2 and 3, at Burlington. This quarterly meeting was a very good one. The Spirit of the Lord was present to help. Unexpectedly, Bro. Lamson was with us, and labored in word and doctrine. Here I found a family that had not been to meeting for some time; but by going to their house, and encouraging them, again they came to meeting and took a part in the exercises. I felt something like the man in the parable, with the lost sheep on his shoulder. But few would fall back if all would do their duty.

J. BYINGTON.

## Vermont.

On Friday, Oct. 25, ult., I reached this place, after an absence of three weeks to attend to matters connected with the cause. Found my brother much worn, needing rest. The next day (Sabbath), we had a profitable time with the new friends in this place. They were much encouraged while we dwelt upon these words: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.

We organized a Bible-class and Sabbath-school which seemed interesting to all present. The children are all elated with their success in learning the lessons that Bro. Bell has recently prepared for children, which have been published in book form. They are just the thing that we have wanted for a long time. Hope something will soon be prepared and published in the same form for Bible-class lessons. The youth and older ones manifest a deep interest in learning lessons in the Key to the Chart. Had a profitable season in hearing testimonies given in tenderness in the social meeting. The day following (Sunday), we found that the Methodist minister, who stated two weeks ago that henceforth he would speak no more in the church because we occupied here, was bound to keep his word true. He was not present, and as we were requested to occupy the time, my brother spoke on prayer, and at 1 o'clock p. m., I spoke on our present position, and in the evening led the social meeting for the Methodists.

Last week, we visited every day. Tuesday evening, held a meeting in the house of one of our new friends three miles from here, where we found about fifty assembled together to hear the word. It is arranged to hold meetings there once a week. Wednesday and Friday evenings, and Sabbath-day, held meetings in the meeting-house in this place.

Yesterday (Sunday), the Baptist minister did not attend his meeting at 11 o'clock a. m., and his friends requested me to preach to them. My text was 1 Cor. 15: 57, 58. At 1 p. m., I spoke with usual freedom on the subject of baptism. Two more decided to keep all the commandments, last Sabbath. Some are slow to decide; yet the work is progressing, and we are glad to see several rejoicing in the present truth.

A. C. BOURDEAU.

East Charleston, Vt., Nov. 4, 1872.

## North Missouri.

COMMENCED a series of meetings four and a half miles south of Hamilton, Caldwell Co., Mo., the 26th of last month. Have given fifteen lectures, embracing the Signs of the Times, Prophecy, and the Sabbath of the fourth Commandment. The people have given us a patient hearing thus far. Our congregations have steadily increased in numbers and interest. The Sabbath question has been handled pretty thoroughly. Have closed up on this subject for the present. We took an expressive vote last night. Three-fourths of the audience testified that we had presented the truth on the Law and Sabbath. None of the audience felt clear to testify in favor of the claims for Sunday observance. Fifteen voted to commence for the first time in their lives to observe God's holy Sabbath.

We have been especially blessed in our labors; in visiting from house to house, removing objections, and explaining obscure passages in relation to the truths brought out in our public lectures. We have pressing invitations to lecture in adjoining districts. The people are interested. We expect others to take a stand for the truth. Pray that God will continue to bless his own precious truth.

L. R. LONG,  
J. H. ROGERS.

Hamilton, Mo., Nov 8, 1872.

## St. Clair and Lapeer Cos., Mich.

I LEFT home to attend meetings as per appointments in REVIEW, Sept. 19. Held in all, up to Oct. 28, thirty-seven; some of them in connection with Bro. Kenyon in a new place in the vicinity of Almont, Lapeer Co. Nearly all that took a stand for the truth at the first in this place, are still holding on, though we have not as yet been able to perfect an organization. Hope to be able to establish the work here soon. The Lord is, we trust, raising up those who can lead the flock. May those who profess to love the truth here, never bring a reproach upon it.

Oct. 5 and 6 were spent in quarterly meeting at Memphis. This was an important meeting, especially to the new churches within reach, and the scattered ones who could attend. The meetings were largely attended, the churches of Oakland, Lapeer, Almont, Greenwood, and Smith's Creek, being represented. The last three are new churches. Two of them, Smith's Creek and Greenwood, were admitted to the Conference at its last session. The Spirit of the Lord seemed to pervade all hearts. On first-day, three were baptized, one of them the leader of the class at Almont. Bro. Kenyon was with us, having arrived the day before, on his way from home to a new field of labor. Bro. Gurney was not present, having an appointment at Alaiadon, under the advice and counsel of the Conference Committee. The meeting at Memphis had been long contemplated, for the more especial benefit of those who had more recently embraced the truth. This place was the most central for all, and the house here was large enough to contain all that would be gathered. As it was, the large house of worship was well filled. The social meetings were spirited, at two of which as many as sixty testimonies were given in the hour taken for each of the meetings. All were encouraged.

Oct. 12 and 13 were appointed for meetings with the Greenwood church. Had not visited them before since April. All were alive to the work, and an increasing interest outside. A few meetings held with this church soon, would doubtless add to their number. Twenty-two, I believe, are now keeping the Sabbath. May all here follow the example of their elder in the putting away of idols.

Sunday eve, Oct. 10, and Monday eve, Oct. 14, was at Abbottsford, where a course of lectures was given last spring. A few here are friendly. Six, I believe, are trying to live out the truth. Shall try to help them some during the coming winter.

Oct. 19 and 20, at Almont. Assisted Bro. Kenyon in several meetings in a new field. Some interest is apparent.

Oct. 26 and 27, at Smith's Creek. Though the weather was exceedingly unfavorable, the attendance was good, and the occasion profitable. Spoke Sunday morning on Systematic Benevolence. The system was commended, and heartily entered into by all. Several who are not with us fully, spoke highly in its favor, and helped some in the work. The best of feeling exists, and more labor can be bestowed there with prospects of success. Twenty are here now keeping the Sabbath, all heads of families but one. In the absence of Bro. Weeks, their elder, Bro. Daniel Sumner takes charge of the meetings and Sabbath-school. Many of the youth and children are interested in this branch of the work. Hope that none will forget how important it is, and all bear a part in it.

Ill-health and matters of business compelled my return home Oct. 28. Expect now to spend a good share of the winter

and spring in St. Clair Co. May the Lord open the way, and guide in judgment.

D. H. LAMSON.

## Iowa.

OUR meetings still continue to be held at Onion Grove school-house, where sister Roushey lives, two miles north-east of Clarence, and are increasing in interest.

Our meeting at Marion, as per notice in REVIEW for Oct. 26 and 27, is past. The objects of the meeting were, I trust, fully met. Bro. Nicola and Mitchell labored earnestly, with their usual care and interest for the cause, and good was done.

When Bro. Nicola, on first-day, gave his last discourse, I could but admire the wisdom of God in leading his people. How well true charity "knows how, with just reins and gentle hand, to guide between vile shame and arbitrary pride, knows how to lay the rough path of peevish nature even, and open in each heart a little Heaven."

God, even our Father, is waiting to be gracious in sending laborers into the harvest; but will respect his own injunction, "Pray ye," &c.

JESSE DORCAS.

## Clare Co., Mich.

SINCE our last report, we have labored in the town of Grant, Clare Co., and have given twenty-eight discourses. Our congregations have ranged from thirty to fifty, which may be considered very good for this country, as it is very new, some of the people coming a distance of nearly three miles, and a part of the road being merely a "trail," or a path through the woods, which is followed by marked trees.

A Methodist minister preached against us last Sunday, on the nature of man, which was reviewed in the evening with seemingly good effect. Besides this, we have had no opposition, except stories that were circulated in order to destroy our influence.

Quite a goodly number have taken their stand on the Sabbath, and we expect some others will follow. We have closed our regular series of meetings, to give opportunity for a Disciple minister to "show them up," as some have expressed it.

We shall follow up the interest here as the way may open, by visiting and occasional appointments. May the Lord direct in the work, that it may be carried on to his honor and glory.

J. O. CORLISS,  
W. H. HASKINS.

## The Prayer-Meeting.

"THEN they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 16, 17.

FROM the whole tenor of this beautiful passage of Scripture we may be assured that those who meet in the name of Jesus to worship God and adore the Saviour, pray with, and exhort, one another, and encourage each other by their testimonies to keep God's commandments, will be highly pleasing to the Lord of hosts. It is an evidence that our delight was in him (God), and that we feared the Lord, and thought upon his name. It was the custom of Jesus when upon earth, to meet with his people for the worship of God. The apostle Paul used the following beautiful language: "Let the word of Christ dwell in you richly in all wisdom; teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16.

How is it with us when the appointed hour for social meeting arrives? Does it find us filling our station, and serving God with constancy and zeal, performing as far as lies in our power the duties of a Christian, having hearts filled with gratitude and love to God for the privilege of serving Jesus, the Master? or do we devise all manner of excuses, in order to absent ourselves from the house of prayer, and thus lose the blessing which God has in store for them that forsake not the assembling of themselves together in the name of Jesus?

Let us study the character of the ancient Christians. They had such love for the social gatherings that they would risk their lives for the privilege of meeting with a few of like precious faith. Notwithstanding the danger connected with the attendance of these social meetings, they never swerved from the path of duty. Frequently were they driven to the mountains and toms, caves and valleys, still there was no faltering on their part. They were determined to serve God at all hazards, realizing that to be detected in the service of God was death in a most cruel manner. I doubt very much if they were ever heard to exclaim, when the hour for prayer-meeting arrived, it is too hot, or too cold, too wet, or the distance is too great, or I feel tired, or there will be but few there, or we shall be detected, and perse-

cuted, and burned at the stake, or torn to pieces by wild beasts. The primitive believers were just the reverse of all this. They despised the world and its flattering allurements. They took up the cross and denied themselves. They boldly confessed Christ, and suffered for his sake. They trusted God for all things, and so took joyfully the spoiling of their goods. And what was the blessed fruit? They abounded in consolation, they grew in grace, they shone as lights in the world, they felt joy and peace in believing and obeying God.

But now we see professing Christians, even many of whom we charitably hope well, languid in their graces, timid in their confessions, fearful of consequences, and fearful of offending. Sad symptoms these of spiritual decay! In such, the spirit of the gospel is not exhibited, its character is not exemplified, and Christ is not glorified.

Oh! that the Lord may quicken his people, and revive his work in the midst of these last days. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The cross of Christ is heavy to bear when the foolish and vain things of this earth occupy the largest part of our mind and time; but when the soul is filled with love toward the Saviour, and we feel an increasing desire to reach out after God, and a thirsting after righteousness, then will the cross of Christ appear light, and even pleasant to endure. We shall love the house of prayer, and assemble with the children of God. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 2, 3.

It is at the house of prayer that the weak and the strong meet together and mingle their voices in prayer and praise to the Almighty. We have common sins to confess, and common wants to be supplied. We have similar temptations to overcome, and all need the sanctifying influence of the Holy Spirit. Then let us not forget the assembling of ourselves together; and let us exhort one another, and all the more as we see the day approaching. Oh! may the Lord help us to wake up and have a realizing sense of the solemn and perilous times in which we live. How soon the privileges which we now enjoy will be among the things that were. Then let us improve every opportunity offered in attending our prayer-meetings, and strive, by faithfully discharging every known duty, to seek a close walk with God. Let us draw nigh unto the Lord, and he will draw nigh unto us, and bless us.

M. WOOD.  
Boston, Mass.

## THE CONSTITUTIONAL AMENDMENT:

Or the Sunday, the Sabbath, the Change,  
and the Restitution.

No. 4.

FIRST, then, we suggest that it would be well to collate all the texts in the New Testament in which the first day of the week is mentioned. They are as follows: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16: 9.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 56, and 24: 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20: 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to

depart on the morrow; and continued his speech until midnight." Acts 20: 7.

Doubtless the reader is not a little surprised—provided he has never given his attention to the subject before—at discovering the meagerness, so far as numbers at least are concerned, of the passages alluded to above. Nevertheless, let us take the data thus furnished, and from them endeavor to derive all the information which they can legitimately be made to afford. At first glance, it will be discovered that six of the passages of Scripture under consideration relate to one and the same day, which was that of the resurrection. Written as they were from five to sixty-two years this side of that occurrence, and penned by men who were profoundly interested in everything which was calculated to throw light upon matters of duty and doctrine, we would naturally expect that they would seize these most favorable opportunities for instructing those whom they were endeavoring to enlighten, in regard to the time of, and circumstances connected with, the change of the Sabbath. Let us observe, therefore, how they discharge this most important responsibility. It will not be urged by any that John 20: 1, and Mark 16: 9, furnish anything which in any way strengthens the Sunday argument. The statements which they contain are merely to the effect that Mary Magdalene was the one to whom Christ first presented himself, and that she visited the tomb very early in the morning. Neither will it be insisted that the declaration found in Matt. 28: 1, and Mark 16: 1, 2, and Luke 23: 56, and 24: 1, afford any positive testimony for the sanctity of the first day of the week. On the contrary, we think that every candid person will concede that the bearing which they have upon the subject is rather against, than favorable to, the case which our friends are so anxious to make out. To illustrate: In Matt. 28: 1, we read that "in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher." Again, in Mark 16: 1, 2, the same general fact is stated, with the simple variation that instead of the expression, in the end of the Sabbath, are substituted the words, "when the Sabbath was passed," while in Luke 23: 56, and 24: 1, it is declared that these things transpired on the first day of the week, the context carefully setting forth the fact that the women "had rested upon the Sabbath, according to the commandment," and that it being past, they came to the sepulcher, bringing with them the spices which they had prepared.

Now, putting all these things together, what have we learned? Manifestly, the following facts: First; when the events transpired which are set forth in these scriptures, there was a Sabbath; since it is stated, by way of locating them in point of time, that the Sabbath had ended before the affairs spoken of were transacted. Second; that the Sabbath, to which reference was made, was the seventh day of the week, since it preceded the first, and was that of the commandment. Third; that, if the first day of the week was a Sabbath, as is now claimed, the women were ignorant of it, since it is clear that they did not go to the tomb on the seventh day to embalm the body, because of its being holy time; whereas, upon the first day of the week their scruples were gone, and they came to the sepulcher bearing their spices with them, to accomplish a work which they would not have regarded as legitimate on the Sabbath. Fourth; that the seventh day was not only the Sabbath at the time mentioned, but also that, according to the convictions of the historians, it was the Sabbath at the time of their writing—since they apply to it the definite article "the;" whereas, if there had been a change of Sabbaths, it would have been natural to have distinguished between them in the use of explanatory words and phrases, such as are now applied, as, for instance, "the Jewish Sabbath," "the Christian Sabbath," &c., &c. Fifth; that, while Matthew, Mark, and Luke do, in every instance cited above, honor the seventh day of the week in the most scrupulous manner, by applying to it the Bible title of the Sabbath, they do, nevertheless, make mention of the day of the resurrection in each case, in the same connection, in the use of its secular name, "the first day of the week." A slight which is utterly inexplicable, provided the latter had really put on a sacred character; since, that being true, it was much more important that its new claims should be recognized and inculcated by those who

could speak with authority, than it was that they should perpetuate the distinction of a day whose honors had become obsolete.

Having now examined five of the six texts under consideration, there remains but one more to occupy our attention. This reads as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19. Here, again, we are struck with the manifest disposition on the part of John, in common with the other evangelists, to avoid the application of any sacred title to the first day of the week. Twice in this chapter he makes mention of that which is now regarded as the "Queen of days," but in both instances he avoids, as if with studied care, attaching to it any denomination by which its superiority over other days should be indicated. How perfectly in keeping, for instance, it would have been with the facts as they are now claimed to have existed—as well as with the interests and desires of millions who have since lived—had he in the text before us so varied the phraseology of the first clause that it would read as follows: "And the same day at evening, being the *Christian Sabbath*, when the disciples were assembled," etc. This, however, he did not do, and we inquire of the reader, right here, concerning his  *motive* in omitting that which now appears to us so desirable, and which would have been perfectly legitimate were the views of our friends correct. Did he intentionally omit an important fact? Was it left out because of an oversight on his part? Or, would it be safer to conclude that perhaps, after all, the difficulty lies, not with the apostle, or with the Holy Spirit which dictated his language, but with the theory, which seems to be out of joint with his utterances.

Nevertheless, as it is still urged that, in the absence of a positive declaration, this, the only remaining text, does furnish abundant evidence of the sacred regard in which the day of the resurrection was held—since it gives an account of a religious meeting held upon it, manifestly for the purpose of recognizing its heavenly character—let us examine more critically into the nature of the claims which are based upon its record. That those with whom we differ should be tenacious in their efforts to rest their cause very largely upon the account found in John 20: 19, is not at all surprising. It is the only chance, as we have seen, which is left them of basing their argument upon a passage of Scripture which relates to the day of the resurrection. So far as 1 Cor. 16: 2, and Acts 20: 7 are concerned, it will not be disputed by any that their testimony is merely collateral evidence. If Sunday has become the Sabbath, it was by virtue of transactions which occurred immediately in connection with the rising of Christ. In other words, it was on the third day after the crucifixion that Christ, if at all, began to impress upon the minds of his disciples the Sabbath character which had already attached to, and was henceforth to continue in, the day which saw him a conqueror over death and the grave.

Nay, more; if the change occurred at all, it must have dated from the very moment that the angel descended, the guard was stricken down, and the Son of God, glorified, came forth. This being the case, from that time forward it would naturally be the effort of Christ to produce in the minds of his followers the conviction of this most momentous fact. Every action of his would necessarily be—if not directly for the purpose of imprinting the peculiar sacredness of the hours upon those by whom he was surrounded—at least of a character such as to impart no sanction either to a deliberate, or even an unintentional disregard, on the part of any, of their hallowed nature. Hence, our friends seizing upon the fact that he met with them while assembled together in the after part of the day, have endeavored to clothe the incident with great interest, and have largely elaborated their arguments to show that this was not an accidental occurrence, but rather partook of the nature of a religious meeting, Christ himself honoring these instinctive efforts on the part of the disciples to act in harmony with the spirit of the hour, by his own personal presence.

Before we sanction this view of the subject, however, let us give our attention for a moment to the manner in which the previous portion of the day, then closing, had

up to that point been spent. Certain it is, that Jesus had not, during its declining hours, been suddenly moved by a newly-created impulse for the accomplishment of an object which had been just as desirable for twelve hours as it was at that moment. Sunday sanctity had already become a fixed fact, and its knowledge as essential to the well-being of the disciples in the morning, as at the evening. We naturally conclude, therefore, that the very first opportunity for its disclosure would have been the one which Christ would have embraced. This was afforded in his conversation with Mary. But, while there is no evidence that it was imparted, it is at least presumable that she was left entirely ignorant of it.

The second occasion was presented in that of the journey of the two disciples from Jerusalem to Emmaus, a distance of seven and a half miles. Jesus walked with them and talked with them by the way, reasoned with them about the resurrection, made as though he would have gone further, discovered himself to them in the breaking of bread, and disappeared, leaving them to retrace the seven and a half miles to the city, with no word of caution against it on his part. Nay, more; his marked approval of the propriety of the act might properly have been inferred from the fact that he himself accompanied them in the first instance, in the garb of a wayfaring man; at the same time acting the part of one who was so far convinced of the rectitude of his own and of their action, that he was ready to continue his journey until night should render it impracticable. (Luke 24: 28.) Following these men now as they retrace their steps to the city from which they had departed, and to which they were now returning—manifestly all unconscious that they were trespassing upon time which had been rescued from that which might properly be devoted to secular pursuits—let us observe them, as they mingle once more with their former companions in grief. How does it happen that they are congregated at this precise point of time? Is it because they have at last discovered the fact that it has been made in the special sense a proper day for religious assemblies? If so, whence have they derived their conviction? Certainly not from Mary, or the two disciples just returning from Emmaus. Assuredly, also, not from Christ himself.

But, again, is it not really from an induction on their own part, by which they have themselves discovered the fitness of making the day of resurrection, also, that of worship? Listen a moment. Hear their excited remarks as, at this juncture, they are joined by the two. Do you catch these words, "The Lord is risen indeed, and hath appeared to Simon"? (Luke 24: 34.) Does not this establish the fact of their confidence in the previous report? Unfortunately, the historian adds, "Neither believed they them." Here they are, then, manifestly still doubting the very fact which some have thought they were convened to celebrate.

But, again, what is the *place* of their convocation? Unquestionably, neither the temple nor the synagogue. The record states that where they were assembled, "the doors were closed for fear of the Jews." Evidently, they were in some place of retirement and comparative safety, hiding away from the fury of a people who, in their madness and cruel hate, had crucified even the Lord of glory. We ask again, Where were they? Let Mark explain. Certainly he is competent to the task. When describing the very transaction we are considering, he says: "Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 14. Here, then, is the clue to the whole matter. It was not a religious meeting, because they were in a frame of mind to be censured, rather than applauded, because of unbelief. It was merely the body of the apostles gathered in their own quarters for the purpose of partaking of an evening meal, where they were in the habit of eating, and drinking, and sleeping—and where at this time they kept particularly close, because of the perils which surrounded them on every hand. That this is true is further sustained by two additional considerations.

First; it was a place where Christ expected to find meat, and where he requested such for his own use, and was supplied from their bounty with broiled fish and an honeycomb, which, the record states, "he took and did eat before them." (Luke 24: 41-43)

Secondly; that they were in possession of just such a rendezvous, is clearly stated in John 20: 10, where, speaking of Peter and John when going from the sepulcher, it says, "They went away unto their own home." A few days later, Luke declares (Acts 1: 13), that when they came in from the ascension, they "went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas; Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas, the brother of James."

Thus, by a natural and easy combination of the facts brought to view by the inspired penman, the whole matter has been reduced to a simple transaction, such as might have been repeated many times during the forty days, and such as—in and of itself—fails to disclose any evidence that the occurrences narrated, either necessarily or presumptively, afford the slightest justification for the supposition that Christ himself either designed, or that the apostles might legitimately conclude that he intended, by joining them under these familiar circumstances, to authorize one of the mightiest innovations upon the practice of ages which the world has ever seen.—W. H. L., in *Christian Statesman*.

#### Heralds of the Advent.

THIS is the glory of the Christian life—to know God's presence by a knowledge that no external circumstances can shake, a knowledge surer than sight. And it is by this that all events of life can be met. Under every disaster, amidst every perplexity, the soul strengthens itself by this. It knows that behind all the darkneses which surround it, infinite love is doing its work. Trouble comes, and we know that it is but the gate of joy. We see the world about us traving in pain, and we know that these are the birth-pages of a new and perfect creation. Our plans are crushed, our life-work seems to have been a fruitless and idle thing, but we know that God's strength is sufficient to make good our weakness.

Christ's religion seems to rejoice in showing its power by bringing the brightest light out of the profoundest darkness. Its teaching is, to hope when all seems hopeless. In the words and in the life of Christ, sorrow is made the messenger and forerunner of joy. "Blessed are ye that mourn, for ye shall be comforted!" The coming of the Son of man, that grand consummation of good on earth, is to be heralded by dire calamity. Never has the imagery of the natural world been so grouped with alarms and troubles of the soul, as in Christ's picture of those latter days. "Signs in the sun, and in the moon, and in the stars;" "distress of nations, and perplexity;" "the sea and the waves roaring;" "men's hearts failing them for fear." And the voice of these signals is to be, "Look up, and lift up your heads, for your redemption draweth nigh!" Horror itself is to be but the minister of triumphing, exultant hope!—H. W. Beecher.

How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle, and become fixed in relentless and eternal ice.—John Foster.

#### Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

FELL asleep, in Woodburn, Ill., Oct. 16, Bro. Alfred Wood, aged thirty years, five months, and sixteen days. Bro. Wood was converted, and embraced the Lord's Sabbath four years ago, under the labors of Eld. H. C. Blanchard, since which time his life has been such as to gain the confidence of all who knew him. During his long and very severe sickness he never complained, but bore the most excruciating pain with patience, evincing his willingness that the will of the Lord should be done. His remains were followed to the grave by a large concourse of mourning relatives and neighbors. He leaves behind an affectionate wife, and little daughter, a father, mother, and brother, who mourn, but not without hope.

Remarks by Eld. Jones, Baptist, and Eld. Compton, Methodist. WM. PENNIMAN.

DEPARTED this life, Sept. 17, 1872, after nine days' sickness of bilious fever with typhoid form, my dear companion, Mary E. Flower, aged sixty-eight years, eleven months, and eight days. She died in the full hope of the gospel. She embraced the Advent doctrine in the winter of 1844, and commenced to keep the Sabbath some twenty years ago, and lived a humble, devoted life to the time of her death. We have reason to believe she sleeps in Jesus, and will come forth at the resurrection of the just.

H. FLOWER.

Muir, Mich., Nov. 4, 1872.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 19, 1872.

Appalling Calamities.

Just after last week's REVIEW had gone to press, the telegraph brought the news of the most appalling calamity that has befallen the country since the Chicago fire of thirteen months ago...

The other calamity now afflicting the country, the horse distemper, though passing very generally from its first stage, where it earliest appeared, is not to any great degree alleviated as to its results.

The simple lesson from all these things, as plain as the hand-writing on Belshazzar's palace wall, and as easily read if people would do it in the light of the fore-warnings of God's word...

The Influence of a Tract.

The following item which a correspondent sends us is designed to encourage every worker in our Tract Societies. The law of demand and supply hold as well in the moral as in the commercial world.

Two hundred years ago, a humble peddler sold a lad a tract, called "The Bruised Reed," which led to his conversion. This was a simple, unpretending act of itself.

Those of our readers who would like to see a specimen copy of the Chicago Illustrated Journal, from which we take the trichina article in another column, can send 25c to Horton & Leonard...

Tobacco.

While stopping at a post-office the other day, waiting for the stage, I picked up the Toledo (Ohio) Blade, Oct. 24, 1872, and read the following, which I hope may be true:—

"Virginia tobacco has suffered terribly by late frosts, and it is hoped that the price of the weed, during the coming year, may be such as to induce chewers not to waste the delicate juice, by permitting it to establish well-defined lines upon either side of the mouth."

News and Miscellany.

"Can ye not discern the signs of the times?"

The Horse Disease.

The Disease Does Not Subside—Reports from Cincinnati, Louisville, Milwaukee and Elsewhere.

CINCINNATI, Nov. 15.—The epizootic is creating great inconvenience among business circles, more than at any previous time. Ox and man-power are freely used. In consequence of the disease, the Great Bethel Fair, that was to have commenced next week, has been postponed three weeks.

BUFFALO, Nov. 15.—A large number of horses which have been worked too hard since their recovery from the epidemic are suffering from a relapse, and numerous deaths from dropsy and an affection of the kidneys are reported.

POTTSVILLE, Pa., Nov. 15.—The horse disease is becoming general throughout the coal regions, and shipments by canal by way of the Schuylkill have been suspended. Mules are also affected by the disease.

WHEELING, Va., Nov. 15.—The epizootic is spreading very rapidly in this city. One stable had 13 new cases to-day, and about all the stables in the city are now affected.

LOUISVILLE, Ky., Nov. 15.—The horse disease has stopped nearly all business, few horses or mules being unaffected. Everything is at a standstill that requires the use of horses and mules.

MILWAUKEE, Nov. 15.—The epizootic still prevails in this city, with little or no signs of abating, and reports from interior points show it to be spreading throughout the State.

THE DISTEMPER AMONG THE DEER.—The St. Paul Press brings news of the appearance of the epizootic malady in a new quarter. It says:— "A gentleman who has just returned from a deer hunt on the frontier brings news of an epidemic prevailing among these animals which threatens seriously to affect the supply of venison."

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

I WILL hold a protracted meeting in the Chelsea meeting-house, five miles south-west of Nora, in Stevenson Co., Ill., commencing Friday evening, the 22d of November, and continue over two Sabbaths.

I will also meet the church at Waterloo, Grant Co., Wis., at their house of worship, each evening of December 3, 4, 5. And on the evening of the 6th, myself or Bro. Downer will preach in the new meeting-house at Mount Hope.

QUARTERLY and tract Society meeting in Iowa, for district No. 5, at Sandyville, Nov. 30 and Dec. 1. District No. 7, at Peru, Dec. 7, 8.

District No. 6, Decatur, Dec. 14, 15. Hope there will be a general attendance at each of these meetings. Bro. Mitchell may be expected.

Pleasant Green, Nov. 22-28. Aledo, " 29-Dec. 5. Princeville, Dec. 6-12. Gridley, " 13-18. Iroquois Co., " 20-26.

(Where Bro. W. C. Price may appoint.) We hope to see all the friends of the cause in Iroquois County at this meeting.

Pontiac, Dec. 27-31. Otter Creek, Jan. 1-5. Vermillionville, " 3-7. Sereens, " 8-13.

We are anxious for a general attendance of all the friends of the cause within the limits of the above meetings. We expect to give attention to the Tract and Missionary Society, and other important matters.

The next quarterly meeting for the churches of Little Prairie, Johnstown Center, Raymond, and Oakland, Wis., will be held at Oakland, Nov. 30, and Dec. 1.

We hope to see a goodly number of brethren and sisters at this meeting. Come, praying that the Lord may meet with us. Brn. Lane and Brackett are expected to be present.

Appointments Postponed.

THE quarterly meetings in districts No. 4 and 5, of the N. Y. & Pa. T. & M. Society will be deferred to the following dates:

No. 5, at Keene, Essex Co., Nov. 23, 24. No. 4, at Bucks Bridge, Nov. 30 & Dec. 1.

No Providence preventing, the general quarterly meeting for the N. Y. & Pa. T. & M. Society will be held with the church at Adams Center, Jefferson Co., N. Y., Dec. 7, 8, 1872.

The quarterly meeting for Dist. No. 3 will be held in connection with the general quarterly meeting.

It is desired that all of the directors and as many of the members of the Society as can should attend the above meeting, as there is business of general interest to be attended to. We do not design to call ministers from their fields of labor to attend the meetings of the T. & M. Society, but let the members of the Society come together determined to perform their part of the labor in the cause, and thus leave the preachers to do their part, and see if the Lord will not bless our efforts and lift the reproach from off the cause in this Conference.

Sisters desiring winter hats can be supplied at the general quarterly meeting. P. Z. KINNE, Pres. N. Y. & Pa. T. & M. Society.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

C. P. W.: The poetry, "The Starless Crown," was published in REVIEW, Vol. 38, No. 1.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Fasters. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Rachel Buck 41-1, L Brallier 41-20, E Carmichael 47-23, P A Roberts 43-12, C Wright 41-9, Lucinda Fuller 41-23, S E Curtis 41-1, E C Chipman 42-10, Guey Deen 41-23, Henry C West 40-9, A B Everett 40-23, Wm Havirland 42-17, John Kraushaar 39-16, A G Heaton 41-7, O L Taft 42-19, David C Osborn 42-14, Abijah Thayer 42-9, L P Adams 41-1, D Newcomb 42 3, Robert Niles 43-8, W W Stebbins 42-1, Eitha Reynolds 42-14, J P Lewis 41-22, B Wilkinson 41-23, J H Rambo 42-23, J M Green 43-1, E A Walters 42-1, T Z Andrews 42-1, E Engles 42-17, D S Murphy 42-7, Chas Goodrich 43-9, A Am-burn 41-16, Benj Leach 40-24, Dr O G Hunt 42-23, R P Stewart 41-20, Julia E Green 42-12, G L Peck 4019, M A Brigham 41-23, J D Nelson 42-1, Martha A Howell 42 23, Mrs Olive B Oaks 42 23, Charles Crane 40 20, R R Eastman 43-11, Nancy Collins 41-20, John Francisco 41-12, Margaret Trumbo 41-20, C G Satterlee 43-1, Aaron Miller 42-23, Abner Grim 41-9.

\$1.00 EACH. Nancy Haddock 42-1, Charles B Fletcher 42-23, Haviel E Wilkins 42-23, G T Gray 42-23, Mrs Emily Short 42-23, W B Walling 42-23, Jacob Bental 42-23, Pamela J Butler 4123,

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