

# 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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#### ABIDING WITH GOD.

LET every one, whate'er his calling be,  
Therein abide with God: so wrote of old  
Saint Paul to them at Corinth, and to me,  
With loving lips, to-night, that truth was told.  
I had grown weary with my strifes and cares,  
And murmured o'er the service of the day,  
Wherein I had forgotten, unawares,  
That thus I still might honor and obey.

Therein abide with God: would I might ne'er  
forget,

That evermore I might with him abide:  
What matters how or where the stamp is set,  
Or what the furnace where the gold is tried,  
So that the metal has the sterling ring,  
So that the likeness of the King is shown;  
God's coinage still, that to the soul may bring  
Such wealth as merchant princes have not  
known.

In market places where the race is swift,  
And competition on temptation waits;  
In quiet homes where unseemly currents drift  
A thousand petty cares through open gates;  
Let each and all, whate'er the calling be,  
Therein abide with God; from break of day  
Till set of sun, they shall his purpose see,  
And serve him in his own appointed way.

So let me see and serve, and thus abide;  
Not simply patient, or at best content,  
Not with eye-service, wherein, love denied,  
In rounds of duty solemn days are spent;  
Give me, O Lord, a joy that is divine;  
Touch thou my lips with constant themes of  
praise;  
Since, having thee, all things I need are mine,  
Whate'er my lot, whate'er my length of days.  
—New York Observer.

#### LIFE OF WILLIAM MILLER.

BY ELDER JAMES WHITE.

##### CHAPTER THREE.

INTERVAL BETWEEN HIS CONVERSION AND HIS  
PUBLIC LABORS—CORRESPONDENCE—DIA-  
LOGUE WITH A PHYSICIAN.

ALL truly great and good men, who have been the honored instruments in the hands of God of accomplishing good, and of leading his people in the way of truth, have had wrought in them a deep experience in the things of the Spirit of God. This being the case with William Miller, we are happy to give in this chapter some of the important facts in his experience. His biographer says:—

From the time that Mr. Miller became established in his religious faith, till he commenced his public labors—a period of twelve or fourteen years—there were few prominent incidents in his life to distinguish him from other men. He was a good citizen, a kind neighbor, an affectionate husband and parent, and a devoted Christian; good to the poor, and benevolent, as objects of charity were presented; in the Sunday-school, was teacher and superintendent; in the church, he performed important service as a reader and exhorter, and, in the support of religious worship, no other member, perhaps, did as much as he. He was very exemplary in his life and conversation, endeavored at all times to perform the duties, whether public or private, which devolved on him, and whatever he did was done cheerfully, as for the glory of God. His leisure hours were devoted to reading and meditation; he kept himself well informed respecting the current events of the time; occasionally communicated his thoughts through the press, and often, for his own private amusement, or for the entertainment of friends, indulged in various poetical effusions, which, for unstudied productions, are possessed of some merit; but his principal enjoyment was derived from the study of the Bible. His state of mind

at this time can be better given in his own language.

"With the solemn conviction that such momentous events were predicted in the Scriptures, to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world, in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was that, in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest, by some possibility, I should be in error, and be the means of misleading any.

"Various difficulties, and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

"Sometimes, when at work, a text would arise like this: 'Of that day and hour knoweth no man,' &c.; and how, then, could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once that, in the same connection, we are informed how we may know when it is nigh, even at the doors; consequently, that text could not teach that we could know nothing of the time of that event. Other texts, which are advanced in support of the doctrine of a temporal millennium, would arise; but, on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the gospel here, as to be entirely irrelevant to the position they were adduced to support.

"Thus all those passages that speak of the will of God being done on earth as in Heaven, of the earth being full of the knowledge of the glory of God, &c., could not be applicable to a time when the man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those which speak of the gospel being preached in all the world, teach that, as soon as it should be thus preached, the end was to come; so that it could not be delayed a thousand years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

"The question of the resurrection and judgment was, for a time, an obstacle in the way. Being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

"So, also, with the return of the Jews. That question I saw could only be sustained by denying the positive declarations of the New Testament, which assert: 'There is no difference between the Jew and the Greek;' that 'the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith;' that 'there is neither Jew nor Greek, bond nor free, male nor female;' but that 'if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' I was, therefore, obliged to discard an objection which asserts there is a difference between the Jew and Greek; that the children of the flesh are accounted for the seed, &c.

"In this way I was occupied for five years—from 1818 to 1823—in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me. But, however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws, laid down singly as obstacles, on a well-beaten road: the car of truth rolled over them, unimpeded in its progress.

"I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers, and others. To my astonishment, I found very few who listened with any interest. Occasionally, one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners."

His correspondence during this period shows ardent longings for the salvation of his relatives and friends. In a letter to a sister, dated June 25, 1825, after writing on various subjects of family interest, he says:—

"DEAR BROTHER AND SISTER:—All the news that we had to tell having been told above, I will now add a few lines; and oh! may they be directed by Infinite Wisdom! What are your prospects for eternity? Is there a land of eternal rest, beyond the confines of this world, in prospect? Do you believe that the blood of the everlasting covenant can and will cleanse you from all sin? Are you satisfied with your present evidence of an interest in that blood? That we shall die, is certain; and due preparation for a better world is wisdom; and we ought, as rational beings, to make ourselves familiar with the road and acquainted with the inhabitants of said country. O my soul! go thou to the mansions of the dead, and learn there the end of all living. That we ought to be cleansed from all sin, in order to be happy, is certain; for sin constitutes all misery; and a person living in the enjoyment (falsely so called) of sin cannot enter into rest. How necessary, then, is the work of regeneration and sanctification! And may we obtain that evidence which will enable us, with Thomas, to say, 'My Lord and my God!' Redemption is the work of God. How proper, then, that Jesus should be called the Redeemer, the Holy One of Israel! Redemption is from sin. How improper, then, that we should live any longer therein! We ought as much to strive to attain to perfection as if it was attainable here below.

'Lord, I believe thy heavenly word;  
Fain would I have my soul renewed.  
I mourn for sin, and trust the Lord  
To have it pardoned and subdued.

My King, my Saviour, and my God,  
Let grace my sinful soul renew;  
Wash my offenses with thy blood,  
And make my heart sincere and true.

'O may thy grace its power display!  
Let guilt and death no longer reign;  
Save me in thine appointed way,  
Nor let my humble faith be vain.

Ye favored lands, who have his word,  
Ye saints, who feel its saving power,  
Unite your tongues to praise the Lord,  
And his distinguished grace adore.'

"P. S. June 30th.—I have this day been to Whitehall, to see the celebrated Marquis de Lafayette, that made such a

conspicuous figure, half a century ago, in our Revolution. He is a pleasant-looking old man, a friend to freemen, a terror to tyrants, and one that has spent his treasures, his blood, and the best part of his life, in the cause of freedom and the rights of man. He has suffered much; yet he retains a good constitution. He goes a little lame, occasioned by wounds he received in the Revolution. He deserves the thanks of Americans, and he has received a general burst of gratitude from Maine to the Mississippi. He has visited every State in the Union and almost every important town. I had the pleasure of dining with him; and after dinner he took a passage for New York.

"Yours, &c., Wm. MILLER."

That Mr. M. was one of the men prominent in his section of the country, is shown by his mingling with them, as above, on the various public occasions.

He derived such pleasure from the study of the Bible that it was almost his constant companion; and a portion of each day was devoted to its private perusal. He loved to meditate on its teachings and to talk about its promises.

In the winter of 1828, the church in Low Hampton, of which Mr. Miller was a member, was refreshed by an outpouring of the Holy Spirit. In a letter, dated March 12, written to Elder Hendryx, to whom reference has before been made, Mr. Miller says: "One young man came to my house last night after nine o'clock, to request prayers. He said he had been eight years under conviction, and appeared to be almost in despair. I thought I could say to him, as did John the Baptist to his disciples: 'Behold the Lamb of God, that taketh away the sin of the world!' Twelve or fourteen requested prayers last Sunday evening. It is really the work of the Lord. I never lived in a reformation so general, so solemn, and with so little noise. Surely, we have reason to rejoice and be glad. The Lord has remembered the low state of his people, and hath come down to deliver. Two of my children, William and Bellona, as I have a good degree of hope, are subjects of grace. Pray for us."

In the same letter he makes mention of trials, as well as blessings. He says: "On Saturday, the first day of March, our meeting-house was consumed by fire. We should have almost despaired of ever building again, had not the Lord visited us by his grace, and likewise opened the hearts of our Christian friends from abroad. \$400 have been subscribed from the adjoining towns. There is now some prospect that we shall build. You know we are weak in numbers. We are really so in resources. I must bend my whole force to gain the above-mentioned object."

Mr. Miller succeeded in the accomplishment of his wishes, assisting according to his ability and known liberality.

He continued to make the Bible his daily study, and became more and more convinced that he had a personal duty to perform respecting what he conceived the Bible to teach of the nearness of the Advent. These impressions he thus describes:—

"When I was about my business, it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Eze. 33:8, 9. felt that, if the wicked could be effectually warned, multitudes of them would repent; and that, if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that anything was required of me; and I thought that by freely speaking of it to all, I should

perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, 'Go and tell it to the world: their blood will I require at thy hand.' The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking; that I had not the necessary qualifications to gain the attention of an audience; that I was very diffident, and feared to go before the world; that they would 'not believe me nor hearken to my voice;' that I was 'slow of speech, and of a slow tongue.' But I could get no relief."

In this way he struggled on for nine years longer, pursuing the study of the Bible, doing all he could to present the nearness of Christ's coming to those whom circumstances threw in his way; but resisting his impressions of duty to go out as a public teacher. He was then fifty years old, and it seemed impossible for him to surmount the obstacles which lay in his path, to successfully present it in a public manner.

His freedom to converse on the subject, and the ability with which he was able to defend his own views, and oppose those differing from him, had given him no little celebrity in his denomination in all that region; and some were rather shy in approaching him. Elder T. Hendryx, a Baptist clergyman, now in the State of Pennsylvania, who has kindly furnished the biographer with many original letters from Mr. Miller, thus speaks of his first acquaintance with him:—

"My first acquaintance with Brother Miller was in the summer of 1831. I had been requested to visit the Baptist church in Hampton, and concluded to go. When about to start, I was informed by a brother in the church of which I was a member, in Salem, N. Y., that there was a brother in the Hampton church, possessing considerable influence, who had many curious notions on doctrinal points, and on the prophecies—particularly on the latter; and also (to use the brother's language) that he was 'hard on ministers who differed with him.' Having recently commenced preaching, without much confidence in my own ability, and not having made any engagement to the church, I at first almost concluded not to go. On further reflection, I decided to go, and put my trust in Him, who had said, 'Lo, I am with you always.' On my way, I endeavored, by prayer and meditation, to divest myself of all prejudice against his peculiar notions, whatever they might be (for as yet I was ignorant of them), and at the same time to fortify myself against being led into error by him. I arrived at Bro. Miller's on the 6th of July, 1831. You may well suppose that my situation was not very enviable. I moved tremblingly and with the utmost caution. In spite of me, I could not act like myself; and it was not till I had been there nearly a week, and preached several discourses, that I could feel at home, or enjoy my wonted freedom in preaching the word. Several other ministering brethren visited at Bro. M.'s during my stay there, and I found that I was not altogether alone in those feelings. But how perfectly groundless those fears! Instead of pouncing upon my errors like the tiger, no brother ever dealt with me more tenderly, or exhibited a better spirit in presenting his views.

"After being with Bro. M. some time, he asked me my views on the millennium. Having thrown off all reserve, I readily gave them. I had embraced the old view—the world's conversion a thousand years before the advent; and answered him accordingly. His reply was: 'Well Bro. H., prove it! You know I want Bible for all that I receive.' 'Well,' said I; and, taking my Bible, I turned to the 20th of Revelation, and was about to read, when I thought I would examine it again, and with very close attention. I was in a deep study. Bro. M. was waiting, and watching me closely. He began to smile. 'Why do n't you read, Bro. H?' said he. I was astonished; for I could not make it out. At last I said: 'I go home next Monday. I will draw the passages off, and hand them to you when I return.' I took some four days for it, and gave him a long list of passages. He read them, and said: 'Bro. H., what has become of your old theory? This is mine.' 'Well,' said I, 'it is mine, too.' In my examination, my 'theory' had

been overturned, and I came out where I now stand.

"One thing I observed in Bro. M.'s character: If he ever dealt harshly with a brother for holding an error, it was because he saw, or thought he saw, a spirit of self-importance in him."

The labors of Elder Hendryx were attended with a blessing, as appears from a letter of Mr. Miller's to him, dated August 9, 1831. In it he says: "The Lord is pouring out his Spirit among us, but not in so powerful a manner as I could wish. Baptism has been administered every Sabbath but one since you were here. Two or three have obtained hope every week."

As Mr. Miller's opinions respecting the nearness and nature of the millennium became known, they naturally elicited a good deal of comment among his friends and neighbors, and also among those at a distance. Some of their remarks, not the most complimentary to his sanity, would occasionally be repeated to him.

Having heard that a physician in his neighborhood had said "Esquire Miller," as he was familiarly called, "was a fine man and a good neighbor," but was a monomaniac on the subject of the advent," Mr. M. was humorously inclined to let him prescribe for his case.

One of his children being sick one day, he sent for the doctor, who, after prescribing for the child, noticed that Mr. Miller was very mute in one corner, and asked what ailed him.

"Well, I hardly know, doctor. I want you to see what does, and prescribe for me."

The doctor felt of his pulse, &c., and could not decide respecting his malady; and inquired what he supposed was his complaint.

"Well," says Mr. Miller, "I do n't know but I am a monomaniac; and I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?"

The doctor blushed, and said he thought he could.

Mr. Miller wished to know how.

"Why," said the doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving."

"Well," says Mr. Miller, "I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall, therefore, sit down with me two hours, while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it."

The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The doctor finally consented; and, at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

Mr. Miller then inquired how long the vision of those empires was to be.

"2300 days."

"What!" said Mr. Miller, "could those great empires cover only 2300 literal days?"

"Why," said the doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years."

Mr. M. then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

Mr. Miller told him to read the 9th of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision."

"In what vision?" Mr. Miller inquired.

"Why," said the doctor, "in the vision of the 8th of Daniel."

"Wherefore, understand the matter and consider the vision." He had now come, then, to make him understand that vision, had he?"

"Yes," said the doctor.

"Well, seventy weeks are determined; what are these seventy weeks a part of?"

"Of the 2300 days."

"Then do they begin with the 2300 days?"

"Yes," said the doctor.

"When did they end?"

"In A. D. 33."

"Then how far would the 2300 extend after 33?"

"The doctor subtracted 490 from 2300, and replied, 1810. "Why," said he, "that is past."

"But," said Mr. Miller, "there were 1810 from 33; in what year would that come?"

The doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843.

At this unexpected result the doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"Why, Mr. Miller," said he, "I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843; \* and I am unprepared, and must go to hell."

Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. M., he found peace to his soul, and went on his way rejoicing, as *great a monomaniac* as Mr. Miller. He afterwards acknowledged that, till he made the figures 1843, he had no idea of the result to which he was coming.

\*Two points should here be considered: first, that the event to occur at the end of the 2300 days is not the coming of Christ, but the cleansing of the sanctuary; and, second, that, as it requires all of 457 before Christ, and all of 1843 after Christ to make 2300 full years, the days could not terminate until 1844; and as it is now clearly shown that the event from which to date the period did occur in the autumn of 457 B. C., the days did end in the autumn of A. D. 1844. "Then," said the angel, "shall the sanctuary be cleansed." For a clear and full explanation of the time and manner of the cleansing of the new-covenant sanctuary, see the works upon the prophecy of Daniel for sale at the Office of the Seventh-day Adventist Publishing Association.

#### The Eastern Question.

THE well-known writer, J. S. C. Abbott, in his "Prussia and the Franco-Prussian war," speaks as follows respecting the long-cherished desire of Russia to obtain possession of Constantinople and European Turkey. This throws much light on Dan. 11: 45, which predicts that the king of the north, which is, undoubtedly, Turkey, shall eventually plant the tabernacles of his palace between the seas in the glorious, holy mountain, Jerusalem. At this place, the Turk will most naturally fix the seat of his government when expelled from Europe; and this expulsion is evidently not far distant. But when this takes place, we have, according to the first verse of the next chapter, the signal for the standing up of Michael, which means that Christ, our Redeemer, shall then take his kingdom, and commence his glorious and everlasting reign. Hail, long-wished-for day! Hail, all the indications of its near approach!

It is confidently affirmed by the partisans of France, that Bismarck, anxious to extend along both sides of the Rhine the territory of the great German empire he was seeking to construct, goaded France into the war (for which Prussia was all prepared), and purchased the neutrality of Russia by a secret treaty, in which he agreed to co-operate with the czar in his designs upon Constantinople. It has long been the great object of Russian ambition to drive the Turks back into Asia, and, seizing upon Constantinople, to make it the southern capital of the Russian Empire. A brief reference to the geography of those regions will show the vast importance of this measure to Russia.

The Mediterranean Sea is connected with the Sea of Marmora by a serpentine strait, usually called the Hellespont, which is from half a mile to a mile and a half in width. At the mouth of this strait, there are four strong, Turkish forts, called the Dardanelles, consequently the strait itself frequently takes the same name. Nothing can be easier than to crown the crags and bluffs which line these waters with fortresses that no fleet can pass.

Having threaded the Strait of the Dardanelles, you pass into the Sea Marmora a hundred and eighty miles in length, and sixty in breadth. Crossing this sea to its northern shore, you enter the Bosphorus. This strait, which is about fifteen miles long, and of an average width of half a mile, conducts you to the Black Sea, in itself an ocean—seven hundred miles long, and three hundred broad. The Strait of the Bos-

phorus is considered the most attractive sheet of water upon the globe. But a short distance up the strait, on the European side, the imperial city of Constantine is reared. It seems to be the uncontradicted testimony of all observers, that earth presents no other site so favorable for a great metropolis.

The Black Sea receives into its immense reservoir not only the Danube, but nearly all the majestic rivers of Russia—the Dnieper, the Dniester, and the Don. The great empire of Russia, with a territory three times as large as that of the United States, and with more than twice its population, has no access to the ocean for purposes of commerce but by a few seaports on the Baltic, far away in the north, which, for a large portion of the year, are blocked by the ice. It seems essential to the prosperity of Russia, to the development of her resources, in her emergence from comparative barbarism, that she should have free commercial intercourse with the outside world. It is only through the Bosphorus and the Dardanelles that Russia can find avenues to this commerce. But the Turks can at any time close this door, and refuse to allow any Russian ship to enter or depart. In case of war, Turkey can thus almost annihilate Russian commerce.

For about a hundred years it has been the constant object of Russian ambition to obtain Constantinople as her southern capital, and the Dardanelles and the Bosphorus as her commercial avenues. This has been the constant effort of her diplomacy; and it has led to many sanguinary conflicts.

When in 1827, the Greeks emancipated themselves from the Turkish yoke, they were encouraged to the effort, and aided in the struggle by Russia. As the result of that conflict, the czar took a long stride towards the possession of Constantinople; but all the European monarchies seem united in their determination that Russia, in possession of the imperial city and of the straits which lead to it, would be invulnerable, and could bid defiance to combined Europe; the Black Sea would become an impregnable harbor; its shores a navy-yard which no fleet or army could penetrate.

The anxiety which England feels upon this subject may be inferred from the following extract from the *London Quarterly Review*:—

"The possession of the Dardanelles would give to Russia the means of creating and organizing an almost unlimited marine. It would enable her to prepare in the Black Sea an armament of any extent, without its being possible for any power in Europe to interrupt her proceedings, or even to watch or discover her designs. It is obvious that, in the event of war, it would be in the power of Russia to throw the whole weight of her disposable forces on any point in the Mediterranean, without any probability of our being able to prevent it. Her whole southern empire would be defended by a single impregnable fortress. The road to India would be open to her, with all Asia at her back. The finest materials in the world for an army destined to serve in the East would be at her disposal. Our power to overawe her in Europe would be gone; and, by even a demonstration against India, she could augment our national expenditure by millions annually, and render the government of the country difficult beyond all calculation."

M. Meneval, the private secretary of Napoleon I., testifies that in one of the interviews of the emperor with Alexander I., the czar offered to co-operate with the emperor of France in all his plans of aggrandizement, if Napoleon would consent that Russia should take possession of Constantinople. The emperor, after a moment's reflection, replied:

"Constantinople? never! It is the empire of the world!"

On the 6th of Nov., 1816, Napoleon, at St. Helena, conversing with Las Casas, said:—

"Russia has a vast superiority over the rest of Europe in regard to the immense powers she can call up for the purpose of invasion, together with the physical advantages of her situation under the pole, and backed by eternal bulwarks of ice, which, in case of need, will render her inaccessible. Who can avoid shuddering at the thought of such a vast mass, unassailable on the flanks or in the rear, descending upon us with impunity; if triumphant, overwhelming everything in its course; or, if defeated, retiring amidst the cold and desolation which may be called its forces of reserve, and possessing every facility of issuing

forth again at every opportunity? Constantinople is, from its situation, calculated to be the seat and center of universal dominion."

Again, on the 14th of Feb., 1817, Dr. O'Meara inquired of the emperor if it were true that Alexander of Russia intended to seize Constantinople. The emperor replied: "All his thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive those brutes, the Turks, out of Europe; but when I reflected upon the consequences, and saw what a tremendous weight of power it would give to Russia on account of the number of Greeks in the Turkish dominions, who would naturally join the Russians, I refused to consent to it; especially as Alexander wanted to get Constantinople, which I would not allow, for it would destroy the equilibrium of power in Europe."

A few months after this, on the 27th of May, 1817, the conversation again turned on this all-important subject, in the humble apartment of the exile at St. Helena. Speaking to Dr. O'Meara, the emperor said: "In the course of a few years Russia will have Constantinople, the greater part of Turkey, and all Greece. Almost all the cajoling and flattery which Alexander practiced toward me was to gain my consent to effect this object. In the natural course of things, in a few years Turkey must fall to Russia. The powers it could injure, who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia, and other provinces bordering on the Austrian dominions. The only hypothesis that France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. France, England, and Prussia, united, cannot prevent it; Russia and Austria can at any time effect it."

In the month of June, 1844, the Czar Nicholas of Russia visited the court of Queen Victoria. He was received in a blaze of splendor at Windsor Castle. All the honor which the court of St. James could confer was lavished upon him. It was subsequently made known to the world, through the memorandum of the Russian minister, Count Nesselrode, that the object of the czar in this imperial visit was to induce England to lend her countenance and co-operation in dividing the conquered territory between them. It was indeed a princely estate which it was proposed thus to seize. Turkey in Europe covers a territory twice as large as the Island of Great Britain, and embraces a population of fourteen millions, only three millions of whom are Mohammedans.

The following, according to Count Nesselrode, was the proposition which the czar made to the British cabinet: Russia was to incorporate into her dominions the three splendid Danubian provinces of Woldavia, Wallachia, and Bulgaria. This would give her the entire command of the mouths of the Danube. The czar was also to be permitted to establish nominally a Greek power in Roumania, but under Russian protection, with Constantinople as its capital. This was, of course, surrendering Constantinople to Russia.

Austria was to receive her share in the division, the fertile and beautiful provinces of Servia and Bothnia. These provinces, situated on the south side of the Danube, adjoined the Austrian possessions, and presented a territory of great fertility, which enjoyed the lovely clime of Italy. The provinces embraced over forty thousand square miles, being a little larger than the State of Kentucky, and contained about two million inhabitants. Austria was also to be permitted to extend her southern frontier so as to embrace nearly the whole of the eastern shore of the Adriatic sea.

The lovely island of Cyprus, the gem of the Eastern Mediterranean, a hundred and forty-six miles long and sixty miles broad, was to be transferred to England. With this island as a naval depot, England was also to take possession of the whole of Egypt. This would give her the command of the canal between the Mediterranean and the Red Sea, and would greatly facilitate her intercourse with India.

And why did not England and Austria embrace this magnificent and perfectly feasible plan? That there was no moral principle to restrain them from any measure of national aggrandizement, the past history of the two kingdoms amply proves.

And, moreover, what claim, it might be asked, can the Turk show to his European possessions? He crossed the Hellespont a blood-stained robber. With dripping cimeter he hewed his path through the quivering nerves of the vanquished Christians. Smouldering ruins and gory corpses marked every step of his progress. Why, then, did not England and Austria consent to this division of European Turkey? It was because this arrangement would make Russia so powerful, that she would be the undisputed monarch of the Eastern World. The balance of power in Europe would be destroyed, and Russia would attain a supremacy before which all other European powers would tremble.

And yet nothing in the future seems more certain than that Russia will advance to Constantinople. The late Crimean war did but postpone the event for a few years. On this side of the Atlantic, where questions of European balances of power disturb us not, the popular sympathies are almost unanimously in favor of Russia. There would be no mourning here should the crescent fall, and should the Greek cross be raised over the dome of St. Sophia, and over all the fortresses which frown along the heights of the Bosphorus and the Dardanelles.

Such is the general aspect of the "Eastern Question." In all the diplomacy which now agitates Europe, this question invariably comes up as one of the most essential elements. There are many rumors that a secret understanding now exists between Russia and Prussia, by which Russia consents that Prussia shall organize an immense German empire in the heart of Europe, which shall overshadow the surrounding monarchies; and Prussia, in return, is to support Russia in her march to Constantinople. If this be the fact, Russia and Germany henceforth hold Europe in their grasp. All the other monarchies will be virtually tributary to these two gigantic powers. Russia enthroned at Constantinople, and Prussia the head of imperial Germany, occupying the whole valley of the Rhine, from the sea to the Alps, can bid defiance to Europe in arms. France is now powerless. Prussia is acting in co-operation with Russia. England, without the aid of France, can accomplish but little. Any alliance between England and democratic France is impossible. The British Government has even more to fear from democracy across the channel than from Russia on the Bosphorus and the Dardanelles.

The last phase of this all-exciting and ever-changing question is, that England, Russia, and Prussia, enter into a virtual alliance; that Prussia be permitted to work her will upon France, now prostrate before her; that Russia be permitted to do as she pleases with the Ottoman Empire, and that England seize upon the Suez Canal, thus appropriating to herself this new and magnificent avenue of East Indian commerce, which France devised, engineered, and constructed. To this arrangement, France, without a government, without an army, impoverished, exhausted, bleeding, can present no opposition.

Prayer.

WE do not appreciate as we ought the privilege we have of coming into the presence of the great God to commune with him, with the assurance that we shall find audience before him if we come in his appointed way. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Ps. 34:15. We need daily supplies of food to sustain our physical natures. On the other hand, we must have spiritual food, else we die spiritually. And if we ask, our Saviour says we shall receive. James adds, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." God, in mercy, sometimes withholds the things we ask for, knowing they would not be blessings to us. We should always possess a submissive spirit, ready to say, "Not my will, but thine be done." David, the sweet psalmist of Israel, was not content with praying once, nor twice, each day. Said he, "Evening and morning and at noon, will I pray and cry aloud: and he shall hear my voice." Ps. 55:17.

Daniel, the man "greatly beloved," although at the head of the affairs of the great kingdom of Babylon, found time to retire to his chamber and make his petition three times a day.

How beautiful to see the father gather his family around him and offer the morn-

ing and evening sacrifice; and how appropriate, for his companion and children to unite their voices with his in prayer and praise. It is a scene angels love to witness; and on "pinions of light" they bear the petitions of God's children to the court of Heaven, where they are carefully preserved.

The revelator, while wrapped in heavenly vision, saw an angel having a golden vial full of odors, which were the prayers of the saints. Courage, then, ye desponding disciples of Jesus! Think not, because your prayers are not immediately answered, that Heaven does not notice you. Our Saviour, at first, turned a deaf ear to the petition of the Syrophenician woman, only to try her faith. Matt. 15. "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:17, 18.

E. O. HAMMOND.

A CONVENIENT SEASON.

"Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

He looked to the coming, rich, full years,  
And set aside his thoughts and fears,  
But the "noble Felix" passed away,  
And we find naught to tell to-day  
That the time e'er came while life's path he trod,  
When he felt to send for the man of God.  
Though power and fame were his that day,  
Long ages since it has passed away.

A stranger came when the sun had set,  
And his locks with evening dews were wet.  
He knocked, and would fain have entered in,  
To a light, young heart ere it knew earth's sin;  
But he tossed his hair from his youthful brow,  
And said, "Yes, sometime; I can't stop now."  
"I know you would gladly benefit me,  
"And, when convenient, I'll call for thee."

So he sadly left without urging more,  
And Death soon stood at the same heart's door.  
With an iron grasp he held his prey,  
No prayers or pleading could drive away.  
Again and again, through gathering tears,  
I trace the record of those brief years,  
I hope—but naught tells this heart of mine,  
There ever came "a convenient time."

Still he knocked where youth and beauty live—  
Such an angel face must a welcome give.  
But not the world with its promise fair  
Had entered in, and was reigning there.  
So she said, "Ah, yes! I have heard of this,  
And when I have quaffed this earthly bliss,  
As you pass this way, you may call on me,  
Or, when convenient, I'll call for thee."

His mantle he clasps, for the night is chill,  
And hastens to do his Father's will;  
But the queenly form, and the beautiful face,  
Have found a lowly resting place.  
As strangers gaze on the silent clay,  
"Too lovely for earth," we hear them say.  
But no record is left that tells to me,  
She again had felt—"I will send for thee."

As I see young forms at earth-shrines kneel,  
None know the heart-aches that I feel,  
Would I could save, but my strength is small,  
I listen to hear the earnest call,  
"O Lord, have pity,—save or I die."  
He ever answers the faintest cry,  
If faithful here, they soon will stand  
Before the Father at his right hand.

And some have reached the noon of life,  
And some will soon leave its toil and strife;  
Still he gently knocks, and my heart stands still,  
Will they yield their own to a higher will?  
And laying aside their pride or sin,  
Bid the Heavenly Guest a welcome in?  
Or presuming more, still hope to see,  
Time more "convenient" to call for thee?

The shadows lengthen, and night has come,  
The heart's guests gather in my lowly home.  
I will take the rubbish away from the door,  
That kept him out when he called before;  
No day shall pass that I do not pray,  
Jesus of Nazareth, pass this way.—  
Through tears and trials, thank God, I see  
I have need to say, *Abide with me.*

MARY MARTIN.

West Rindge, N. H.

Love.

THERE is no subject that is made more prominent in the Holy Scriptures than that of love—love to God and love to our fellow-men. John says, "He that loveth not, knoweth not God; for God is love."

In the first place, God requires the warmest and truest affections that we are capable of feeling. He must be loved above all other objects. We read that a certain one came to Jesus with this inquiry, "Master, what is the great commandment in the law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

If we say we love God, we must show our love by our works, and faith in his words. Christ says, "If ye love me, keep my commandments." And again, "For this is the love of God, that we keep his

commandments; and his commandments are not grievous." The child of God who sincerely loves him will willingly and cheerfully perform that which he has commanded. Then if we do not keep the commandments of God, we do not love him; for in this manner we are to show our love. If we have no feelings of love toward God, we may safely conclude that he does not dwell there; for "God is love," and cannot dwell where there is no love.

We must love God indeed and in truth; but our love must not end here. It should also extend to our brethren and sisters. It is impossible to love God without at the same time regarding his followers with some degree of affection. If ye love not those whom ye have seen, how can ye love God whom ye have not seen? Also, "He that saith he is in the light, and hateth his brother, is in darkness, even until now."

We have an example, even Christ, and we are commanded to walk in his footsteps. Who of us can attain to such love as was manifested by him? Who but our great Pattern has ever exhibited perfect love? Oh! may we learn to imitate his example in all things. Let us examine our hearts carefully, and see whether we are in the faith. Are we not setting our affections too much on the world? Is there not some idol which we are loth to relinquish? Let us look well to ourselves. There is a test by which we may determine just where we stand, and that is the word of God. "Who-so keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

The Saviour is soon coming. Signs are multiplying fast around us. Do we, can we realize that his coming is so near at hand? How essential it is that we prepare for this great event! Soon he will descend to earth on the great white cloud, and all who love him enough to be waiting and watching for his coming will be "caught up together to meet the Lord in the air."

May we keep all his commandments, and not be found among that number who will call for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb." V. MORROW.

Humility.

A FABLE.

IN a field of wheat there were three spires (which I will call, by way of distinction, A, B, and C) that grew contentedly together, until they heard a rumor among their neighbors that the master of the field esteemed humility as a very desirable virtue.

The three spires at once determined to bring themselves into notice. A began by carefully examining her leaves and stalk, clearing them of rust and the larva of insects. She sought that nourishment that would best promote a healthy growth of all her parts, and, although some of her proud neighbors were already overtopping her, she did not feel envious toward them, nor would she put out a leaf in their way, but contented herself with pursuing the even tenor of her way, ever keeping her master's will in view. B suffered the worms to feed at her roots, and the insects to defile her branches. She would exclaim, "I am of no account; I am a cipher; it matters not what becomes of me." However, she felt somewhat indignant, when one of her neighbors remarked in her hearing, "I believe what B says of herself is true."

C took a good deal of satisfaction in displaying a few coarse, untidy leaves, as proof of her humility. She could talk scarcely five minutes with her neighbors without making some uncouth remark about their articles of apparel, calling them rags, &c., and ending by recommending her own as a model of plain attire. She would not speak to one of her neighbors who remarked that she thought C was proud of her humility.

The time of harvest came, and the master walked through the field, selecting the best heads for seed. He found A to have developed a perfect head of plump, white wheat, which he at once secured for the future new growth. B had developed a head of smut, which he trampled under his feet, and C, a head of chaff, which he plucked and commanded to be cast into the fire; remarking, as he did so, "The humble shall be exalted, but the proud shall be abased."

Reader, the moral is apparent.

A. SMITH.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 25, 1873.

ELD. JAMES WHITE,  
" J. N. ANDREWS,  
" J. H. WAGGONER,  
URLAH SMITH, } . . . EDITORS.  
RESIDENT EDITOR.

### Is Ours a Christian Nation?

NO SURE evidence that a religious conflict is approaching in this country, could be given, than is presented in the fact that leading and influential papers are gradually forming themselves into line on some of the great theological questions of the day. It is over the issues involved in the Religious Amendment of the Constitution that the conflict is doubtless to be. Not many months since, we recorded the fact that the *Christian Press* of Cincinnati, from a position of indifference finally took an active and decided stand in favor of the proposed amendment. The *Methodist* of N. Y. city, now takes the same step; and this we conceive to be no small accession to the strength of those who are urging on this movement. In its issue of Feb. 8, 1873, under the heading given above, it says:—

A convention called for the purpose of securing an amendment to our National Constitution is to be held in this city this month. So long as the fact that we are a Christian nation has been unchallenged, we have, for ourselves, felt indisposed to co-operate in this movement. Recent developments have compelled us to revise our opinion of its expediency. Mr. Francis E. Abbott, editor of the *Index*, has a call to the liberals of America to organize for the removal of every trace of Christianity from our laws and customs. He demands that the employment of chaplains by the National Government, or by State governments, shall be discontinued; that the use of the Bible in public schools shall be prohibited; that the appointment, by our authorities, of religious festivals, shall cease; that the judicial oath shall be abolished; that Sunday laws shall be repealed; that all laws enforcing Christian morality shall be abrogated; and that, in all national and State administration, no practical advantage shall be conceded to Christianity.

This is certainly a comprehensive programme. We may all ask, What is coming next? It cannot be denied that a large party is growing up in the country which insists that the attitude of the nation toward all religions shall be one of indifference. It makes this claim in the name of liberty, and asks us to forget all our early history. On the other hand, Roman Catholics denounce the religious position of the nation as godless and infidel, and do not hesitate to avow the purpose to bring us under subjection to the church. Between the pressure from the one and the other side, it may become important for us to embody, in our fundamental laws, both the Christian and the Protestant standing-ground of the nation and the States. That the nation is historically both Christian and Protestant, can be easily shown. We shall discuss the subject more at length hereafter.

### The Era of Blood.

AN era is a period of time so noted for some remarkable characteristics or some unusual events, that it is considered worthy of forming a new basis for chronological periods, or is set apart by itself as an object of wonder and amazement for all ages. The present time is called an era; but it is an era of blood. So it is named by the *Methodist* of N. Y. city, in an article from which we take the following significant paragraph:—

"The public mind has become alarmed. These columns have from time to time given warning that a crisis is at hand, caused by the insecurity of life. There has been a madness for killing; the slightest pretext—an old grudge, jealousy, greed, drink—any of these sufficed. A pistol-shot, a knife, or bludgeon, a soul was hurried out of time, a family plunged into mourning, and a new cause of unrest given to the community. There might be arrest, perhaps trial, possibly conviction, but seldom more. At this point, legal acumen came in play, 'stay of proceedings' became mighty to stay justice, and violence went muttering through its polluted lips, 'Hanging is played out.'

"Positively, there must come an end of this. The law must be made efficient, both to convict and punish, or the sense of insecurity will drive the people into measures for self-protection."

Dr. J. G. Holland, in *Scribner* for March, speaks as follows in reference to the terrible condition of affairs in N. Y. city, in a criminal point of view:—

"Neither human life nor property can be any safer than they are at present, until it becomes less

safe to make depredations upon them. So long as it is legal to sell unlimited rum, so long as theft, and swindling, and burglary, and murder, go unpunished, so long as flagrant crime is sure of sympathy and determined effort to free those who are guilty of it, so long as influential names are easily procurable in the attempt to shield the criminal from the legal consequences of his misdeeds, so long will crime go on unchecked. We feed the flames of anger and lust and malice with poisoned liquors, and hold up our heads in horror over the results. We keep men in power who will not do their duty, and walk the streets at night with bludgeons in our hands and revolvers in our pockets. We shut up criminals, and then submit to any mockery of justice by which they are released. And then, when the crime and the criminal are too outrageous to permit them to be ignored, we sign papers begging for commutation of punishment or for pardon. Let it be understood, then, that every man, high or low, who seeks for the release of the criminal from the legal consequences of his crime, unites himself to the dangerous classes, and becomes an accomplice in their deeds. Crime will cease, or greatly diminish, just as soon as official and popular justice cuts off its complicity with it; and it will not cease or diminish until that event occurs. Crime thrives because the officers of the law do not do their duty, and because the popular voice does not demand those safeguards of social and political order that are essential to its maintenance. The ignorant brute, maddened by alcohol and degraded by the example of those whom he helped to place in power, can be reached by no motive but fear; and so long as that motive does not exist, we may expect to see in every newspaper we take up the record of a new crime, and to bow our heads in shame for our city, while we examine anew the defences we have spread around our goods and our lives."

### The Turks Alarmed.

IN another column will be found some extracts from J. S. C. Abbott's Prussia and the Franco-Prussian War, setting forth the object which Russia has long entertained with respect to Turkey. Russia has for a few years past been straining every nerve in preparations to carry out her project. And as "where there is a will there is a way," so when war is desired a pretext will not long be wanting. Russia is opening the ball, by hostile demonstrations in Asia, for some real or fancied injuries, and Turkey, understanding its real significance, is greatly alarmed. So says a recent daily in the following paragraph:—

"The Turks," says a newspaper correspondent at Constantinople, "are by no means easy at the progress Russia is making in Central Asia; but they dare not show it. They know that to do so would be of no avail, and would only bring upon them Russian resentment. But they cannot, with a calm and satisfied eye, see a foreign, and above all a Christian, domination established in the region whence they derive their origin. They hoped for a moment, that England, so deeply interested in opposing a barrier to Russia's policy of conquest, would intervene; and they see with discouragement that the English Government is but slightly disquieted. I know that Sir Henry Elliot has more than once been questioned on the subject by the Turkish Ministers, and that he has given them evasive answers in regard to the policy which England intended to pursue. Already formidable on the side of the Danube and of the Black Sea, Russia will become equally formidable for Turkey on the side of Asia; but the Porte is not strong enough to protest against her encroachments with any chance of being listened to, and seeing that England is silent and lets matters take their course, Turkey also keeps silence—though groaning in secret over the destiny which the Russian conquests are preparing for her in the future."

### Concessions.

THE *Sabbath Recorder* says: "Infidelity is the offspring of an unsanctified heart, and is always born outside of penitence. And further attempts to satisfy skeptics by, in any manner, lowering the claims of God, will be a double loss. God will be dishonored and the sinners will be lost." To this, we respond a hearty Amen! We believe it. His subject is the controverted question of future punishment. We would not lower the claims of God upon the sinner, nor would we dare, or desire, to abate an iota from all that God has threatened in his word. We would do all that we can to help unbelievers to come to God and believe his word. But, to win him, we have no right to compromise God's word in the least degree. Neither should we, in order to save him, venture to exaggerate, in the least degree, the threatenings of that word. This, instead of helping him, might prove a stumbling block, over which he would stumble into perdition.

The editor further says, "We firmly believe that every truly penitent is helped, rather than hindered, in coming to Christ, who feels the justice of the divine wrath." Again we say,

Amen! And the instances are numerous of infidels who never had been able to "feel the justice" of an eternity of conscious torment, who have been converted when they have learned that the Bible, instead of this, threatened the death of the sinner. They could feel the justice of this. It is the justice and certainty of punishment, and not its extreme terribleness, that, as a motive, aids in bringing men to Christ.

I leave the argument, but would express an opinion; and that is, that no man can be found, believer or unbeliever, that will seriously reflect upon the infinite duration of eternity, and then upon the fiery torment, the terrible fierceness of wrath and indignation, and the weeping and gnashing of teeth, that shall be there as represented in the Bible, and "feel the justice" of such unspeakable woe to be endured to endless ages, as the punishment for the sins of this brief state of existence. Professors of this faith cannot believe it, and hence they tame the suffering, down, perhaps to the self-torment of a guilty conscience, which, in the present life, is generally in inverse proportion to the enormity and continuance of their guilt. They come to the conclusion, at least, that fire does not mean fire; though an apostle has said, after speaking of the antediluvian world perishing by water in the days of Noah, that "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men."

Men might learn, if they would, from the agonizing sufferings which are endured in this present life, that God is terribly in earnest against sin, and that he will punish the sinner, as he did the Sodomites, and not leave it for sinners to punish themselves. I remember of hearing the opinion of a reflective Christian, who held, as he had been taught, the immortality of the wicked. It was this: "That some of the most harmless of sinners would be even more comfortable in hell, than they had been in the present life." And it is no wonder that he should form such an opinion from his standpoint, had he witnessed, as I did recently, the exquisite and indescribable agony of a kind neighbor dying of pleurisy.

Not very long since I heard a Methodist minister preach. After alluding to the "lake of fire burning with brimstone," said he, "You know that I do not believe that there is such a place." He held that this language is figurative. We do not believe that there is a lake of fire, where the wicked are receiving their punishment, but we believe that there will be. To us, God's threatenings are a certainty.

I have sometimes wondered that professed Christians should show such zeal to prove the wicked immortal, against revelation and reason. I have thought, You hope to escape the punishment of sin; and what comfort can it be to you to think others must endure it eternally? But another thought: They may feel, as I do, that there is a possibility of their coming short of the reward, and of sharing the fate of the transgressor. In that case, they would like to have the punishment unreal, and consequently uncertain, rather than meet just what the Bible threatens.

If Christians really believed that sinners were exposed to an eternity of conscious agony, they should be very zealous to labor for their conversion. But I see no more zeal to labor, sacrifice, and suffer, to save men, with those who hold to eternal torment, than I do with those who believe that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

It is a fearful thing to take from, or add to, the words of the Lord.

R. F. COTTRELL.

### Objections to the Sabbath Answered.

#### THIRD OBJECTION.

*Christ broke the Sabbath.*

*Answer.* If Christ did break the Sabbath, then he was a sinner, for all admit that the law was binding till his death. Thus, in their endeavors to destroy the Sabbath, men are driven to make even the Son of God a transgressor! It is a good proof of the blindness with which men fight against the truth. But what did Christ ever do that was a violation of the Sabbath law? Did he ever plow or sow or reap on that day? No. Did he perform any secular labor whatever? Not in the least. Did he ever instruct others to do so? No. Did he ever say the Sabbath was no longer a holy day or to be kept sacred? Not that either.

Why then this charge? Simply because he did not regard the foolish traditions which the Pharisees taught concerning the Sabbath, but used the day for merciful and benevolent purposes, as God originally designed it to be used. He went to the house of God, read the Scriptures, taught the people, healed the sick with a word, and affirmed that these things were "lawful" to be done upon the Sabbath day. Matt. 12:12. "Lawful" means "in accordance with the law;" that is, these things were in perfect harmony with the law of the Sabbath, and hence no violation of it.

But did he not justify his disciples in plucking the ears of corn and eating upon the Sab-

bath? Yes; but this was only a simple act of mercy in supplying the demands of nature, the same as it would be to pick and eat an apple or other fruit. The answer of Christ to his enemies on that occasion silenced them then, and it is a fitting answer to the enemies of the Sabbath now. See Matt. 12:1-12. He said, and proved too, that what his disciples did was lawful. If lawful, then it was not a violation of the law, and hence neither they nor he broke the Sabbath. Christ emphatically said that whoever broke one of the least of the commandments would be the least in the kingdom. Matt. 5:17-19. Then did he violate one of them himself? No; for he says he kept them. John 15:10.

#### FOURTH OBJECTION.

*Christ, in teaching the young man what commandments to keep, in order to gain eternal life, does not mention the Sabbath, which shows that he did not regard it of any importance.* Matt. 19:16-22.

*Answer.* This objection is based on the assumption that Christ names all the commandments which it is necessary to keep in the Christian dispensation. Now look and see what ones he does name. The fifth, to honor parents; the sixth, not to kill; the seventh, against adultery; the eighth, against stealing; the ninth, against lying; and then the sum of them all, to love your neighbor as yourself. These are all. The first commandment, against idolatry; the second, against images; the third, against profanity; and the fourth, the Sabbath, and the tenth, against coveting, are not mentioned at all!

Now, if because the Sabbath is not mentioned, we conclude that Christ meant to slight it and leave it out of the gospel, then we must also conclude the same concerning the first three commandments, because they are no more mentioned than that is. And hence, by the same reasoning, we must conclude that idolatry, image worship, profanity, and covetousness are not wrong under the gospel, because not here named by Christ!

No candid person can fail to see that a position which leads to such terrible conclusions as these must be false. The simple fact is this: The young man asked which commandments he should keep. Christ then quotes several of the ten commandments, enough to show which law he meant. This was all he wished to do. The young man was self-deceived. He thought that he was keeping all the law, the ten commandments. But when Christ told him to go and sell and give to the poor, he went away sorrowful. This showed that he was violating the tenth precept—Thou shalt not covet. This was one of the commandments which Christ did not directly name. From all which it is manifest that Christ, in his answer to the young man did not pretend to give all the commandments which must be kept now, as he only quoted five of the ten, but only enough to show which law he meant when he said, "If thou wilt enter into life, keep the commandments." So vanishes this objection, and leaves behind it another proof of Christ's regard for all the ten commandments.

#### FIFTH OBJECTION.

*Christ, in answer to the lawyer's question, "Which is the great commandment in the law," names the two great commandments, but does not mention the Sabbath, which again shows that it is not now binding.* Matt. 22:35-40.

*Answer.* This objection is founded on the same false assumption that the preceding one was, viz., that because the Sabbath is not definitely named here, it is not binding. Now try this on the other commandments also. What does he say about stealing? Nothing. Killing? Nothing. Profanity? Nothing. Coveting? Nothing. Indeed he does not mention any one of the ten commandments. Shall we therefore conclude that a man can disregard all those precepts now and be guiltless? None dare take this position. Then this objection is given up.

But let us read this passage and see what it does teach. "Then one of them, which was a lawyer, asked him a question, tempting him, and saying: Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-40.

Now it is argued that Christ gave these two commandments to supersede the old law, and that if a man will keep these it is all he need to do. The Sabbath is not mentioned, therefore it is excluded by this new law. But we have seen that according to this reasoning all the ten commandments are excluded as well as the Sabbath. That will hardly do. The fact is, Christ was not giving a new law, but quotes both these great commandments directly from Moses in the Old Testament. The first is found in Deut. 6:4, 5, and the second in Lev. 19:18. These were given by Moses, word for word, as Christ quotes them, about fifteen hundred years before Christ. If they do away the Sabbath, then it was done away in the days of Moses at the very time it was given; for this is the time when

these two great commandments were first given! Strange that men are so blind as to take positions which are so absurd. These two great commandments contain the sum of the ten commandments. Thus the first four are briefly contained in this one, "Thou shalt love the Lord thy God with all thy heart." If a man loves God with all his heart, he will not have other gods, nor worship idols, nor profane God's name, nor break God's Sabbath day. If he loves his neighbor as himself, he will not kill him, nor lie about him, nor steal from him, &c.

As will be seen by this, the ten commandments are based upon or hang upon these two great commandments. Now the question is, Do all ten still hang there in the New Testament? or was one, the Sabbath, taken off by Christ? Hear him: after quoting these two great commandments, he says, "On these two commandments hang ALL the law and the prophets." How much of the law hangs there? All of it. Remember, this is in the New Testament, and the words of Jesus as found in the very passage brought as an objection to the Sabbath! This witness, like the others, testifies in favor of the Sabbath and the law, not against them.

SIXTH OBJECTION.

"The law and the prophets were until John." Luke 16:16.

Answer. This objection furnishes a good illustration of the blindness and unreasonableness of error. If this objection is sound, then the law was abolished in the days of John the Baptist. Well, then, was it abolished again at the death of Christ? So our opponents claim. It would seem that the law died hard indeed! If the old law was abolished in the days of John, and the new law did not come into force till after the death of Christ, then there was a period of some years in which there was no law at all, as the old was dead, and the new was not yet given! And, further; not only was the law abolished in the time of John, but, the prophets too! For the text says, "The law and the prophets were until John." If this proves that the law was abolished there, it proves the same of the prophets! A position so absurd can not be true.

But what, then, is the meaning of the text? I understand it to be this: The people were taught by the law and the prophets till John came; then they had the additional light of the gospel of the kingdom. Matthew renders it thus: For all the prophets and the law prophesied until John." Chap. 11:13. Luke gives it thus: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Chap. 16:16. If the reader will look into his Bible, he will see that "were" is a supplied word, not in the original. The context must show what words are to be supplied. "Were preached" are manifestly the proper words to be supplied, as the last part of the verse shows. It would then read thus: "The law and the prophets were preached until John; since that time the kingdom of God is preached." Matthew also harmonizes with this, as will be seen. Then the simple meaning is, not that the law and the prophets all died at the coming of John, but that these were preached as the only light the people had till then; and after that, they had the additional light of the gospel.

SEVENTH OBJECTION.

The council of the apostles held at Jerusalem, Acts 15, decreed that the Gentiles need not keep the law, hence it is not now binding.

Answer. To this we readily agree, provided the ceremonial law is meant; but if it is claimed that this covers also the decalogue, then we cannot assent to it. It is easy to show that there were two kinds of laws in the Old Testament; one, the moral law, briefly contained in the ten commandments; the other the ceremonial law, pertaining to the priesthood, the temple, the sacrifices, circumcision, &c. The first is of universal application to all nations and all ages; but the second was local and limited in its application, extending only to the death of Christ. Of course, when Christ died, this shadowy, typical law passed away. It was not necessary that the Gentiles who turned to God after that should keep this law.

It was this law that was under consideration at Jerusalem, as will be seen by reading Acts 15. Verse 1 says, "And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses ye can not be saved." It was the law relating to circumcision which these men were trying to enforce. Verse 5 confirms this thus: "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." No reference, whatever, is made to the law of ten commandments.

After thoroughly discussing this question, the apostles wrote to the Gentiles thus: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment. . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to the idols, and

from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well. Verses 24-29.

Over this language our opponents become very confident. The apostles say they never commanded the Gentiles to keep "the law." This, they say, must include all the old law, ten commandments and all, as no exception is made. Then the apostles proceed to name a few things in that old law which it is still necessary to keep. All that is not here named by them is not now binding. Not a word is said about keeping the Sabbath, hence it is not now binding.

Well, let us look a little further. How much of the old law did the apostles name as still to be kept? Only four things: 1, Abstain from meats offered to idols, 2, from blood, 3, from things strangled, 4, from fornication. What is said about the commandments against profanity, honoring parents, murder, lying, stealing, coveting, &c.? Not a word! Then according to the logic of our opponents none of these precepts are now binding any more than the Sabbath; for they are not mentioned any more than that is? What a blasphemous conclusion is this! Yet there is no avoiding it provided the decalogue is the law or a part of the law here under discussion. For the apostles say emphatically that they never required the Gentiles to keep the law and then name the only points in that law to which they need pay any attention. The rest of it they are at liberty to disregard entirely.

What do our opponents do with this dilemma? What do they say about it? Just nothing at all. They are speechless. And yet they will doggedly cling to their position and bring it up again and again with all these absurdities staring them in the face.

But notice how plain the truth is. The apostles were simply discussing the ceremonial law, that relating to circumcision and the like. This law they never required the Gentiles to keep. However, there were a few regulations in it which it would be well still to regard. These the apostles name, all of which will be found in the ceremonial law. So vanishes this objection also. D. M. CANRIGHT.

Items of Thought.

HE who waits for a special revelation or dispensation of Providence to correct his errors, will very likely fail to heed it when it comes, or reject it wholly.

As a general thing, we may understand what is duty if we have a common sense sanctified, and a conscience enlightened and unperturbed; where it is otherwise, we should be very slow to trust our own judgments.

Reforms in practice, of appetite, or passion, where habit has long held control, are very difficult; but continued reading as to the nature and consequences of evil habits, will finally cut off the roots of vice; and prayer and watchfulness will undermine the supports of sin, and finally, a complete victory is gained.

A becoming manner of treating religious subjects, of correcting error, and of rebuking sin, is always indispensable; and even the style of religious writings, and religious music, must be ecclesiastical, not secular.

Unusual heat in debate, or excitement in exhortation, or of indignation in giving instruction, all operate against the spirit of true reform, and pure religion.

To distinguish when, where, and how, to speak, and to whom, is a gift from the Creator.

The farther people get from God, the more they represent that they are going in the opposite direction.

None are louder in the praise of virtue than those who reject her presence; and none dread severity more than those who are severe.

JOS. CLARKE.

Contrast.

Go back with me to the garden of Eden, when Adam and Eve were first placed there, pure and spotless; when they were visited by angels, and when everything possessed life and health, and compare it with the present. How sad the change! Man has fallen, and the same serpent that tempted Adam and Eve in the garden of Eden still lives to tempt man in his fallen condition!

And after six thousand years' experience, we find that this enemy has not lost his power, but still succeeds in deceiving thousands; and the result is, sickness and sorrow, crime and death. But had Adam and Eve resisted that temptation, and obeyed the voice of the Lord God, they might have enjoyed their happy Eden home, and, in addition to that happiness, might have received visits from the holy angels. But alas! the marks of disease and decay are seen all around us. The earth, once so pure and spotless, so free from sin and decay, has also fallen under the power of the enemy. But when restored to its Eden beauty, all traces of the curse will forever be banished away.

In contrasting this present world with the one to come, we are reminded of the words of David:—"When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art

mindful of him? and the son of man, that thou visitest him?" Ps. 8:3, 4.

When we think of man in his fallen state, subject to sin, remorse, and degradation, and know that he ever has an enemy to tempt him and lead him astray, and that through his power our friends are torn from our grasp; oh! then, what a sweet assurance is this, that, ere long, Satan will lose his power, and He will come whose right it is to reign, when pain and sorrow, sickness and death, will forever be banished from the earth.

What a blessed thought to cheer the lonely pilgrim on his way, that Christ is coming again, he who died to redeem fallen man from death, to have power over the grave, and reign a victorious conqueror forevermore. Is it not enough to inspire courage in every heart, to realize that He who suffered an ignominious death upon the cross, is coming again to receive the jewels he has bought with his own precious blood? MARY F. WELCH.

Battle Creek.

"He Careth for You."

THESE words have been the consolation and comfort of the true people of God in all ages, and under all circumstances, and especially when their surroundings seemed to them almost unendurable, and their enemies were about to triumph over them. When they were driven to their last extremity, and had proven their inability to care for themselves, then has our Heavenly Father interposed, and shown that he still careth for his children.

How plainly is his care made manifest in his dealings with the children of Israel during their bondage in Egypt. He says, I have seen their trials, and heard their groaning, and will bring them out of their afflictions unto a land of flowing milk and honey; and again he showed his care for them in opening the Red Sea, destroying their enemies; and in thus feeding them with angel's food for a period of forty years' while journeying through the wilderness; and finally in their introduction into the land of promise.

The prophets are an illustration of his care, as seen by his causing the ravens to bring Elijah bread and flesh, morning and evening, until the word of the Lord came unto him, bidding him arise and go to Zarephath where he had commanded a widow to sustain him. On arriving at the gate of the city, he found her gathering sticks in order to bake her last cake, that she and her son might eat and die. Elijah bade her bake him a cake first, and then make one for herself and son; "for thus saith the Lord, the barrel of meal shall not waste, neither shall the cruse of oil fail." Thus did the Lord care for, and sustain, the prophet through a most severe famine of three years.

So also were Daniel and his companions made special subjects of his miraculous care—Daniel, by being preserved through a long, weary night in the lion's den from the jaws of those ravenous beasts, and his companions, from the burning, fiery furnace, which their enemies had heated seven times hotter than usual.

These are not isolated instances of the Lord's care for the children of men, but a few among the many; for he has said, "I will be with you always, even unto the end."

When we are called to pass through the deep waters of affliction, how comforting to know that our Father tempers the wind and the wave; that they are only permitted to draw our minds from the transitory things of earth, that we may place them on Him—our never-failing source of strength. He has said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Afflictions are only brought upon us to purge away the dross and cause the gold to shine the brighter.

Unto those who are living in the last days, when Satan has come down in mighty power, knowing that his time is short, are these promises especially precious; for never in our world's history was the care of our all-wise Heavenly Father more needed than at the present time, and never was it more manifestly shown than by the message of the third angel, which warns us against the worship of the beast, and the reception of his mark in our hands or in our foreheads, for those who worship the beast or receive his mark shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation.

This presents the most trying period the people of God ever have seen, or will see. On the one hand, the worship of the beast and the reception of his mark is enforced under the penalty of death; on the other, the wine of the wrath of God, poured out without mixture upon those who will basely and ungratefully set at naught his gracious warning. This constitutes the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, and through which he has kindly pledged himself to keep his people. But the time for the saints' rest has not yet come. Another terrific scene is yet to be witnessed by them—the pouring out of his unmixed wrath.

What is the condition of his people during

this fearful time, when the scourge of God is falling upon the wicked around them? The Lord is their refuge and fortress; in him have they put their trust. "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." MARY SISLEY.

Battle Creek, Mich.

"Gather the Crumbs."

A WORD TO FAULT-FINDERS.

"WHEN a man thinks that nobody cares for him, that he is alone in a cold and selfish world, he would do well to ask himself what he has done to make anybody care for and love him. Generally those who complain most, are those who do the least." Now if I were a fault-finder—of course the writer and the reader are honorable exceptions to this title, we claim no share in any reproof or advice that may be given to this class of people—if I did find fault, I say, I think I would stop for a moment, and see if I could not get into better business; for as long as I find fault, I am saying to others, I can find nothing else to do.

T. De Witt Talmage, says in the description of such a man, "He was always like a hedgehog with his quills always on end. If such persons should get into Heaven, they would fall out with St. Peter, would find fault with the music, and get mad because the walls were not plumb." Such people should educate themselves "to look on the bright side. It depends very much how we look at things, as to whether they look bright or black."

So now, Mr. Fault-finder—not myself—please find something else to do, that should you happen to make your exit from this world, it may not be all rejoicing, but that some one may be able to say, He did one good deed.

THISTLES IN A NEIGHBOR'S FIELD.

A farmer, discovering a thistle in his neighbor's field, jumped over the fence, and cut it close to the ground. Being asked if that were his field, he replied, "Oh, no! Bad weeds do not care for fences; if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

Although selfishness is to be condemned, yet we may perhaps learn a lesson from the farmer, who looked at his own benefit rather than that of his neighbor. We should pluck up the weeds of sin wherever we find them, and sow the good seed of truth. And if we are only careful to pluck up the weeds, in the right spirit, and drop a good seed in its place, some, yes, many, of these seeds may spring up and bear fruit unto eternal life, and oh! how rich may be our harvest in the end.

A WORD TO PREACHERS.

A writer in the *Methodist* says, "Many preachers are not converted. In fact, they deny the old-fashioned gospel work of conversion, such as Paul felt, and Bunyan, and John Wesley, and Geo. Whitefield. Their hearts are not in the work. They hanker after the world. Their dress, their daily food, their novel-reading, their trifling conversation, all betray this. How can such preachers give life to a congregation? They have no holy fire themselves."

Of course, I do not quote these words as applicable to any of our older preachers; but may I not say to those who with me are just entering upon this work, Let us be careful that none of the above remarks ever become applicable to us. Let us seek a fresh conversion. Let us have our heart in the work. Cease hungering for the world. Let worldly things come in as a thing of little importance. And as to novel-reading—I need hardly name it—and trifling conversation, let them be forever abandoned. Get the fire of truth into our very beings, and let it burn all the dross. "Be ye holy that bear the vessels of the Lord."

Let us throw our whole effort into the work of saving souls. Let us make a success of this work, or die in the attempt, not cling to our business, till we find whether we can make a success of that or not; for if I am not mistaken, this will be a hindrance. But first being sure that God has a work for us, then give all, and as Baxter said,

"I'll preach as though I ne'er should preach again, And as a dying man to dying men."

If we throw our whole souls into the work, will God fail to bless? I think not. May the Lord give me more grace, wisdom, humility, and love for perishing souls, and save some if possible, through so weak an instrument.

H. F. PHELPS.

## PRAYER.

"Let prayer be the key of the morning, and the bolt of the evening."

When the glory of the morning  
Breaketh into day,  
In the solemn stillness kneeling,  
To thy Father pray.

At the noon-day, lest its burdens  
Lead thy thoughts astray;  
To thy weary task awaiting,  
Close thy eyes and pray.

When the last beam from the west,  
Slowly fades away;  
In the sacred twilight resting,  
Forget not to pray.

In thy spirit's hour of meekness,  
As with subtle snare,  
Drawn within the tempter's power  
Refuge seek in prayer.

And when earthly hopes are stealing  
From thy arms away;  
And the joys of life receding,  
Do not weep, but pray.

When your hands unclasp forever,  
And the pains are here,  
Make the thrilling heart-strings quiver;  
There is rest in prayer.

Through life's greeting, and its changes,  
Past its dawning fair,  
To the night which all awaiteth,  
There is need of prayer.

### Progress of the Cause.

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

#### Report from Missouri and Kansas.

My last report closed about Jan. 4, when I reached Elk Falls, Howard Co., Kansas. I remained there three weeks, giving some lectures and preaching to the Sabbath keepers preparatory to organizing a church. Held, in all, over thirty meetings. One family embraced the Sabbath. I organized a church of twelve members. Others will join when they get letters from the churches from which they moved. Bro. Chas. F. Stevens, formerly of Waukon, Iowa, was elected and ordained elder. Bro. O. S. Stevens was elected treasurer. Systematic Benevolence was pledged for the ensuing year to the amount of \$117.00. Upwards of ten dollars were raised for the purpose of purchasing tracts for distribution in the community to help forward the interest raised by the meetings. The brethren here raised \$80.00 toward the purchase of the Southern Missouri and Kansas tent, and sent \$53.00 to the State Conference treasury, although not organized, or admitted to the Conference. If some of the churches already in it would do as well, there would be more appearance of work and more evidence of financial faithfulness than there has been.

We had several severe storms while I was there, and the day I left for northern appointments was quite severe. We had forty miles to go over the prairies to reach the nearest depot. That night was the coldest seen in Kansas for many years. Near the very southern line of the State, it was twenty-two degrees below zero; at Ft. Scott, twenty-eight below; at Mound City, thirty or thirty-three below, by different thermometers. Every one was surprised at the cold so far south. I was not able to reach my next appointment, at Mound City, by the most diligent use of my time, till Sabbath morning, on account of the blockaded condition of the railroads. Several trains stuck in the snow drifts all night long. This was very uncommon in Kansas. I found the brethren and sisters from Centerville waiting for us at Mound City; otherwise, none were present, from abroad. Our meeting was very small. But few of the Mound City church were present, not having received the paper containing the appointment. Under these discouraging circumstances, all we could do was to preach to the few who did come. We could do but little in reference to s. b., because most of the brethren were absent. One brother pledged \$25.00. I judge the church may be relied upon for \$75.00 for the ensuing year if the matter of raising means be properly attended to.

At the earnest desire of the Centerville friends, I went home with them, to help in some matters of difficulty. Was present at two business meetings and assisted what I could. We trust the difficulties were left in a condition more satisfactory to the church generally. The church unanimously passed a resolution requesting the Conference Committee to appoint the next Conference and camp-meeting in their vicinity, pledging themselves to assist in the preparations necessary for it. Bro. Ayers was elected clerk and treasurer.

The following Sabbath and Sunday, I was with the Big Springs' church, as appointed in REVIEW. Held, in all, six meetings. The going was bad, but we had a good attendance and our meetings were profitable. There was also a good attendance from the outside that manifested respect and interest. This church is fortunate in having some mem-

bers, at least, who are in earnest, and who believe the whole truth. They are young in the cause, but seem willing to receive light on the Testimonies and Health Reform. This gives good ground for hope as to their future prosperity in the present truth. In our meeting Monday, Bro. LaFayette Kennedy was elected treasurer. Systematic Benevolence was re-signed for the ensuing year. It will probably amount to about \$100.00 when one or two who were absent shall also sign.

This was my last meeting in Kansas. On my way home, I had the privilege of seeing Bro. T. J. Butler a few hours. He tells me that ten more have taken their stand on the Sabbath in his neighborhood, where the tent was pitched last. These are reliable people, mostly members of the Baptist church. He will spend some time there, visiting and trying to do what he can for their prosperity. His pecuniary embarrassment still remains, but he feels like doing all he can in the good cause.

Thus closes my ten weeks of labor in the Kansas and Missouri Conference. I stop but a few days at home, and shall then go to Battle Creek, to assist in matters of preparation for the General Conference. During these ten weeks I have had an opportunity to become quite well acquainted with the condition of things in the Conference. In some respects, the trip has been a discouraging one. The weather has been cold and stormy, the traveling very hard, the meetings generally small, and no great results perceptible. But I have had an opportunity to see things as they actually exist, with no great excitement to raise false hopes.

I conclude there are some features of encouragement for the prosperity of this Conference. There are already two tents purchased, and men enough within its bounds to man them and run them, if they be consecrated to the work and properly supported. And it seems to me very evident that there must be plenty of good fields of labor, for there has been a large emigration from the most intelligent and substantial sections of our country. Church lines have not been as closely drawn as in older States, and there is a good amount of the spirit of investigation in many places.

The cause there is especially weak financially. Although organized for over two years, there has scarcely been any such thing as a State treasury thus far. The General Conference must have expended several thousand dollars for the support of the missionary labor it has sent them, while some of the largest churches within the bounds of the Conference have scarcely contributed anything at all. Others have done better. But there has been a great lack in these things, and the Conference is suffering the consequences of it. I have tried to help, especially in this direction. Some \$700.00 have been subscribed for the ensuing year in the places where I have labored. This, in addition to what Bro. Lawrence has raised, and what may still be subscribed if there is a general taking hold, ought to raise from \$1000, to \$1200. Much more than this might be raised, if all felt the interest they should.

The truth is, there are many brethren scattered over the Conference who have moved from older fields, who have paid nothing at all for the support of the cause since going there, and yet urge their claims for labor. It cannot be denied that many who have gone there have become far more absorbed in land speculations and prospective profits, than in the progress of their faith. It is also a fact that quite a number of those who have moved from old churches, went away from them not in all respects with the right feelings. They were in a measure soured and not in full harmony with the spirit of the work, but glad to be free from the admonitions and counsels of their brethren. Generally these have not improved by their absence. There are some who feel really in earnest, and are in union, heart and soul, with the work. Altogether, the spiritual condition of the cause is far too low. If the brethren generally will realize the condition of things as they exist, become really in earnest, and make the cause of God first in their affections, and each be willing to do what he can to aid it in this its time of need, by contributing to its support, there is no reason why it may not go forward gloriously. In this case, the General Conference will doubtless do what it can to aid them. But if there should be no greater interest than in the past, it seems to me there is a dark time before them. Our brethren at a distance cannot be expected to bear their own burdens, and the general burdens of the cause, and expend means largely when those who live on the ground do not feel an interest to co-operate heartily in the work. We really hope the former course will be pursued, and that the brethren there may save themselves and others also. GEO. I. BUTLER.

Mt. Pleasant, Iowa, Feb. 14, 1873.

PRIDE thrust Nebuchadnezzar out of men's society; Saul out of a kingdom; Adam out of paradise; Haman out of court; and Lucifer out of Heaven.

#### Oak Orchard, N. Y.

THE favorable omens in regard to the interest here became less favorable when the subject of the Sabbath was reached. When professed Christians see that something is required of them besides exhorting sinners to be converted to the low level of those who say, Lord, Lord, but do not the things that he commands, they are apt to draw back. So it was here. Besides this, cold weather and storm had something to do in breaking off the meetings. I do not despair, however, of some good being accomplished by the seed that has been sown, if it is properly watered. May God help in doing this. And may I have the prayers of the people of God, that I may be able to do my duty and accomplish something in the salvation of men.

R. F. COTTRELL.

#### Report from Bro. Lawrence.

My last report was from Wathena, Kan., Jan. 3. I spent two weeks at that place; and at Palermo, held four meetings, and visited among the friends of the truth. The Palermo church is doing well under the supervision of their elder, Bro. Chaffee. I visited Bro. Steward of St. Joseph. Found him and his wife holding on to the truth, though alone. I also called on W. W. Jilz. He has given up the Sabbath.

The 16th, went to Civil Bend, where I visited several families and spent the Sabbath with the church.

The 21st, went to Bro. T. J. Butler's. Found them well, and of good courage. The 22d, Bro. Butler left with me, to commence meetings in a new place, some five miles from his home. As I came to the railroad, I took the cars for Rock Island. The train ran off the track, which threw it behind time. On account of that, and the terrible storm, I was from Thursday, four o'clock, until evening after the Sabbath, ten o'clock getting to Nora, Ill., some two hundred miles. I spent two days with Bro. Higley's family, himself and wife being in Michigan. Here I met with Bro. R. F. Andrews.

The 28th, I went to Winnebago. Visited my brother and sister. Also renewed my acquaintance with Bro. Stevens, who embraced the Sabbath when I was there two years ago. Friday p. m., Bro Stevens and self went to Rockton, twenty miles, and spent the Sabbath. Called on Bro. Steward. Found them somewhat in earnest in the truth. In the evening, returned to Winnebago.

February 3d and 4th, went to Battle Creek, where I spent three days. The 7th went to Detroit and stopped with my daughter. Sabbath attended meeting at Bro. Morton's. Himself, wife, and family, Sister Walker and daughter, with myself composed the congregation. We had a good meeting. These friends seem to be in earnest. May the Lord bless them, and give them grace and strength to live out the truth in that large city.

Monday, the 10th, came home, after an absence of one year and four days. Found all well. Although they have had considerable sickness the past summer. What my future will be, is yet to be determined. I wish to say to the friends of the cause in Missouri and Kansas, I have done what I could, though I have not accomplished as much as I hoped to when I went there. Four new churches have been organized in the northern part. Systematic Benevolence has been increased between four and five hundred dollars. Reports from the southern part may nearly double this amount. I feel an interest in that Conference. May the blessing of the Lord rest upon the cause there.

R. J. LAWRENCE.

Feb. 12, 1873.

#### Oakland Co., Mich.

I HAVE been laboring as the way appeared to open before me since last report. Have met with some success, yet have not seen that abundant fruit I so much desire.

Have been, for nearly two weeks, holding meetings two miles west of White Lake, in a school-house known as the Stone school-house. The interest is good. The evening that I spoke from the fourth commandment, as I came to the school-house at an early hour, I counted eleven teams hitched around the house. Others came afterwards. The house was crowded to its utmost capacity. After meeting, I was glad to hear the expression in the crowd before me, "That is plain."

I try to commit my way to the Lord and labor on.

ALBERT M. WEEKS.

#### Missouri.

AT Rockford school-house, three Methodist ministers came to try to controvert our positions. If success depended upon boastful language and calling us hard names, they certainly did their part. We withstood them for three nights. The fourth they left the

field, and left us with a good congregation with which to close our meeting. Fourteen are keeping the Sabbath in the neighborhood of Rockford and Bethel school-houses, and we confidently expect that more will join them soon. We design to return to Bethel school-house the second Sabbath in March, to finish labors there, which had to be suspended on the account of the house being so open that the congregation could not be kept from suffering with the cold. J. H. COOK.

J. LAMONT.

#### Massachusetts.

My last report was from South Amherst. I continued my labors there until most of the present truth was fairly presented to the people. The interest was good to the end, but the most bitter opposition I have ever met with, or heard of, prevailed. Certain lewd fellows and girls of the baser sort came into our closing meeting, on Sunday eve (encouraged, no doubt, by the opposition of some of the church), with the avowed intention of having a row. They brought their pockets full of corn, to throw about the house, but there was so much of the power of God present that they were measurably restrained, inasmuch that they did not seriously disturb the meeting. Throughout the community, the very atmosphere seemed filled with the wrath of the dragon. Threats were freely made to ride me out of town on a rail. Some, even of the church, said they would like to help do it. I was hooted at as I passed along the street, accused of breaking up families, &c.

Six have taken a stand on the truth. Two or three others have expressed their intention of doing so. Others are as thoroughly convinced, but in spite of faithful labor and earnest entreaty they are unwisely waiting, to see if obstacles will not be removed that now stand in the way of their obeying the truth. May God help these dear souls to realize the worth of eternal life, to sacrifice present good, the riches, honors, and pleasures of this present time, that they may secure a share in the immortal inheritance.

I obtained three subscribers for REVIEW three for *Instructor*, and two for *Reformer*. Circumstances beyond my control make it necessary for me to remain at home for the present. J. CRANDALL.

Athol, Feb. 10, 1873.

#### New Hampshire.

WE have given eighteen lectures in this place. The congregation averages about sixty. I have commenced on the Sabbath question. A few families are quite interested, and I hope a few will decide to obey and walk in the light. I have appointments through this week, every evening.

Pray for us, that God may bless, and the truth be made effectual in gathering a few here. P. C. RODMAN.

Feb. 10, 1873.

#### The Last Papal Allocution.

On the 22d of December, 1872, Pope Pius assembled his cardinals, and delivered to them an allocution, very characteristic of himself. Other men, at the blessed Christmas season, try to think and speak kindly even of their enemies, but the pope consigns his to perdition, and tells them that they have *ipso facto* incurred excommunication. The special object of his anger is a proposed law of the Italian kingdom to sell the real estate and other property of the religious orders, and to place the proceeds in the public treasury. This law has been already enforced in most of the Italian territory. It is now contemplated to apply it to Rome.

It must be remembered that the authority of corporations, religious or secular, to hold property is derived from the State, and that the State can, of right, limit the extent of corporate possessions. When corporate property so increases as to endanger the State, the State may very properly take possession of it. This right has been exercised all over Europe, in America, and in Mexico.

But the pope, in his allocution, denies the authority of Italy to take possession of the property of the religious orders. He waxes hot in his denunciation of the new law. "It attacks," he says, "the very foundation of the true social civilization which the religious orders, with unceasing labor and equal courage and constancy, have promoted and perfected, not only in our territory, but which they have brought and still bring to foreign and barbarous nations, despising difficulties, dangers, losses, even life itself."

Pius declares all such laws to be void. Hear him: "We pronounce invalid whatever is done against the rights and patrimony of the church. We declare absolutely null and void any acquisition, by any title, of the stolen goods." Here is affirmed once more the supremacy of the church over the State in all matters relating to church property. That the church will ever concede the rights of the State, where it is itself concerned, we need not expect. But we wish Americans to get clearly before their minds the

unchangeable principles of Romanism, so that they may know how to deal with it when our turn comes. If we are ignorant now or hereafter, it will be our own fault.—*Methodist.*

**Gird on the Armor.**

THE judgments of God are in the earth, and often the question is suggested, Will the inhabitants learn righteousness? but as often is a negative answer forced, as we see the majority of the world rushing blindly on, rendered careless by the peace and safety cry; or dazzled by the fanciful view presented by false teachers of the golden age soon to dawn, when God, by the conversion of the whole world, will give to his Son the heathen for an inheritance, and the uttermost parts of the world for a possession.

But when we study carefully the word of God, what a different lesson is taught to the waiting, watching people. We read in these portentous signs, "The end of all things is at hand;" and the exhortation is set home with all its force, "Be ye also ready." In the destruction of life and worldly good, in so many different ways, we are admonished that our great High Priest is finishing up his work in the heavenly sanctuary, and that probation is soon to close. Then let us search for every secret sin of our hearts as never before, and cast away every idol, that when our Lord shall come, we may be accounted worthy to enter in through the gates into the city. How can we afford to lose eternal life? Oh! let us gird on the armor anew, endure the scoffs and frowns of the world a little longer. Heaven is cheap enough even if we are called to yield this life to obtain that which is to come. How small the sacrifice. The conflict is nearly over. Soon we shall win if we faint not. P. L. CORNELL.

**Do the Scriptures Teach the Resurrection of this Body?**

BY S. S. GRISWOLD.

By the resurrection of this body I mean the resurrection of this veritable body in which we lived here on this earth.

My reviewer says, in his reply of January 7, "After its period of unconsciousness is passed over, in the resurrection the particles of the body are reunited, re-organized, and arranged exactly as they were at the moment of death, and re-animated; then the line of life is taken up, and the current of thought resumed just where it was laid down in death, it matters not how many thousands of years before. This the power of God can do; and to deny this is to 'err, not knowing the Scriptures nor the power of God.'"

Here we have an explicit statement of the doctrine or fact of the resurrection of this body. Now let there be no evasion, no dodging the issue, no spiritualizing of the elements of which the resurrection body is composed, but stand up to the fact that the very same particles of matter that composed the body at the instant of death will be raised up to constitute the resurrected body. According to this view the resurrected body must be of the exact size and form, and possess the same avoirdupois weight as the body did at death, no more—no less. Hence the resurrected body must have all the grossness, or leanness, and hence all the beauties and deformities, all the scars, and all the deficiencies of the former body at death. Hence, if the former body was born with one hand, one leg, one ear, one eye, it must have the same defects in the resurrected body. For the same particles of matter put in the same relative position must produce the same form and shape. At death some are fat, some are lean, some are toothless, some are bald, some have flowing hair, some are plump, some are shrunken, some are scarred, some are limbless; hence, if the same particles of matter that composed these bodies at death are "reunited and arranged exactly as they were at the moment of death," how can one evade the fact that exactly the same body will be reconstructed; and hence Heaven will be composed of cripples, of blind, of cancered ones, of diseased ones, full of pustules, of sores, soabs, and humors, in the ghostly, the inhabitants of Heaven will be but the ghastly dying ones, who once lived on this earth. And who would not prefer to be annihilated with the wicked, than to enjoy or to suffer such an existence as that forever. Hell itself would be infinitely preferable to such a Heaven as that. Nor have I caricatured the scene. It is the inevitable and absolutely necessary result of the Advent doctrine of the resurrection as given by my reviewer in his own language quoted verbatim et literatim. Nor can he be allowed to spiritualize his resurrected body, for the dying body was an earthly, diseased mass of matter, and he says the "particles of matter are arranged exactly as they were at the moment of death," and they were not spiritual substances.

According to my reviewer's theory, the resurrection of some bodies is an impossibility. The cannibal who dies immediately after eating one of his fellow-men is in possession of the particles of matter of which his victim was composed, and hence the man-eater would be resurrected with the whole of his victim's body in his; hence his victim could not be resurrected. Now I ask, Do the Scriptures teach such a doctrine? I unhesitatingly answer, No.

The Scriptures teach the resurrection or future existence of mankind, but nowhere do they teach the resurrection or reconstruction of this body, but on the contrary explicitly deny it. Paul expressly, in the 15th chapter of 1 Corinthians, calls the man a fool who should believe it: "Thou fool, that which thou sowest, thou sowest not that body that shall be." And he affirms that "there is a natural body, and that there is a spiritual body." As the germ and stalk is evolved out of the seed sown, so is the spiritual body evolved out of the natural body. That there is a spirit substance as well as a matter substance, the Bible abundantly proves. God, angels, and men after death, are composed of spirit substances, and hence such beings are not "immaterial, intangible, indivisible, undefinable, impersonal, sublimated, nonentities," as my reviewer seems disposed to ridicule.

In the 15th of 1 Corinthians, we have the inspired philosophy, physiology and psychology of man's future existence, contrasted with his present earthly life. And it is almost past credence how any one can, believing Paul, maintain that he taught the resurrection of this body. How any honest writer could write the 15th chapter of 1 Corinthians, and believe in the resurrection of the body is inconceivable. The fact is, Paul nowhere teaches that this body will ever be resurrected; but that, on the contrary, a spiritual body is to be developed out of the natural one, in a manner similar to the developed life of grain. Hence he contrasts the one body with the other; the natural with the spiritual; the earthly with the heavenly. "There is a natural body, and there is a spiritual body," even while we live on the earth, waiting for its development after death, and the decomposition of the earthly body, out of which it rises into the spirit world. Paul affirms that when the "earthly house of this our tabernacle," our natural body, "is destroyed, we have a building of God, an house not made with hands, eternal in the heavens; for in this" body "we groan earnestly desiring to be clothed upon with our house which is from heaven." The time when we come in possession of our heavenly house is when we are dispossessed of our earthly one, viz., at death. The Greek word rendered resurrection is *anastasis*, and means man's future existence, and never refers to the reconstruction of our natural body. Dr. Dwight says it never denotes the resurrection of the body, but only man's future existence. The Greek word for the resurrected body of Christ is *egeiro*, but *egeiro* is I think never used by Paul, because he never wrote concerning the reconstruction of our material body.

That mankind at death immediately come in possession of their resurrection bodies is amply shown by John in the Revelation, where he saw vast multitudes of the dead, then living in the spirit world, and all had their spiritual bodies, for they had heads on which were crowns, and hands in which they held harps, and mouth and organs of music for they sang. And yet their earthly bodies were left on the earth. John also saw Christ in that world, but he was in a spiritual body. See the description in Rev. 1. Did Christ ever have such a body while here on earth?

But it is said that resurrection means to relieve, and that it cannot be predicated upon any undying part of our being. The word resurrection means rather a continuance of living than a relieving. It represents the life after death, and is predicable on the undying or indestructible nature of mankind. Just as being born again, or reborn, is predicable on the fact only of man's spiritual nature, rather than on his being reborn literally. As to be reborn does not require one to return to his fetal life, but to the development of a spiritual life, so to be resurrected does not require one's material body to be reconstructed, or his return to the earth life; but to the unfolding of a spiritual life, a mode of existence which is the continuance of our present one, as the earth existence was the continuance of the ante-natal one. The Nicodemis are not all dead yet.

Christ is said to be the first begotten of the dead, or out from among the dead ones, the first fruit of them that slept, the first that should arise out from among the dead ones. Now we all know that Christ was not the first one that was resurrected from natural death. There was the widow's son raised to life by the prophet; the widow of Nain's son; the daughter of Jairus; Lazarus and others who were raised from the dead before Christ. Christ then was not the first to rise from the dead, if rising from the dead, or the resurrection, means the restoration of life as the annihilationists maintain. But Christ was the first to arise out from among the dead ones who had passed from earth previous to his death, and who were then occupying the hadesan regions of the spirit world, and Christ's real ascension was in the world of spirits where he went after his death to preach to the spirits of the departed then in that prison house of the nether-world; a doctrine and fact universally believed and taught during the primitive age of Christianity, and abundantly taught by the apostles.

The real ascension of Christ and the resurrection of his people consists in their ascension or resurrection out from the dead in the world of spirits. For the dead will not all sleep in that under-world of spirits, but when the trumpet reverberates through those regions where *live* the dead, those that have done good will there come forth to the resurrection of life; while the evil to the resurrection of condemnation.

But my six pages to which I am limited are full. I must close.

**REMARKS.**

It has not been reserved to the nineteenth century to produce the wonderful objection to the resurrection of the dead, which, Bro. G., in the foregoing article, manipulates with such apparent satisfaction. His objection is as old as Porphyry, Pliny, and Celsus. It is as old as the Epicureans and Stoics of Athens, who called Paul a habbler when he advocated the doctrine, and thought that he was a setter forth of strange gods. Is Bro G. willing to identify himself with those who have stood as sponsors for this cavil against the power and word of God?

We did not suppose that any one would be in danger of misunderstanding our remarks in the Review of Jan. 7, respecting the identity of the resurrected body, nor can we now see how any ingenuous mind could well misconstrue them. Bro. G. seems to be conscious that any consistent view of the matter would spoil the point he tries to make against it, and hence anxiously repeats his call upon the reader not to take such a view of it, but to regard us as teaching that the body after the resurrection manifests all the conditions of disease and deformity to which it was subject in this mortal state, notwithstanding Paul expressly says that the body is raised in honor, and glory, and incorruptibility!

When we contend for the unconscious state of the dead, it is objected that that cannot be; for it would make the resurrection a new creation; and when it is answered to this that the same body is restored, and the exact organization returned, and this constitutes identity of being, then an effort is made to put it in a ridiculous light, as in the instance before us. But when we say that the particles of the body are re-united, re-organized and arranged exactly as they were at the moment of death, is it saying that all the grosser particles are there? By no means.

There are fortuitous and abnormal conditions which are not to be taken at all into the account. And when we speak of the body, and of the particles of the body, the essential and elemental parts are only to be understood. Who would imagine that the body might not differ in the resurrection from what it was before, as much at least as it differs at one period in its earthly history from its condition at another, and yet its identity be preserved? But we are sometimes in health, sometimes in sickness, sometimes in flesh, and sometimes wasted away, sometimes with diseased members, and sometimes entirely free from disease; and in all these changes we are conscious that we have the same body. Why? Because its essential elements remain, and its organization is continued. Whatever change can take place in our bodies during our earth life, and our identity be continued, changed to the same degree may be the body when resurrected, and yet it be the same body. But a missing member might be instantly restored, a diseased limb healed, the consumptive raised to the bloom of health, or the body swollen with dropsy reduced to its natural size, and the individual still be conscious that he was the same person.

In the article of Jan. 7, to which Bro. G. refers, we were careful to guard our position when speaking of the re-arrangement of matter by saying, "especially of the brain, the organ of the mind, being identically what it was" But ignoring all this, he even goes so far as to make the temporary contents of the stomach, an essential part of the body! This he does by referring to cannibals, and saying that a cannibal might have the entire body of his victim within his own. In this case he must eat the entire body at one meal, skull, bones, brains and all. We had never before supposed that they were such enormous eaters, or that they had such enormous capacity as to take down a whole man at one eating.

To answer this with more seriousness than it deserves, let us suppose a cannibal in process of time to consume an entire victim; what proportion could be used in this way? Not one-half by weight. And what proportion of this would be taken up by the body and become incorporated with it? But a small fraction. And to what parts would this naturally go? To those grosser and immaterial parts which most rapidly change, and demand the most constant supply. But while a few pounds of matter are supplied to the body, if that body maintains a uniform condition, an equal amount of matter has been thrown off. Thus it will be seen that at no one time is it possible for any material amount of one body to be a part of another. This objection when reduced to its essence amounts simply to a cavil. Dr. C. Kingsley answers it at length, in his work on the resurrection, but we have not room for extracts.

But does not Paul say, "Thou fool, thou sowest not that body that shall be," as quoted above? Not exactly. Bro. G. here tries hard to make the foolstick to the wrong party. Paul says, "Thou fool, that which thou sowest is not quickened except it die" 1 Cor. 15: 35, 36. Paul here asserts an obvious fact that there can be no quickening, which Webster defines, "to revive or resuscitate as from death, or an inanimate state," without death has first supervened; and he says that man is a fool who says otherwise. To talk of a quickening or making alive of that which does not die, or of a resurrection from the dead of that which does not go down into death, is richly deserving of the epithet which Paul here applies to it.

And what is it that shall be quickened in the resurrection? The Bible, the word of God, answers, *This mortal body.* Rom. 8: 11: "But if the Spirit of Him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Again in verse 23, Paul says: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And in 1 Cor. 15, Paul is as explicit as he well can be on this subject. Verse 44: "It is sown a natural body, it is raised a spiritual body." What does he mean by the natural body, and by its being sown? He means the burial of our present bodies in the grave. So he says in verses 42, 43: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." What is sown? The natural body. Then what is raised? The very same thing. IT is sown; IT is raised; raised in incorruption, in glory, in power, a spiritual body. Raised in this manner, the natural body becomes a spiritual body. How? Because the Spirit of Him that raised up Christ quickens, resuscitates, or makes it alive again, as Paul wrote to the Romans. Yes, says Bro. G., there is a natural body and a spiritual body at the same time. But Paul says that is not so. Verse 46: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." In verse 49 he says we have borne the image of the earthly, and we shall bear, future, the image of the heavenly; and this will be when this mortal and corruptible, which is this mortal body, puts on incorruption, verses 52, 53, or is clothed upon with the house from Heaven. 2 Cor. 5.

To the Philippians Paul testifies again on this point: "For our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." This language is explicit. A change is to be wrought in the vile, mortal or corruptible body of this present

state, not a spiritual body released from it, which never sees death and needs no change; and the change is that it is to be fashioned, changed over, into the likeness of Christ's glorious, immortal body.

*Anastasis*, says Bro. G., means simply a future existence. Why such a gloss as this? Such declarations betray a consciousness of the inherent falsity of the position in behalf of which they are uttered. Liddell and Scott define the word, "a making to stand or rise up, awakening, a restoration, e. g., of the dead." So all lexicographers. To attempt to apply this to a state of existence which continues uninterruptedly from a previous one, is—what? We leave the reader to find fitting terms if he can to designate such a course.

The resurrection, he says, cannot mean the resurrection of the body, because Christ who was to be the first to rise from the dead was not the first to come bodily out of the grave. But if the resurrection means the entrance of the spirit at death into the spirit world, had none entered there before Christ? And if it means coming out of the hadesan region, whatever that may be, did not those who were raised before Christ enter at death into that region, and come out of it by a resurrection? Bro. G.'s objection is as much against himself as against us. But in what sense was Christ to be the first to rise from the dead? The titles, first begotten, and first born, are applied to him to denote the exaltation and dignity of his position. See definitions of these words. And it is said in Acts 26: 23 that Christ should first shew light to the Gentiles by a resurrection from the dead. See the Greek of that passage. Those openly raised before his time, had been restored to this mortal life. Christ was the first to give ocular demonstration of a resurrection to immortality.

John saw, it is said, multitudes of the redeemed in the spirit world, while their bodies were in the grave. Not so fast. John beheld scenes which were future. And the redeemed will be in the kingdom as he saw them in their spiritual, immortal bodies, after the coming of Christ and the resurrection.

No doctrine can be more clearly taught than the resurrection of the body is taught by the Scriptures of truth. Men may resort to cavils, and all sorts of spiritualistic theories to oppose it, but folly is written all over such attempts here, and shame and confusion of face will be written upon them when, by the events of the great day, God shall vindicate the literal truthfulness of his word.

An old writer has quaintly said:—"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."

**Obituary Notices.**

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

**KILLED**, by an engine, on the Flint and Pere Marquette R. R., at Smith's crossing, six miles east of Midland, Mich., Jan. 19, 1873, Charles D. Swan, aged forty-five years. He was crossing the track with a load of logs, sitting with his back to the coming engine, and, no sign being given, either by whistle or bell, he knew nothing of its approach until it was upon him. He was thrown between five and six rods from the track and killed instantly. He was brought to Battle Creek, where his family reside, and where the funeral was held on Thursday, the 23d. He leaves a wife and three children to mourn their loss. Discourse by the writer from 2 Tim. 1: 8-10.

I. D. VAN HORN.

**DIED**, in Potsdam, St. Lawrence Co., N. Y., sister Mary Crosbie, aged twenty-two years.

Thus another has passed away, leaving a clear evidence to mourning friends that she sleeps in Jesus. It is hoped that her last life-work in warning and entreating the dear ones to meet her in the soon-coming kingdom of God will not be forgotten, and that they will pay their vows. God will help them. The long procession that followed the remains from the parental roof, showed that she was loved in life, and in death not forgotten. Words of comfort were spoken to a large congregation, in the Methodist meeting house at the Bridge, kindly offered for the occasion, from 1 Thess. 4: 18. C. O. TAYLOR.

**DIED**, in Monterey, Mich., Feb. 7, of cerebro-spinal fever, sister Adelia Frank, wife of Bro. Geo. Frank, and daughter of Stephen and Harriet Gardner, also sister of Hortense Gardner, who died at Battle Creek last summer. She was in the twenty-third year of her age. She was sick only one week, but suffered much. She promised Hortie on her death bed that she would try to meet her in Heaven; and in the last Sabbath meeting before her death, she told us that she had been trying since then to get back to the Lord and his people. After she was taken sick, in answer to prayer, she obtained an evidence that her sins were all forgiven, and seemed to have no doubts afterward.

At the funeral, last Sabbath, some remarks were made by the writer from Rev. 14: 13. H. G. BUCK.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 25, 1873.

The P. O. address of Eld. Wm. S. Ingraham is for the present, Health Institute, Battle Creek, Mich.

A JOB FOR SKEPTICS. When skeptics start up flocks of wild-geese absurdities, they may attend to the wild-geese chase of bringing them down.

Robert Dale Owen, in a recent work, endeavors to straighten out the Scriptures, and correct ideas which have been entertained by religious men for the last few centuries.

To Whom it may Concern.

We trust our brethren who have means that they can reasonably spare will remember the case of Bro. T. J. Butler, and that upon the assembling of the General Conference there will be enough men found to loan \$100 apiece, without interest.

GEN. CONF. COM.

Answers to Correspondents.

O. A. PENNOYER: The address you inquire for, is Lebanon, Linn Co., Oregon.

J. C. TUCKER: For an exposition of Isa. 65: 20, see REVIEW, Vol. 35, No. 4.

A CORRESPONDENT who is puzzled over foreordination, predestination, &c., wishes to have Eph. 1: 4, 5, explained. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

When God made the earth, he made it for the habitation of man; and it was his design to people it with holy beings. This was in the plan before the foundation of the world.

"Having predestinated us unto the adoption of children, by Jesus Christ to himself." The word predestinated, is defined by Dr. Clarke, thus: "To define beforehand, to circumscribe by certain bounds or limits; and applied also to anything concluded, or determined, or demonstrated."

The adoption has not yet taken place; for we read in Rom. 8: 23, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

A CORRESPONDENT asks for an explanation of Rom. 13: 8, which reads as follows:—"Owe no man anything; but to love one another: for he that loveth another hath fulfilled the law."

In this chapter, the apostle Paul has been instructing the Romans concerning their duties and obligations to God and their fellow-beings. We do not think that the apostle intends these words, "Owe no man anything," to be taken in their strictest sense;

lation, or to borrow money to expend unnecessarily upon ourselves, no one would deny.

The latter part of this verse, "He that loveth another hath fulfilled the law," is clearly explained by the 10th verse of the same chapter; also, Gal. 5: 14; James 2: 8; &c.

News and Miscellany.

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

Railroad Sunday Work.

THE following discussion of this question took place a few days since in the Legislature of Michigan:—

Mr. Grant's resolution to inquire into the expediency of passing a law to prohibit the running of railroad trains on Sunday, called out some little discussion. Mr. Buell thought a result of passing such a law would be to drive through-freight traffic to roads passing through other States.

Mr. Buell argued that the case of the Eastern road was not parallel with that of roads in Michigan. The former was a merely local road, while the Michigan roads were parts of great through lines.

Mr. Shaw said every employee on the railroads was subject to the same penalty for Sabbath-breaking as other men. He saw no necessity for a new law.

Mr. Blackman thought the law ought to be so that the companies, instead of the employees, could be prosecuted. The employee is between two fires.

Mr. Shaw said every employee on the railroads was subject to the same penalty for Sabbath-breaking as other men. He saw no necessity for a new law.

The resolution was adopted.

Rome-ward Tendencies in the Children of the Reformers.

We are frequently told of the onward march of progress, and of the destruction which it is destined to work in everything Catholic; but the observance—even this outward observance—of Christmas, and other signs, betoken something different.

How different is it to-day! The simple meeting-house which these "Reformers" set up, as a protest against our magnificent churches, is passing away in fact and in name; and the descendants of the "Reformers" borrow the forms of our architecture from those Catholic ages that they call "dark;" they spend their wealth upon the construction of these churches, they embellish them with statuary and painting, and try to brighten the effect of their religious worship by elaborate music and all other sorts.

Let our Protestant friends take notice that all this is an acknowledgment that the work of the "Reformation" was one of mad destruction, and that itself needs to be repaired.—Boston Pilot (Roman Catholic).

Threatened Labor Troubles in New York.

THE New York Commercial Advertiser of Tuesday says: "According to the outgivings of a meeting of workmen held in this city yesterday, there is to be a renewal of the labor troubles during the coming spring. Preliminary action has already been taken, and the enforcement of the eight-hour rule is the ostensible object of the movement.

Appointments.

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

General Conference.

PROVIDENCE permitting, the eleventh annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, March 11, 1873, at 9 o'clock A. M., for the purpose of considering all matters pertaining to the general prosperity and advancement of the cause, which may properly come before this body.

Gen. I. BUTLER, } Gen. S. N. HASKELL, } Conf. IRA ABBEY. } Com.

A SPECIAL REQUEST.

We deem it of the utmost importance that Bro. and sister White attend this meeting; and we therefore invite and urge, in the strongest terms, their attendance at this session of the General Conference, if their health will permit them to do so.

Will Bro. J. N. Andrews, T. J. Butler, and D. M. Canright, meet the Gen. Conf. Committee in Battle Creek, as early as March 6?

GEN. CONF. COMMITTEE.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its thirteenth annual session at Battle Creek, Mich., Thursday, March 13, 1873, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

JAMES WHITE, } Trustees. E. W. WHITNEY, } L. P. BAILEY, } J. N. ANDREWS, } J. H. WAGGONER, } MRS. A. P. VAN HORN, } MISS A. M. DRISCALL. }

QUARTERLY and Tract Society meetings in Iowa, as follows:—

District No. 6, Woodburn, March 1, 2. " " 7, Peru, " 8, 9.

Meetings to commence Friday evening. H. NICOLA.

THE Lord favoring, I will meet with the church at Alma Mich., March 1, 2. Ithaca, " 8, 9. Greenbush, " 15, 16. St. Charles, " 29, 30. C. STODDARD.

QUARTERLY meeting for churches of District No. 8, April 5 and 6, at Vergennes. E. VAN DEUSEN.

QUARTERLY meeting of the Ohio T. and M. Society Bloomfield, for Dist. No. 3, at North March 8 and 9, 1873. Dist. No. 4, at Clyde, same date. O. F. GUILFORD.

QUARTERLY meeting for the Church near Aledo, Ill., March 8, 9. We would be glad to have the friends of the cause at Clyde, Erie, Princeville, Pleasant Green, and Monmouth, who can meet with us, do so. Bro. Merritt and Concord are expected. Let us all endeavor earnestly to draw near to God, that we may have his blessing at this meeting. R. F. ANDREWS.

MONTHLY meeting with the church in Canaan, Me., commencing Friday evening, March 7, and holding over Sabbath and first-day. J. B. GOODRICH.

QUARTERLY meeting for Rhode Island will be held at LaFayette, March 15, 16, 1873. A meeting of the T. and M. Society will be held on first-day, the 16th. It is hoped that the members of the Society will send their reports to M. J. Prosser, Wakefield, R. I., as soon as the 10th of March. It is also hoped that the friends of the cause will make an especial effort to attend this meeting. A. P. GREEN, Director.

MONTHLY meeting of the Jackson church at Leslie the first Sabbath and Sunday in March. All the members are especially invited to attend as there is important business to come before the meeting. E. P. GILES, Elder.

QUARTERLY meeting for Allegan Co. and vicinity in Allegan, Sabbath, March 1. We hope to see the house well filled with brethren prepared to work. J. S. DAY, Clerk.

MEETING of the Tract Society of Dist. No. 11, Mich., in connection with Monthly meeting, March 1, 1873, at Tuscola Village. Shall we have a report from all the members? J. L. MILLER, Director.

Business Department.

Not slothful in Business Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with one more number. A renewal is earnestly solicited.

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