

# The Advent Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus" Rev. 14:12.

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### THE COST OF TRUTH.

Great truths are dearly bought. The common truth,

Such as men give and take from day to day,  
Comes in the common walks of easy life,  
Blown by the careless wind across our way.

Bought in the market at the current price,  
Bred of the smile, the jest, perchance the bowl,  
Tells no tales of daring or of worth,  
Nor pierces e'en the surface of the soul.

Great truths are dearly won, not formed by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth,  
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,  
When the strong hand of God put forth in might,  
Ploughs up the subsoil of the stagnant heart,  
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well ploughed field,  
And the soul feels it has not wept in vain.

—Sel.

### The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

### THE INCREASE OF CRIME.

THE following article from the *Bridgport (Conn.) Standard*, appears under the heading, "The Increase of Crime." It strikes us that it should have a more significant title than that, if one can be found. For when large bodies of people organize themselves into a society for crime, and carry on their nefarious business by system, under rules and regulations, it is more than simply an increase of crime; it is a defiance thrown into the face of lawful government and civilized society; it is an outburst of iniquity of such virulence that no fitting terms can be found to adequately describe it. And such, it seems, is beginning to be the moral aspect of our times. Let those who are consoling themselves with the idea that the world is growing better read and ponder. The *Standard* says:—

"It is becoming a serious question how long it will be before the forgers, swindlers, defaulters and other 'irregular practitioners' will come together and out-vote the few men left with an honorable reputation. The majority rules, but when there is a majority of thieves and plunderers, what is the minority going to do about it? That seems to be the coming conundrum. How long we may have to wait before it comes upon us for immediate solution we can hardly say, but as an evidence of the progress being made in that direction we instance the following from the testimony of Gen. Chamberlain, warden of the Massachusetts State prison, before a committee of the legislature of that State, last week:—

"I know from my own knowledge that there exists in the city of Boston a regularly organized society of criminals, with a president, vice-president, secretary and

treasurer. This society has a regular form of admitting members. The prison a member has graduated from, his offense, with information in regard to the prison, all are duly recorded. The society discuss the most approved plans for burglary, tools, equipments, etc.; they also keep a regular register of the best criminal lawyers in the country, and of the judges of the courts, and they know at once what the prospects are for a brother criminal. If his case comes before what they call a "hard judge" they raise the money to secure a postponement of the case. They also have a fund for mutual support and protection, and through this source they are often able to send delicacies to their brethren when sick in the prison hospital."

"It will hardly do to put aside this matter as a mere 'curiosity of crime,' since its meaning is more than that, and recent events ought to have taught us that there are influences at work, which, if not checked, may so utterly undermine the foundations of all stable things as to destroy much of that mutual trust upon which social and business affairs are largely based, if not to reverse the relations now existing between criminals and honest men. A few more Jacksons, Ponds, and Winslows in Massachusetts will give that State a bad pre-eminence which not even Dio Lewis or Charles Francis Adams, backed by the Springfield *Republican*, can entirely counterbalance."

### RUSSIA ARMING.

A correspondent of the *St. Louis Globe Democrat*, writing from St. Petersburg, Russia, says:—

"You have heard, doubtless, of the active preparations for war which have been going on in this country for some time past. These preparations are far more active than is, or can be, known outside of Russia, where, as you are aware, everything political or military—the two things are the same here—is conducted with the greatest possible caution and secrecy.

"The entire empire is getting ready for offensive hostilities, as is evident to any observer who travels to any extent through the dominions of the Czar. The present movement is, indeed, so palpable that the officers of the Russian army hardly deny, when asked by civilians they are intimate with, that a great war is imminent. Of course they don't say yes—in truth, they have no positive knowledge on the subject—but, on the other hand, they don't say no, because a negative would indicate very little intelligence in the face of incontestable facts.

"You know that Americans are much liked in this country. They have means and facilities for gaining information which no other nation has. I have been trying zealously for a number of weeks to get a clear clue to the existing situation, and I think I have got it. It is possible that I may not be right; but there are so many apparent corroborations of what I am about to tell you, that you will admit my views to be very plausible at least.

"It is generally believed that the object of the present martial activity is the seizure, occupation, and absorption of Turkey by Russia, though it is not understood how or when Russia is to execute the plan she has so long and so ardently cherished. This government rarely, if ever, does or attempts to do anything without ample deliberation and thorough equipment.

"Russia, of course, expects to be victorious. She believes that her victory will result in the crippling of England, and the removal of all obstacles to her own further advancement in the East; lastly, to her undisputed control of Turkey, and her long-desired attainment of a sea-board."

RIDICULE is often employed with more power and success than severity.—*Horace.*

### ANOTHER BLOW AT THE PAPACY.

IMPORTANT news from France gives the result of the elections in the formation of a new National Assembly. These elections have resulted in a great Republican triumph, and a signal defeat of the Monarchists. It is said to be a stunning blow to the priestly party; and we may add, a stunning blow to the "Napoleon-the-designated-monarch-of-the-world" party, in this country. U. S.

### THE FULFILLMENT COMING.

I SEND the following item, thinking it may be of interest to the readers of the REVIEW. What may we look for next?

J. DORCAS.

"A special session of the Iowa Peace Society, was held in the Senate Chamber at the capitol on Thursday, Feb. 20. It was a large assembly, and included several members of the legislature.

"The resolutions were all interesting and important, and the following remarkably so:—

"Resolved, That, having on our roll of membership the names of generals, majors, captains, privates, and chaplains, of the volunteer force in the late war of the rebellion, we respectfully submit to them the propriety of responding to the call of the President of the Peace Union, to furnish implements of warfare to be placed on an anvil at the Centennial Peace Forge.

"The grand conception of forming at Philadelphia a huge procession of workingmen, bearing the Centennial anvil, swords, bayonets, and other implements of war from the different States of the Union to be melted in a furnace, and then actually transformed by willing blacksmiths into 'plowshares and pruninghooks,' is one of the sublime and marvelous developments of the progress of 'peace on earth,' and will be a literal fulfillment of the ancient prophecies of God and Isaiah."

If this move was an index of the real state of feeling existing in the world it would be a happy and beautiful transaction. But viewed upon the background of the gigantic preparations for war now going forward all over the world, who cannot see that it will be a mere form and farce? And who can really take this to be a fulfillment of the prophecy which is interpreted to mean the cessation of war in all the earth, and the universal reign of peace? But then, perhaps they might as well consider it so as any way; for it is the nearest approximation that will ever be made to the fulfillment of the prophecy as they interpret it. U. S.

### General Articles.

#### STARTLING FACTS AND FIGURES.

I GIVE a few statistics taken from a paper published in the city of Omaha, Nebraska, the population of which is 25,000. The commercial interest for 1875 is quite fully given. I notice a few items. Money value of dry goods sold, \$1,000,000; flour, \$200,000; wines and liquors, \$1,304,769; cigar boxes, \$16,000; cigars manufactured, 1,894,200; barrels of beer manufactured, nearly 15,000—sold, over 15,000. Thus it will be readily seen that there was enough expended for wines and liquors to pay for the dry goods and flour, and the public expenses of the county. The amount expended in this city for buildings, all told, was \$360,000. This was published to indicate the rapid growth of the place; yet one dis-

tillery firm paid \$316,000 revenue tax to the government for the same year.

This firm sold \$700,000 worth of their vile liquors, using about 150,000 bushels of grain. The breweries used more than 20,000 bushels. It appears from these figures that there was grain enough used in the different liquor and beer manufacturing establishments to have furnished the people with bread, while charitable institutions and individuals were donating to the sufferers.

The editor referred to the success of this large distillery with evident pride, remarking that such establishments are of inestimable value in building up the interest of a city and country, as they furnish labor to vast numbers who are seeking employment, and market for the products of the farm; and he might have added, employment for the lawyers, convicts for the prisons, business for the hangman, paupers for the poor-houses, lunatics for the asylums, millions of bereaved homes and broken hearts for angels to weep over, and vast multitudes for eternal destruction. W. M. COVERT.

### A WONDER EXPLAINED.

"I WONDER—if the seventh day is the Sabbath of the Lord, and there is not one text in the Bible to justify our working on that day, no verse, or even part of a verse that commands or instructs us to keep Sunday—why it is that so many wise, good, prudent, and learned men, observe and preach that Sunday is now the true Sabbath? This is certainly a marvelous state of affairs, and we cannot but wonder at it."

The Bible answers this question, foretelling this very wonder and why it should exist. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

What proof have we that this has any reference to obedience to the commandments of God? Turn to the testimony of the only ever safe and reliable commentator.

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7-9. "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother; let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition." Mark 7:6-13.

Do not these words apply as much to the violation of the fourth commandment as the fifth? Would not Jesus, if now here on earth, make the same declarations in regard to rejecting the commandment of God to keep holy the blessed and sanctified sev-

enth day—the Sabbath of the Lord—and obeying the tradition of men, by observing the heathen festival of Sunday?

Do not Matthew, Mark, and Luke, who wrote six, ten, and twenty-three years after the crucifixion of our Lord, each declare that the Sabbath of the Lord is *past-ended before the first day begins?* Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. Of a verity it is *marvelous!* WONDERFUL!! "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" Surely the wisdom of the wise hath perished, and the understanding of the prudent is hid. CHAS. B. REYNOLDS.

### BAPTISM.

THE object of the following remarks is not to give a complete and exhaustive exposition of the subject of baptism, but to briefly consider that oft-repeated question: "Is baptism a saving ordinance?" The question seems pertinent enough, yet it is not a proper question, because it can neither be answered in the affirmative nor in the negative without leaving the one who gives the answer in an unpleasant position. If one answers, "Yes, baptism is a saving ordinance," then it will be replied, "Of course, all who are not baptized will be lost." But if it be answered, "No, baptism is not a saving ordinance," then the question will arise, Why baptized at all? Or, if at all, what is the difference as to the mode?

The question itself is evidence of its own weakness; for it admits that baptism is an ordinance. An ordinance is an external rite or ceremony. The religion of the Bible has both an inside and an outside—it has its heartfelt joys, its emotions and sentiments, and it has also its sacraments and outward observances. Baptism belongs to the latter, and not to the former.

Baptism is an initiatory rite by which men are inducted into the visible church of Christ. It is a means of open profession of faith in Christ and the doctrines which are taught in the Bible. It is an ordinance in which we take upon ourselves the name of the God we believe in and worship.

The object of an ordinance or ceremony is evident. The object is to define and witness to certain relations that already do or shall hereafter exist. All our rights and duties are the natural outgrowth of relations sustained; some of which are natural, others of which are assumed and artificial. Natural relations demand no rites nor ceremonies; assumed relations always do. A native-born citizen need not obtain naturalization papers, but is already known to be a citizen, and is entitled to all the rights and immunities of citizenship. But if one is born an alien or a slave, before he can become a citizen and a free man he must become naturalized or emancipated, as the case may be. And this is done through the instrumentality of ceremonial law sustained by civil law. Yea, it is the papers duly signed, sealed, and delivered, that make the act lawful.

The ordinance of baptism seems to sustain the same relation to religion and religious life as the marriage ordinance does to social life. No one supposes that the marriage ordinance has any thing in particular to do with the affections. Marriage is only a social, civil, and ceremonial arrangement to define the assumed relation of parties. And if the hearts of those thus united in marriage are not already joined and blended, a performance of and compliance with the ceremony will have but little to do in uniting those hearts. Hymen may join the hands, but it is Cupid that unites the hearts. Nevertheless, an observance of this ceremony is every way lawful, right, and proper, because every person contemplating this relation owes to himself, to his friends, and society, a duty which can only be discharged by an observance of this ordinance. There is no event in one's life that ought to be more interesting than that of marriage. And when one (perhaps a lady) is married to the man of her choice, the one she loves, and one every way worthy of her, it is then and in that way she answers a *good conscience* to all her friends and to society.

Conscience is judgment. A well-defined and regulated sense of that which is right and proper on any subject is conscience. A man may have a mechanical conscience, a literary conscience, a social conscience, or a moral and religious conscience. The Jewish council, who would not enter into the judgment hall of Pilate for fear of being defiled so that they could not celebrate the passover, had a very fine religious conscience; yet they had no moral conscience; for they had already conspired to put to death a righteous person.

These remarks seem proper, because no one will contend that baptism has anything to do in changing the heart or affections. If one has never been converted, has never tasted of the good word of God or the powers of the world to come, nor even repented of his sins, it is not probable that baptism will do him any good. Baptism is neither to wash away the filth of the flesh nor the guilt of the conscience.

Baptism is the *answering* of a *good conscience*; it is also a figure of salvation. Thus we read of the flood and the few souls saved—saved from the old to the new world through a flood of waters: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Here are two figures, both teaching the same thing, namely, salvation through Christ and the resurrection from the dead. We are saved (or are to be saved) from this life through death to a future life; and we are saved from this world of change and decay to the new world and to the everlasting age. This is the doctrine of baptism. But how are we to answer a good conscience toward God in the observance of this ordinance? A good conscience is a true and right judgment. And to answer a good conscience is to respond to our enlightened convictions of truth and duty.

If we confess a truth when we see it, or discharge a duty when it is made known to us, we certainly answer a *good conscience*, whether in giving our hearts to God or in the observance of any rite or ceremony.

In the former dispensations God was known by such appellations as, The Lord God, The Almighty God, The I Am, and The Jehovah God. But in the ordinance of baptism (according to the gospel commission), in which ordinance we take upon us the name of the God we worship, he is known as the Father, Son, and Holy Ghost.

Now if this be the truth, as it most certainly is, then it follows that to believe and confess this truth is to answer a good conscience toward God. And this subject is yet made plainer if we take into the account the religious history and condition of the world at the time of our Saviour's first advent. At that time almost the entire world was in profound darkness and ignorance as to the true and living God. They worshiped almost every conceivable object and element in heaven or in earth. Their religious philosophies attempted to account for every cause of good and evil in our world. And although some of the nations taught the existence of a supreme Deity, yet they believed him so far above and removed from the affairs of men as to have no hand in creating this world, and no care in how it was governed. They believed in a multitude of inferior gods, the descendants of the supreme Deity, some of which were good, and some of which were evil, who had been appointed to rule over the destinies of this world. They also believed that the souls of departed heroes and of illustrious women became gods after death. All these they venerated and worshiped. And judging from their worship and the homage paid to these deities we may well exclaim, as did the apostle Paul, "But I say, that the things that the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20. To be baptized in the name of any or all of these would not answer a good conscience. But when we are baptized in the name of the Father, Son, and Holy Ghost, as the true and living God, our Creator, Preserver, and Saviour, we at once and forever renounce and separate ourselves from every kind and species of idolatry and false worship.

How comprehensive our confession of faith and how complete our renunciation of error in this ordinance.

E. GOODRICH.

Edinboro, Erie Co., Pa.

### PHYSIOLOGY OF THE TONGUE.

It may appear to be no place in a paper like this to talk of physiology; but when we remember that physiology is only a term applied to uses of an organ, it may be excusable, especially as the tongue is often put to some uses that are not right in the sight of God. The tongue is a wonderful member. It is worthy of some thought. Its uses are many. One very important use is that of rolling our food in the mouth while the teeth are doing their work. This is a good work surely, and it should be done well. But what shall we say of

those who put it to the unhealthy use of rolling tobacco as a sweet morsel?

Another very important office that it was made to fill, is that of praising God, and asking him for what we need. But how often do we find it used in cursing God, and complaining of his providences.

Again, it was made to speak kind, comforting words to our companions, who are the sharers of our trials and sorrows. But how often is it made to be the instrument of speaking harsh, cutting words—words that burn like coals of fire, and cut to the very heart.

Once more. It was made to communicate words of instruction to those children whom God has given us, that they may form characters for eternity. But do we always do it? No, indeed we do not!—a great shame upon us, who are looking for Him who was dead, and is alive.

And yet again. It was made to confess our faults to God, and to one another. But how often do we find it put to the use of confessing the faults of others, not before God, but before those who should not hear them.

If we see faults in another (and who does not?) the tongue is to be the very instrument by which we are to humbly tell him of his fault, between us and him alone. We so read in the words of the great Teacher, and by this means we may be the humble instrument of resorting the erring. Let us return to the simplicity of our first works. "He who steals my purse, steals trash, but he who filches from me my good name, robs me of that which will not enrich him, and makes me poor indeed."

H. F. PHELPS.

### STRONG DRINK.

THE use of strong drink is one of the greatest curses under which the human race is suffering. The evils produced thereby cannot be calculated. Strong drink does neither satisfy hunger nor quench thirst. It irritates the nerves and stupefies the brain. Men live longer and far happier without it.

Many insist that it is right to use strong drink moderately. But we have seen many sad instances of this moderate drinking. It creates strife and envying, and excites the baser passions.

No man becomes a drunkard at once. This degree in the school of King Alcohol is not reached except through some education. Men advance by degrees in said school. At first they use strong drink as a medicine, then from desire, and at last as slaves of a destructive habit. Yet every drunkard praises the qualities of strong drink; for what a man loves he will also speak well of.

We do not desire to extend our hand of fellowship to those who continue to use strong drink, after they have been enlightened and warned. We would rather be delivered from members in our church who love strong drink more than they love God and his word and church. Those who do not love the fellowship of the children of God more than their carnal desires would do well to separate from the congregation. Especially is this sin increased in the eyes of the public when such people drink in saloons.

It is said that the word of God recommends strong drink. There is but one place in the Bible where this is the case, and that is under peculiar circumstances. "Give strong drink unto him that is ready to perish." Prov. 31:6. When a person is near dying from some peculiar cause, for instance, being bitten by a poisonous serpent, strong drink may perhaps sometimes be useful. But in general the word of God condemns the use of strong drink.

The Israelites did not drink wine or strong drink during their forty years' journeyings in the wilderness, which was a type of the children of God under the new covenant. Deut. 29:6; 1 Cor. 10:11. The children of God are still pilgrims and strangers in the earth, as they seek the heavenly country. Heb. 11:13-16. The Lord gave his people manna from heaven and water from the flinty rock. Their clothes did not grow old, neither did their shoes wear out. The Lord can still forgive all our iniquities, and heal all our diseases. Ps. 103:3. But many have more confidence in strong drink than in the blessed gospel of Christ.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. Sweet, unfermented wine, which

can be preserved like canned fruit, is a wholesome drink. But when it moves and sparkles in the cup, it is fermented. If a strong drink, the use of which should be shunned as one would shun the sting of a serpent. The Bible does not say, Be moderate. Don't drink too much. Be careful you do not get drunk when you use it. No! It says, Look not upon it. Flee from it as you would from a serpent. At the last it is a strong poison.

Who has woe? who has sorrow? who has contentions? who has babblings, wounds without a cause, red eyes, and poverty? "They that tarry long at the wine; they that go to seek mixed wine." Prov. 23:29, 30. Red eyes and dim eyes, as well as red noses, are the heritage of those who use strong drink.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22. The woe or curse of God rests upon saloon-keepers and liquor dealers. His blessing cannot follow those who visit saloons and keep up the liquor traffic. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Verse 11. They have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel; "therefore their root shall be as rottenness, and their blossom shall go up as dust." Verse 24.

The great day of the Lord draws nigh when the curse shall utterly devour the earth. Then the joy of the harp shall cease, when the mirth of the land is gone, and there is a crying for wine in the streets. Then "they shall not drink wine with a song; strong drink shall be bitter to them that drink it." Isa. 24:6-11. Then the imagined blessings depart from them that use strong drink. Their strengthening drink is turned into bitterness and pain.

The prophet shows further that even some among the residue of God's people will err through wine. "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28:5-7. Surely, there is a strong call for Bible temperance in such an hour as this.

Of unfaithful ministers who do not lift up their voice against sin, but themselves partake in it, the man of God spoke thus: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. . . . Come ye, say they, we will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. 56:10-12.

Those people who love and use strong drink are best fitted for churches in which the minister and members can keep company, and be joyful together around tables laden with luxuries and wine.

The Lord warns us by the prophet Micah to tear loose from the corruptions and evil habits of this present world. "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction." Micah. 2:10. He shows also that it will be a difficult matter for a strictly temperate man in those days to preach so as to please the people. "If a man walking in the spirit [Danish, walks after his own spirit] and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. [Danish, he shall truly be one who can prophesy to please this people]." Verse 11.

The angel of the Lord, announcing the birth of John the Baptist, said, "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." Luke. 1:14-16. If we have a part in the same work—the work of turning many to the Lord—it will also be safe for us to abstain from wine and strong drink.

Let us walk as the children of light. Let us watch and be sober, and thus wait for the coming of our Lord.

JOHN G. MATTESON.

Pt. Atkinson, Wis.

The *Tablet* (Roman Catholic) says that Mr. Moody affords, "in the midst of an age of mockery and unbelief, a kind of earnest testimony to Jesus; and we cannot find it in our hearts to say it is not of God."

THE DRAGON VOICE.

The student of prophecy cannot fail to discern in the signs of the times that the time is not far distant when the image to the beast will be set up.

As straws show the direction of the wind, so does the following, which I find in the *Carlenville Democrat*, show the tendency of the times in regard to the Sunday question:—

"The religious question has come up in a new form in Boston. A little girl attendant upon one of the schools in that city, which are kept open on Saturday until noon, was arraigned before the Police Court recently under the compulsory education act for habitually absenting herself from school on that day. Upon the trial, it appeared that the girl was of Jewish parentage, and her father appearing in her defense stated that she was kept at home to attend divine service. The police justice was unable, however, to find any exemption on that account in the law, and sentenced the girl to three months in the Reformatory. It is not likely that the girl's parents will submit without testing the question."

Yes the question will be tested, and the faith of those who profess to be God's commandment-keepers will be tested. Who will endure to the end? Whose faith will prove sufficient for the trying, testing scenes which are before us?

Let us have faith and courage in the Lord; for if God be for us, who can be against us? If we are only faithful in the profession to which we have been called, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

WM. PEPPER.

THE SPIRITUAL LIFE.

The sympathy of Christ was not merely love of men in masses. He loved the masses, but he loved them because made up of individuals. He "had compassion on the multitude, but he had also discriminating, special tenderness for erring Peter and erring Thomas. He felt for Zaccheus and the sycamore tree. He compassionated the discomfort of his disciples. He mixed his tears with the stifled sobs by the grave of Lazarus. He called the abashed children to his side. Among the numbers as he walked he detected the individual touch of faith.

The Commentary

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

THE GREAT APOSTASY AND THE MAN OF SIN.

DR. CLARKE, in his Commentary on 2 Thess. 2, gives the following abridgment of Bishop Newton on this most important prophecy:—

Verses 3, 4. *For that day shall not come, except, &c.* "The day of Christ shall not come except there come the apostasy first."

The apostasy here described is plainly not of a civil but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is *the apostasy*, with an article to give it an emphasis; the article being added signifies "that famous and before-mentioned prophecy." So likewise is the *man of sin* with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. 7: 25, and 11: 36. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions.

The *man of sin* may signify either a single man or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body or number of men under the character of one. Thus a *king*, Dan. 8: 8; Rev. 17, is used for a succession of kings. The *man of sin* being to be expressed from Dan. 7: 24, according to the Greek translation, *He shall exceed in evil all that went before him*; and he

may fulfill the character either by promoting wickedness in general or by advancing idolatry in particular; as the word *sin* signifies frequently in Scripture.

The *son of perdition* is also the denomination of the traitor Judas, John 17: 12, which implies that the *man of sin* should be, like Judas, a false apostle; like him, betray Christ, and, like him, be devoted to destruction.

*Who opposeth, &c.*, is manifestly copied from Daniel. *He shall exalt himself, &c.* The features exactly resemble each other: *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God, or that is worshiped*. The Greek word for *worshiped* is *σεβασμα*, alluding to the Greek title of the Roman emperors, *σεβαστος*, which signifies *august* or *venerable*. *He shall oppose*; for the prophets speak of things future as present; he shall oppose and exalt himself, not only above inferior magistrates (who are sometimes called *gods* in Holy Writ), but even above the greatest emperors; and shall arrogate to himself divine honors. *So that he, as God, sitteth in the temple, &c.*

By the temple of God, the apostle could not well mean the temple of Jerusalem; because that, he knew, would be destroyed within a few years. After the death of Christ the temple of Jerusalem is never called by the apostles the *temple of God*; and if at any time they make mention of *the house or temple of God*, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. 3: 16, 17; 2 Cor. 6: 16; 1 Tim. 3: 15; and Rev. 3: 12, will want no examples to prove that, under the gospel dispensation, the *temple of God* is the church of Christ; and the *man of sin sitting* implies his ruling and presiding there; and *sitting there as God* implies his claiming divine authority in things spiritual as well as temporal; and *showing himself that he is God*, implies his doing it with ostentation.

Verses 5, 6, 7. *Remember ye not, &c.*—The apostle thought it a part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostasy that would infect the church, even while he was at Thessalonica. From these verses it appears that the *man of sin* was not then revealed; *his time* was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the *man of sin* was yet hardly conceived in the womb; it must be sometime before he could be brought forth; there was some obstacle that hindered his appearing. What this was we cannot determine with absolute certainty at so great a distance of time; but if we may rely upon the concurrent testimony of the fathers, it was the Roman Empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

Verse 8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse should be removed, *then shall that wicked, &c.* Nothing can be plainer than that the lawless, (*δ' ἀνομος*) as the Greek signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what *hindered* that he should be revealed, and would continue to hinder it, till it was taken away, *and then the wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation than he foretells also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in order of time; but the apostle hastens to what was first and warmest in his thoughts and wishes: *Whom the Lord shall consume, &c.*

If these two clauses refer to two distinct and different events, the meaning manifestly is that the Lord Jesus shall gradually consume him with the free preaching and publication of his word; and shall utterly destroy him at his second coming, in the glory of his Father, with all the holy angels. If these two clauses relate to one and the same event, it is a pleonasm very usual in the sacred, as well as other oriental writings; and the purport plainly is that the Lord Jesus shall destroy him with the greatest facility, *when he shall be revealed from Heaven*, as the apostle has expressed it in the preceding chapter.

Verses 9–12. *Whose [Christ's] coming is after, &c.*—The apostle was eager to foretell the destruction of the man of sin; and for this purpose having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers; and boast of revelations, visions, and miracles, false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practice all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth; whereby they might attain eternal salvation. Verse 10. And indeed it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness. Verses 11, 12.

Upon this survey there appears little room to doubt of the genuine sense and meaning of the passage. The Thessalonians, as we have seen from some expressions in the former epistle, were alarmed as if the end of the world was at hand. The apostle, to correct their mistake and dissipate their fears, assures them that a great apostasy, or defection of the Christians from the true faith and worship, must happen before the coming of Christ. This apostasy all the concurrent marks and characters will justify us in charging upon the Church of Rome. The true Christian worship is the worship of *the one only God, through the one only mediator, the man Christ Jesus*; and from this worship the Church of Rome has most notoriously departed by substituting other mediators, and invoking and adoring saints and angels; nothing is apostasy, if idolatry be not.

And are not the members of the Church of Rome guilty of idolatry in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary, as much or more than to God blessed forever? This is the grand corruption of the Christian church; this is the *apostasy*, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostasy be rightly charged upon the Church of Rome, it follows of consequence that the *man of sin* is the pope; not meaning any pope in particular, but *the pope* in general, as the chief head and supporter of this apostasy. He is properly *the man of sin*, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by *sin* be meant *idolatry* in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is *the son of perdition*; whether actively, as being the cause of destruction to others; or passively, as being devoted to destruction himself.

*He opposeth*—he is the great adversary of God and man; persecuting and destroying, by *cruisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have slain his thousands of innocent Christians; but the *Christian bishop* of Rome has slain his ten thousands.

*He exalteth himself above all that is called God or that is worshiped*—not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; depositing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ and God himself; *making even the word of God of none effect by his traditions*—forbidding what God has commanded; as marriage, the use of the Scriptures, &c.; and also commanding or allowing what God has forbidden, as idolatry, persecution, &c.

*So that he, as God, sitteth in the temple of God, &c.* He is therefore in profession a Christian and a Christian bishop. *His sitting in the temple of God* implies plainly his having a seat or *cathedra* in the Christian church; and he sitteth there

as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exerciseth divine authority in the church, *showing himself that he is God*—affecting divine titles, and asserting that his decrees are of the same or greater authority than the word of God. So that the pope is evidently, according to the titles given him in the public decretals, *the God upon earth*; at least there is no one, like him, *who exalteth himself above every god*; no one, like him, *who sitteth as God in the temple of God, showing himself that he is God*.

The foundations of popery were laid in the apostles' days, but of which the superstructure was raised by degrees; and several ages passed before the building was completed, and the *man of sin* revealed in full perfection. The tradition that generally prevailed was that *that which hindered* was the Roman Empire; this tradition might have been derived even from the apostle himself; and therefore the primitive Christians in the public offices of the church, prayed for its peace and welfare, as knowing that, when the Roman Empire should be dissolved and broken in pieces, the empire of *the man of sin* would be raised upon its ruins.

In the same proportion as the power of the empire decreased, the authority of the church increased, and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the *wicked, or lawless, one* was fully manifested and revealed. His coming is *after the energy of Satan, &c.*; and does it require any particular proof that the pretensions of the pope, and the corruption of the Church or Rome, are all supported and authorized by feigned visions and miracles, by pious frauds and impositions of every kind? But how much soever the *man of sin* may be exalted, and how long soever he may reign, yet at last *the Lord shall consume him, &c.* This is partly taken from Isa. 11: 4. *And with the breath of his lips shall he slay the wicked one*; where the Jews put an emphasis upon the words *the wicked one*; as appears from the Chaldee, which renders it, "He shall destroy the *wicked Roman*."

If the two clauses, as said in the note on verse 8, relate to two different events the meaning is "that the Lord Jesus shall gradually consume him with the free preaching of the gospel; and shall utterly destroy him at his second coming in the glory of the Father." The former began to take effect at the Reformation; and the latter will be accomplished in God's appointed time. The *man of sin* is now upon the decline, and he will be totally abolished when Christ shall come in judgment.

Justin Martyr, Tertullian, Origen, Lactantius, Cyril of Jerusalem, Ambrose, Hilary, Jerome, Augustine, and Chrysostom, give much the same interpretation that has here been given of the whole passage. And it must be owned that this is the genuine meaning of the apostle; that this only is consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars; which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of divine revelation, and an excellent antidote to the poison of popery.

HOW LONG.

"How long does it take to be converted?" said a young man to his father. "How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'not guilty?'" "Only a minute." "When a sinner is convinced that he is a sinner, and sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

Of all the agonies in life, that which is most poignant and harrowing, that which for the time annihilates reason, and leaves our whole organization one lacerated, mangled heart, is the conviction that we have been deceived where we placed all the trust of love.—*Bulwer Lytton.*

## The Review and Herald.

'Sanctify them through Thy Truth; Thy Word is Truth.'

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 16, 1876.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } . . . EDITORS.

### THE SANCTUARY.

#### Eleventh Paper.—Messianic Dates.

We have now found the event, and the date, from which the seventy weeks of Dan. 9, are to be reckoned; namely, the decree of Artaxerxes Longimanus to Ezra, which he issued in the 7th year of his reign, B. C. 457.

We have applied the first measuring line given in the prophecy, namely the 49 years which were to cover the building of the street and wall, even in troublous times, and found it to fall exactly upon the events specified. The work was finished in the 15th year of Darius Nothus B. C. 408; and there the 49 years terminated, reckoned from B. C. 457.

Three other events remain by which to test the application of this prophecy: 1. Sixty-nine weeks, or 483 years were to extend to the Messiah the Prince. 2. Sixty-nine and one-half weeks, or 486½ years were to extend to the cutting off of the Messiah; and 3. The seventy weeks, 490 years, were to extend to that point when the Jews should no longer be the peculiar people of God. If, reckoning from B. C. 457, we find the measurements to reach the events specified, the correctness of the application will be assured beyond the least shadow of uncertainty.

The word Messiah means "the anointed;" and the expression "to the Messiah the Prince," must point to the time when Christ was manifested to the world as the anointed of God. This was not at his birth, as some have imagined, but at his baptism, as is proved by Acts 10:38; 4:27; Luke 4:18, &c.

We have therefore to inquire (1) at what point, according to the foregoing dates the baptism of Christ should have occurred; (2) at what point it did occur; (3) to ascertain the length of Christ's ministry; (4) the date of the crucifixion; and (5) the time when the blessings of the gospel ceased to be especially offered to the Jews.

1. From some point in the year B. C. 457, the period of sixty-nine weeks or 483 years to the Messiah the Prince, would carry us to a corresponding point in the year A. D. 27. This is the answer to the first point of inquiry; and if the first date is correct, here we should find the baptism of the Saviour.

2. When Christ entered upon his mission, immediately after his baptism, he came into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark 1:14, 15. This must mark the fulfillment of some definite period, or it would not be asserted that "the time is fulfilled." The time here fulfilled can be none other than that given in Dan. 9:25: "Unto the Messiah the Prince shall be seven weeks and threescore and two weeks," 483 years. We are therefore correct in saying that this is the period that reaches to his baptism. Can we now ascertain in what year his baptism occurred?

Christ was six months younger than John the Baptist, and is generally considered to have entered upon his ministry six months later; both of them commencing their work, according to the law of the priesthood, when they were thirty years of age. Of Christ, Luke says expressly that at the time of his baptism he began to be about thirty years of age. Luke 3:23. Now John entered upon his ministry as Luke informs us (3:1) in the fifteenth year of Tiberius Cæsar. Tiberius was the successor of Augustus who reigned to A. D. 14. The date of Augustus' death is indisputably fixed by means of the great lunar eclipse soon after, Sept. 27, which served to quell the mutiny of the Pannonian legions, and to induce them to swear fidelity to Tiberius, as recorded by Tacitus, Anal. 1:28, and Dio. lib. 57, p. 604. But the reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus his step-father, in August A. D. 12, two years before the death of the latter. The fifteenth year of Tiberius would therefore be from August A. D. 26 to August A. D. 27. If John commenced in the spring in the latter portion of the 15th year of Tiberius, it would bring the commencement of Christ's ministry in the autumn of A. D. 27, the very point where the 483 years of Dan. 9, expire.

3. The length of Christ's ministry. This may be quite accurately determined by enumerating the passovers which he attended. There were but four of these as recorded in John 2:13; 5:1; 6:4; and 13:1. At the last of these he was crucified. This would make the duration of his ministry three years and a half. Thus, if he commenced in the autumn of A. D. 27, he would preach six months before his first passover in the spring of 28. His second passover would be in the spring of 29, his third in the spring of 30, and his fourth in the spring of 31, when he was crucified.

This would correspond exactly to the prophecy; for he was to confirm the covenant with many for one week, seven years, and in the midst, or middle of the week, he was to be cut off, and cause the sacrifice and oblation to cease. This he did when he expired upon the cross, three and one half years from the commencement of his ministry; and during the remainder of the week he confirmed the covenant through his apostles. Heb. 2:3. Dr. Hales, vol. 1, p. 94, quotes Eusebius, A. D. 300, as saying: "It is recorded in history, that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This John the evangelist will represent to those who critically attend to his gospel."

4. The date which this gives us for the crucifixion, A. D. 31, is confirmed by abundance of testimony. The crucifixion was attended by a preternatural darkening of the sun, for the space of three hours. Matt. 27:45. "A total eclipse of the moon may occasion a privation of her light for an hour and half, during her total immersion in the shadow; whereas a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth and her shadow thickest."—Hales, Vol. i. p. 69.

This darkness was observed at Heliopolis in Egypt, by Dionysius the Areopagite, afterward the illustrious convert of Paul at Athens, Acts 17:34, who in a letter to the martyr Polycarp describes his own astonishment at the phenomenon, and that of his companion, the sophist Apollophanes. "These, O good Dionysius," exclaimed Apollophanes, "are the vicissitudes of divine events." To which Dionysius answered, "Either the Deity suffers or he sympathizes with the sufferer." And that sufferer, according to tradition, recorded by Michael Syncellus of Jerusalem, he declared to be, "The unknown God, for whose sufferings all nature was darkened and convulsed." *Id.* Vol. iii. p. 230.

"Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its duration, as also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a Roman Consul, Aurelius Cassiodorus Senator, about A. D. 514: 'In the consulate of Tiberius Cæsar Aug. v. and Ælius Sejanus (v. c. 784, A. D. 31), our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March): when there happened such an eclipse of the sun as was never before nor since.' In this year, and in this day agree also the Council of Cæsarea, A. D. 196 or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, Epiphanius followed by Kepler, Bucher, Patinus and Petavius, some reckoning it the 10th of the Calends of April, others the 13th."—*Id.* Vol. i. pp. 69, 70.

The common Bible chronology placing the crucifixion in A. D. 33, was, according to Dr. Hales, assumed on no earlier authority than that of Roger Bacon, in the 13th century, who, finding by computation that the paschal full moon fell on Friday in the year 33, was led by that circumstance to suppose that that must have been the year of the crucifixion. But this very circumstance Dr. H. claims as proof that that was not the year; for the true paschal full moon should come not on the day of the crucifixion, but the day before when Christ ate the passover with his disciples. *Id.* p. 100.

We have thus thirteen creditable authorities locating the crucifixion in the spring of A. D. 31. And all the evidence on this point tends also to establish the date of Christ's baptism in the autumn of A. D. 27; for according to the prophecy the Messiah was to be cut off after three years and a half from the time of his manifestation; and, according to the evangelists, his ministry continued just that length of time, three years and a half. If, therefore, he was crucified in the spring of A. D. 31, he was baptized and commenced to preach three and a half years before, in the autumn of A. D. 27.

And right at that point the sixty-nine weeks ended, reckoned from B. C. 457, and in A. D. 31 we reached the middle of the last or seventieth week, where the Messiah was to be cut off, and cause the sacrifice and oblation (the Jewish sacrifices and offerings) to cease by the offering of himself as the great antitype of them all, upon the cross.

So far we find the most striking and indisputable harmony. We now go forward three and a half years to the terminal point of this grand prophetic period of seventy weeks, and inquire what then occurred. On this point we quote again from the learned Dr. Hales:—

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only 43 days after the crucifixion. Acts 1:21, 22. And the remaining half of the passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formally rejected Christ by persecuting his disciples. Acts 9:1-18." Vol. 1. p. 100.

Thus at precisely the right point we find events which fitly mark the termination of that period which was allotted to Jerusalem and the Jews: Stephen is martyred, Paul is raised up an apostle to the Gentiles, the Jews formally reject Christ and the gospel in the persons of the first disciples, and the apostles turn from the Jews to other nations. Surely a fulfillment of prophecy so plain cannot be questioned.

And with these facts all established by the clearest evidence, and the dates of the prophecy all thus harmonized, we have in our hands the key which will draw every bolt, and give us free entrance into all departments of the larger prophecy and longer period of the 2300 days.

U. S.

### TO CORRESPONDENTS.

WHAT is the meaning of John 11:26: "And whosoever liveth and believeth in me, shall never die"? J. KOONS.

ANS. Christ is speaking of the time of the resurrection, and what will take place then. "He that believeth in me though he were dead, yet shall he live." Verse 25. When? At the resurrection. "And whosoever liveth [at the time of the resurrection] and believeth in me, shall never die." That is, those who are alive and believe in Christ when the resurrection takes place, shall not die, but be translated into the kingdom of God.

A. J. BREED: See explanation of 1 Pet. 3:19 in the work "Man's Nature and Destiny," published at this Office. 1 Pet. 4:6, asserts simply that the gospel was preached (past tense) to them then that are [now] dead. It was preached to them while they were living.

J. C. T.: We think Amos 8:11, 12, refers to a famine for the word of the Lord, yet to come. There was no such search for it in the Dark Ages. To your second query, "Why was the Saviour called the Son of man?" we reply, Because of his having taken upon himself our nature. He "was made flesh."

### THE RESURRECTION.

The objection you refer to, raised by a D. D. against the resurrection of the body, because the particles may become component parts of other bodies, reminds us of a joke once played upon a scientific Society in England. They were called upon to explain why a basin of water containing a live fish weighed no more than the same basin of water without the fish. They went into profound dissertations to prove that the fish, having power to suspend himself in the water, would not add to the weight of it, &c. &c. But their wisdom was put to an ignominious discomfiture, by a fellow of a practical turn who thought he would test the matter by weighing the water, to see if it was true that it would weigh no more with the fish than without. He did so, and found that the proposition they were trying to prove was wholly false; the water with the fish weighed more than the water without, just as much more as the fish weighed! Just so with this objection against the resurrection. It is without foundation. It is a physical impossibility for two bodies to become so mixed up that the same matter would be essential to them both, unless we can suppose that God

would work a miracle to defeat his own purpose. Let a man be eaten by cannibals; (and would not consume more than one-half of by weight); let those cannibals be struck dead in death within twenty-four hours, a month, a year; and we challenge any man to show even then (and this is the extremest case possible) all the essential particles of the eaten might not be restored to him without affecting the identity of those cannibals, and that, by a power no greater than that which is pleased to bring up the dead from the dust of the earth. This objection is neither scientific nor philosophical. We brand it as a skeptical cavil. D.'s to the contrary notwithstanding.

doctor of divinity who will use it needs him to be doctored. See chapter on the resurrection in "Man's Nature and Destiny."

B. F. TERRY: For an explanation of the expression, "Where their worm dieth not and fire is not quenched," see "Nature and Destiny of Man," published at this Office.

"Is there any assurance in the Bible that never will be any more war in Heaven? If so, what An infidel asks this question?" R. C. K.

ANS. There is the strongest assurance in declaration that there shall be no more death. Every incorrigible rebel against God and government, past or future, must die. Wages of sin is death. And when the present rebellion, which began with Satan's fall from Heaven, is closed up by the destruction of those who are in opposition to God, "root and branch," the devil and all sinners, Mal. 4: then there shall be no more death. This of rebellion, and consequent and well merited destruction, will never be repeated.

"What kind of a law does Ps. 19:7 refer to?" T. PRITCHARD.

ANS. The moral law, the ten commandments. The word is from the Hebrew *tohrak*, which occurs in the Old Testament 217 times, as translated law in every instance. Why translators have put in the margin, "doctrine is unaccountable."

ANSWERED BY LETTER. E. R. JONES, H. W. SON, RICHARD ASBURY, J. E. HOENES, W. C. L.

### DODGING.

THE *Restitution* tries to parry the force of friendly criticism on its Ten Virgin's article, published in the REVIEW of Jan. 20. This is strange; but it is of no use. We spoke of "into the marriage," and the *Restitution* tried to know what kind of a Bible we use. Now it isn't the least point to this, because we were pretending to quote Scripture, as the *Restitution* was when it said, "They that were ready into the marriage supper." Besides, going into the marriage is a very different thing from "into the supper."

The *Restitution* is evidently envious at union and harmony existing among S. D. Adventists, and tries, in its issue of March, to prove that it do n't exist by the following striking fact: The author of one of our pamphlets years ago took the position that the law in question refers to the moral law. A recent writer in the REVIEW, refers it to the ceremonial law. Now where's the union and harmony among D. Adventists? Oh! where!

But what about these writers? Do they believe there is a distinction in laws? That the ten commandments constitute the moral law? Yes. That the law of Jewish sacrifices and offerings was the ceremonial law? Yes. That moral law in all its parts is now binding? Yes. That the ceremonial law has been abolished? Yes. Then what? Why, in regard to the application of a particular text or texts, they do not come to the same conclusion, one thinking they more properly refer to the moral, the other to the ceremonial, law. Does this affect their position on the two laws a particle? Not a particle. Or their practice? No, not in the least. Wonderful disunion this, isn't it? Wonderful! The *Restitution* is very welcome to all the consolation it can derive from it.

### WHY IS IT?

WHY is it that late in the nineteenth century the Christian world are unsettled on the subject of the Sabbath of the moral law? Why is it that, while so many are agreed in observing the first day of the week instead of the seventh, many and conflicting reasons are given for doing? Why is it that, with the Bible in hand and with all the accumulated and increased light of centuries of investigation, the subject is so far from being settled that the number of increasing of those who doubt the divine authority for the change of the day, and many intelligent students of the Bible and history are convinced of their obligation to return to

original day, though it has so long been degraded merely a Jewish rite, while the first day has been honored as the Christian Sabbath? Why is it that, in a land of Bibles, convictions of the divine sanction in favor of this time-honored change, should force themselves upon many inquiring minds, and the agitation on the subject increase, rather than diminish? With the mighty array of learning and talent in favor of the first-day Sabbath, combined with the force of tradition and custom, what can be the reason for so much distrust and dissatisfaction, but the want of Bible testimony in its support? Is it not most probable that this is the thing, and the only thing, that is wanting to settle the question and put the public mind at rest?

If the keeping of the seventh day as the Sabbath is really Judaism, and therefore a virtual denial of Christ and the gospel, as it is frequently claimed, why is it that other rites of the same class, such as circumcision and bloody sacrifices, are not also being revived in the Christian world? All the types, or shadows, of the former dispensation have an equal claim to observance in this; if one has any claim to be perpetuated, so have all the others; and consequently no argument can be adduced in favor of one which is not equally good for all the rest. When why is it that Christians in this enlightened age of the world should be convicted of their duty to keep the ancient Sabbath, and, contrary to their own convenience, worldly interests, and the popular custom of the times, be conscientiously compelled to turn and keep it, while they have not the slightest conviction of duty to "be circumcised and keep the law of Moses"? Is it not probable that the proofs on which the claims of the Sabbath rest are very different from any that could be adduced in favor of circumcision and sacrifices? And are not these things presumptive proof that the original Sabbath is still binding? The whole Christian world are settled in the faith that the ordinances of the Jewish church have been utterly abolished; but there has never been a time since Christ came on the earth in which there were no Christians who kept the Sabbath on the seventh day, according to the commandment.

Such considerations go to show that the arguments on which the Sabbath rests, and those which might be brought to sustain Jewish rites, are of an entirely different nature; and is not this strong presumptive proof that, while Jewish rites have been utterly abolished, the Sabbath remains precisely as it was? The present agitation of the Sabbath question, and the turning of the original day all over the Christian world, could not exist, could make no headway against the popular wind and tide, were it not a real reform, having the truth of God for its foundation. The reason why this work is advancing, in spite of gray tradition, is because it has truth for its foundation, God for its author, and the Holy Spirit for its motive power.

R. F. COTTRELL.

THE BOOK OF REVELATION.

In many respects this is the most remarkable book in the Sacred Canon. It is emphatically a book of variety, a book of ideas. Probably no portion of the Bible presents such an extensive range of topics as is given in the Revelation. To substantiate this, we present some of the subjects which are treated of in the Apocalypse. Of course in elaborating these mighty ideas, the spirit has introduced other points which are of quite as important as the ones mentioned. Here is a topical catalogue of the contents of this wonderful book:—

The Sabbath—the Seven Churches—Vision of the Throne of God—the Twenty-four Elders—the Seven Spirits of God—Four Living Creatures—the Sealed Book—Golden Vials Full of Odors—Number of the Angels—Seven-fold Praise to the Lamb—the Seven Seals—Pagan and Papal Persecution—the Reformation—Signs in the Sun, Moon, and Stars—the Great Day—Holding of the Four Winds—Seal of God—the 144,000—the Heavenly State—Seven Trumpets—Destruction of Western Rome by the Northern Barbarians—Destruction of the Eastern Empire by the Saracens and Turks—the Great Advent Proclamation—Seven Thunders—the Little Open Book—a Bitter Experience—a Prophecy to the Nations, Peoples, and Tongues—the Two Witnesses—Measuring of the Temple of God—the 12 Months—the Thousand Two Hundred and Three-score Days—the Three Woes—Anger of the Nations—Wrath of God—the Wonder in Heaven—Great Red Dragon—the Old Serpent—Woman with Eagle's Wings—Time, Times, and Half a Time—Wrath of the Dragon—Beast with Seven Heads and Ten Horns—Its Deadly

Wound—Its Healing—the Two-horned Beast—Image to the Beast—Mark in the Hand and Forehead—the Number 666—the Three Messages—Wrath Threatened—Commandments of God—Faith of Jesus—Spirit of Prophecy—the Dead in the Lord—the Harvest—Vine of the Earth—Great Wine Press—Seven Angels with the Seven Last Plagues—Sea of Glass—Heavenly Harpers—the Eternal Victory—Song of Moses—the Heavenly Ministration Finished—Pouring out of the Plagues—their Terrible Particulars—the Work of the Spirits—Gathering of the Nations—Armageddon—Battle of God Almighty—the Great Earthquake—It Is Done—Babylon, in its Papal and Protestant Forms—Her Destruction by Fire—the Eighth Beast—the Papacy Distressed by Earthly Governments—Sorcery—Much People in Heaven—Marriage of the Lamb—the Marriage Supper—Angel Adoration Reproved—Heavenly Armies on White Horses—Supper of the Great God—the Lake of Fire—Those Cast Therein—the Bottomless Pit—Its Key—the Devil Bound—the 1000 Years—First Resurrection—Second Resurrection—Satan Loosed—Gog and Magog—Second Death—the Great White Throne—the Books Opened—Death and Hell—New Heaven and New Earth—the Holy City—New Jerusalem—It comes Down Out of Heaven from God—Its Glory and Dimensions—Precious Stones—the Shekinah—Nations of the Saved—River of Life—Tree of Life—Removal of the Curse—No Night—Who Are Blessed—Adding to and Taking from the Book of Revelation—What the Spirit and Bride Say—the Heavenly Benediction.

Here are over one hundred interesting particulars. How evident that no other portion of Holy Writ presents such a vast range of topics as is here produced. Nearly all of those blessed subjects which are especially important at the present time, are mentioned in the Revelation. It is emphatically the book for "the last days." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for THE TIME IS AT HAND." Chap. 1:3. G. W. A.

SECOND-HAND RELIGION.

THOUGH we have free access to the fountain of revealed truth, the Bible, which is able to make the man of God perfect, thoroughly furnished to every good work, yet the great mass of men choose a second-hand religion, taking what others have taught for the truth, instead of what God has clearly revealed. In things pertaining to this life, they are wise enough to look out for themselves, so that no man shall deceive them; but respecting a preparation for the world to come, they willingly leave themselves in the hands of others. Not feeling sufficient interest in it to learn what God has taught for themselves, they implicitly trust their hopes of eternal life to those who have, like themselves, followed the traditions of their fathers from ages and generations past.

The gospel plainly requires that every one should repent and be baptized in the name of the Lord Jesus. All in Christian lands know this; and in every land of Bible light the meaning of baptism is laid open, so that among all the learned there is "not a dog to move his tongue" against immersion, as valid and genuine baptism. All agree that it is. But tradition has long taught that something else will do just as well; and therefore a substitute for what God requires continues to be offered, with the vain hope that it will be equally acceptable with Him who has said, "In vain do they worship me, teaching for doctrines the commandments of men." They would not take a counterfeit one-dollar bill, though assured that it would pass just as well as the genuine. But in matters involving the favor of God and an interest in the eternal world, they will trust in the word of men, ignoring the word of God.

The fourth commandment of the holy law of God, delivered with his own voice and written with his own finger, still requires all to remember and keep holy the day on which he rested when he made the world. That day was not the first, second, third, fourth, fifth, or sixth day; for he labored on each of these; but the seventh day was the Sabbath, or rest-day; for he rested on this and on no other. But while the commandment of God bids us rest on the seventh day, because God rested on it, men tell us that another day, the first day of the week, will do equally as well, and even better, because they think the day of Christ's resurrection more worthy of commemoration than the creation of the world.

There is not the least intimation of this change in all the Scriptures of truth. Men pretend that there is, because they choose to

follow the easy rut of tradition, rather than venture the asperity of turning into the forsaken and narrow track of truth. It is true that the counterfeit will pass as well, and even better, in this world, than the genuine. But how sad will be the disappointment when it shall be presented at the bank of Heaven!

Let me exhort and beseech you, dear reader, to go to the fountain-head of truth, and not, in a land of Bibles, get your religious ideas second-hand. There is great light at the present time from revelation, if we will receive it. But the days are perilous, from the fact that there is great danger that the light will be rejected, and the false light of tradition will still be followed in these closing hours of probation. The rage of the world is riches, pleasures, and popular applause. While these things fill the heart, religion being a secondary thing, a mere expedient by which to get to Heaven when the earth can no longer be enjoyed, you will be content to take your religion second-hand, not having time nor disposition to go to the fountain and draw for yourself.

R. F. COTTRELL.

SYNOPSIS OF BAPTISM.

- |  |  |
|--|--|
| 1. Baptize, { Dip. } { 34 Greek } Matt.  |  |
| { Plunge. } { Lexicons } 28:19.          |  |
| { Immerse. }                             |  |
| 2. Down into the water, . . . Acts 8:38. |  |
| 3. Up out of the water, . . . Acts 8:39. |  |
| 4. Much water, . . . John 3:23.          |  |
| 5. In Jordan, . . . Matt. 3:6.           |  |
| 6. Buried, . . . Rom. 6:4.               |  |
| 7. Planted, . . . Rom. 6:5.              |  |

Sprinkling or Pouring? No, NEVER.  
Immersion? Yes, CLEARLY.

All ancient versions previous to the 9th century, sixteen in number, use a word signifying

IMMERSE.

Since the 9th century twenty versions say

IMMERSE.

All English translations that do not use the word baptize, say . . . . .

IMMERSE.

Here are some of them.—1. Emphatic Diaglott. 2. Wilson. 3. Anderson. 4. Whiting. 5. Geo. Campbell. 6. Lackman. 7. Tregelles. 8. Sawyer. 9. American Bible Union.

What is the duty of the sinner? "Repent, and be baptized, every one." Acts 2:38.

What is the duty of the Christian minister? Make disciples, baptize, and teach. Matt. 28:19, 20. H. A. ST. JOHN.

LOSING TIME.

TIME is too precious to be lost. This has ever been the case; but as we near the close of our probation, the value of the few fleeting moments that remain seems to be greatly enhanced. A great work is to be done; and the time is short in which it may be done. Evil tempers are to be subdued, and a perfect victory over selfishness, self-will, and sin is to be gained, and a work of benevolence and philanthropy to be done.

Are we improving our time? Are we doing the work necessary to be done, to make our calling and election sure? That brother or that sister that is filled with the spirit of fault-finding, murmuring, grudging, and rebellion, is losing time—precious time, that cannot be recalled. This bitterness must be got out of your heart, or you are lost. The time you spend in nursing your own evil disposition, by magnifying the faults of others, real or supposed, is worse than lost; instead of advancing, you are drawing back to perdition. The doubts of the truth and work of God which you cherish, while you murmur against his chosen instrumentalities, are sinking you down, and disqualifying you to do the work so necessary to be done for your own salvation. You are drawing off your sympathy from the cause and work of God. Satan is pleased; for you are giving yourself over to his influence and becoming his willing servant. Oh, that I might arouse you before it is too late to retrace your steps and make your peace with God. While you remain in your present condition, the chances against you are increasing. You are losing time! Be entreated to at once set about the work of redeeming the time. Humble yourself. "Have faith in God." Have faith in his work. Gather with Christ, and not scatter abroad. God will do his work right; and he is the judge of all. Bring yourself into harmony with the work of God; rejoice in its increase and extension in all the earth; and make a determined and persevering effort to do the work God has given you to do, now, while it is called to-day.

R. F. COTTRELL.

IT IS COMING.

It draws very near. I mean the State quarterly meeting of the Ohio T. & M. Society. April 1, 2, is the time. But before it comes I desire to say a few words to the Society.

TO THE MEMBERS.

Do not fail to make out your reports. If you have no blank, appeal to your director for one immediately. Fill out the blank carefully and distinctly, better use pen and ink. Put in a donation, even though it may be small. Get your report into the hands of the director before your district quarterly meeting if you can; if not, have it all ready to hand to him as soon as you come to the meeting. Do not expect him to run around and gather up reports; be anxious to get them into his possession.

TO THE DIRECTORS.

Get a report from every member if you can. Condense, or put them all into one. This you can do on the blank. Use pen and good ink. On the back of your report give the number of actual, living, working members in your district. Leave out none that work in the smallest degree. Write on the back of the report the number of reports received, also the number of reports that contain donations. Have your report all ready, and be diligent to get it into the hands of the State secretary before the first session of the State quarterly meeting. If you bring it to the meeting, pass it into her hands immediately upon your arrival. If you cannot come, send it by mail in season; but come yourself if possible. We hope to see all our directors at the next meeting.

TO THE STATE TREASURER.

Please bring accounts, book, money, &c., all to the State meeting. We want you there.

TO THE STATE SECRETARY.

Of course you will be present, with all needed documents. Let those that come, pray; let those that do not come, pray, that the meeting may be a profitable and blessed season.

H. A. ST. JOHN.

THE THIEF ON THE CROSS.

OUR Saviour's observation to the penitent thief on the cross is strongly insisted upon as proving the doctrine of the immediate consciousness of the soul after death. "Verily I say unto thee to-day, thou shalt be with me in paradise." Luke 23:43. But in this speech the all-important matter is to determine where the comma is to be placed; for if it be inserted after the word *to-day*, instead of before it, our Saviour's words only imply an assurance given that day, *i. e.*, in our idiom, at *that time*, that the penitent thief should be with him in paradise, without specifying the particular time; and since the ancient manuscripts are without points, no one has a right, in such a case, to insist upon placing the comma where it will make sense according to his peculiar notions on the general subject. Persons unaware of the manner in which the ancient Greek manuscripts were written, must be informed that the Scriptures were originally written not only without points, but also without any separation of the words from each other. The following is the literal translation of the passage in question, which, to prevent any cavil, I have taken from *The Triglott Evangelist's Interlinear Translation*, and which I have copied in the manner in which the ancient Greek manuscripts were written:—

"ANDHESAITOJESUSREMEMBERME LORDWHENTHOUHALTCOMEINTHYDOMINIONANDSAIDTOHIMJESUSVERILYI SAYTOTHEETODAYWITHMETHOUHALTBEINPARADISENOWITWASABOUTHETHIRDPHOUR," &c.—J. H. McCULLOH, M. D., in *Our Rest*.

SOMEBODY has condensed a volume of argument in the following: "It is said that the trouble with the prohibitory law is that it is ahead of public sentiment." That's what's the matter with the ten commandments.

A FRENCHMAN of wealth and prominence has recently been granted a title by pope Pius, but the French government refuses to recognize it, or to permit him to wear it, as the pope is no longer a temporal sovereign and hence has no right to confer titles of nobility. This decision cuts off the ambitious hopes of many who have received titles from his holiness or are expecting them, and will also cut off one lucrative source of his income.—*Christian Weekly*.

## WORK WHILE THE DAY LASTS.

Work while 'tis day; soon cometh the night  
In which no work is done;  
Improve the precious hours of light,  
Ere they shall all be gone.

Days, months, and years, swift passing by,  
Pause not, though you may sleep;  
A faithful record up on high  
The holy angels keep.

That record, though another write,  
Is dictated by you;  
Deeds, words, and thoughts, in living light,  
Delineated true.

And soon that record you shall meet,  
And then it will be known  
Whether "Well done," your ear shall greet,  
"Sit down upon my throne;"

Or you shall hear the word, "Depart,  
You are not known of Heaven;"  
And you shall wail with broken heart,  
Too late to be forgiven.

Let these few, fleeting moments write  
A record true above,  
Of actions that will bear the light,  
Of words and works of love!

R. F. COTTRELL.

## Progress of the Cause.

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

## ENCOURAGING PROSPECTS IN SWITZERLAND.

I HAVE NOW been in Switzerland over four weeks, and as I have taken quite a view of the state of the cause in this country, it may be proper for me to write a few lines to my American brethren from the stand-point of my personal observation.

In company with Bro. Andrews, I have visited all the churches of Sabbath-keepers in Switzerland; and the result of this has been a strong attachment to these dear brethren and sisters, and a growing respect for the Swiss people. I believe there is as good material among this people as among any other nation. I find them fully up to our American brethren in Systematic Benevolence and the missionary work, and can say they have laid a good foundation on temperance, by laying aside tea, coffee and tobacco. Though Eld. Andrews has for a time worked to great disadvantage in using an interpreter, yet he has earnestly endeavored to bring the Swiss brethren up to the standard of the work in America. His coming to Switzerland was timely, and, under the blessing of God, brought deliverance to dear Bro. Ertzenberger, and much-needed help to the cause in Switzerland.

In my visit among the churches, I found that they were in great need of instruction and help in social meetings, and on temperance, with reference to wine, etc. Yet I had no word of reproof for them on these points; for it seemed to me that, with the spirit of sacrifice they had manifested in many respects, if they were shown their duty, they would cheerfully perform it. We have commenced to labor on these points, and are greatly encouraged in seeing a good reform started. We have already had four good social meetings with the church in Locle. Yesterday all the brethren and sisters took part, excepting two or three. Among these were three of the youth. It was a sweet season. We almost fancied ourselves in a spirited social meeting in America. The God of America is the God of Europe; his work is one, and his truth affects his honest children wherever they may be found.

Some of these dear brethren and sisters offered their testimonies in the form of brief fervent prayer and praise; yet these testimonies showed intelligence, piety and deep feeling, and we were glad to hear them, knowing that in time this important branch of divine worship would assume its proper shape. Such had been our experience with the Belgians in Wisconsin.

The Swiss people generally eat four or five times a day, and use wine at least twice a day. At the close of a discourse on temperance yesterday, several expressed a determination to reform still further; for most of our Swiss brethren have commenced to reform in these respects, and have donated of their means quite freely to the tract and s. b. funds, and we believe that though they are but a handful, they will act a noble part in publishing a paper by further sacrificing for God in carrying out the principles of temperance.

One encouraging feature is that two of our promising Swiss brethren, who seemed almost hopelessly bound by their financial matters a short time since, are making up their minds to soon enter the gospel field as evangelists.

Sister Revel, of Italy, who has stood alone for years in that country, writes that her courage is good, and that she will wait patiently for the coming of Bro. Urgos and such other laborer as may accompany him.

God is greatly helping Bro. Andrews in re-writing the book on the Three Messages. Much light is breaking in upon our minds on these important subjects, which are so shaping as to have a general and forcible application. We hope that our American brethren will have the same work in English after awhile. It will comprise sixty-four pages. We are following Bro. Andrews closely in translating, and are also translating enough of Bro. White's "Exposition of Matthew Twenty-four" to make another excellent sixty-four page tract. We have both enjoyed much of the blessing of God in this work, though we long to enter new fields, and shall do so as soon as we have these works in French.

I have a strong desire to go to France soon, but now feel that I owe a debt of gratitude to Switzerland, one of whose noble daughters, Mme. Feller, did more than any other person, except my parents, in giving me a French education in a mission school which she founded in Canada.

We feel at home in Europe because we have the clearest evidence that we are in the path of duty. The change of climate has been rather hard on our lungs, but we have strong faith that the God who has called us will sustain us even in Europe.

We now expect that in about six weeks we shall open our mission in Bale. We think we have a sense of the sacredness and importance of the work. We must go there with a strong force, and prepared to present the truth in both the German and French languages. It may be our duty to call for Bro. Ertzenberger after awhile, and have him replaced by some other brother. We shall need wisdom at every step. With solicitude we ask our brethren generally to pray for us.

D. T. BOURDEAU.

Locle, Switzerland, Feb. 14, 1876.

## MICHIGAN.

## ROCHESTER.

FRIDAY, Feb. 25, we came to Rochester. As our own house, unfortunately, is three miles out of town we held our meetings except on Sunday in the Universalist church. I have observed that it is a poor plan to build a meeting-house just outside the village. In a few years it is almost certain to be just where you do not want it, as the tendency is always toward the village. If a few brethren move away from a meeting-house a little ways out of the village, it thus becomes of no use; so they found it in this case, as in several others I know of. They propose to move their house immediately. We had a good attendance from the outside, and all our people were out upon the Sabbath and Sunday. We found the church quite dull and cold. They seemed to have little idea of doing any thing in the meetings themselves. Sabbath afternoon, after a good deal of hard work, about twenty came forward for prayers; but in many cases it was not with that earnest interest that we have seen in other places. Still, quite a number seemed to feel as they should. Several brethren who had been entirely backslidden here took their stand for the Lord again.

Sunday we held our meeting in our own house. I tried to set before the brethren their condition as I viewed it, and what their duty was. The Spirit of the Lord came into our meeting in a large degree, and we had a most excellent season. All but five or six voluntarily took part in the meeting. Hearty confessions were made, wet down with many tears. A good number of those who started the day before arose and spoke in this meeting. We all felt to thank God and take courage. It was voted to suspend all business, and devote a whole week to a special effort for the church in meetings here. After this we set before them the subject of s. b., in which all then heartily took part. This important branch of their duty has been greatly neglected here. Their entire pledge last year was only \$125; now they have raised it to \$428, and it is no higher than it ought to be.

Bro. Lamson joined me Monday, and we continued our meetings every day, and nearly every evening, till after the next Sabbath. We had special meetings for the young people. Some of these were very excellent, and a good start was made by several. Quite a number, however, held back entirely; but we felt that we had done our duty faithfully.

We had a business meeting in which we inquired into the cases of all the members of the church. Bro. Randall was elected and ordained elder, and one of Bro. Lawrence's sons was elected deacon. On the Sabbath Bro. Lamson baptized five, and celebrated the ordinances. He says that it was an excellent meeting; and he left the brethren in good courage. There are no special trials in this church, and there are quite a number of good, strong brethren and sisters there. What they need is more zeal and devotion and earnestness in the work.

LAPEER.

Friday, March 3, I came to Lapeer. Had a good turnout the first evening. Sabbath quite a number came in from Flint, Tuscola Co., and from other churches. This church, as is well known, has been greatly afflicted with trials from its very beginning, from which it never has fully recovered, though probably it is the freest from them now that it ever has been. Still we find some petty trials to be looked after. We found them very dull and backward in social meetings. But toward the last they took hold better, and we had considerable freedom in our meetings. Sabbath afternoon sixteen came forward to seek the Lord. Most of these were young men and women.

Bro. Fisher was here, and Bro. Lamson came down evening after the Sabbath. He preached twice on Sunday, and I spoke on Systematic Benevolence, after which the brethren all promptly took part in it, raising their pledge from \$241 to \$460.

We held meetings all the afternoon Monday, in which many items of business were attended to. Bro. Wm. Potter was elected and ordained elder of the church, and Bro. A. Crownheart deacon. A treasurer and a clerk were also elected. Eight persons presented themselves for baptism, all of whom were received into the church and then baptized by Bro. Lamson at the close of the meeting. This was a very pleasant scene to us. They were all young people above eighteen years of age. We feel that these will add strength to the church. There are quite a number of others who should be baptized, and probably will be soon. Good resolutions were formed, and solemn promises were made by the church to take hold of the work more earnestly.

There are over sixty Sabbath-keepers here. If these were all zealous in the work, this would be a strong church. While there are some elements of weakness, there are many good, strong souls here. This church is able to do much in the cause financially, much more than it is doing. The missionary work has been allowed to run down to almost nothing here. If they are to have freedom and light this work must not be neglected. Bro. Fisher will remain a week to finish up the work.

D. M. CANRIGHT.

Lapeer, Mich., March 8, 1876.

## WISCONSIN.

JAN. 19, I commenced a series of meetings at this place,—Fish Creek. The interest has been remarkably good from the beginning, and such an eagerness to hear I never witnessed. Many times the house was so crowded that I had just room enough to stand. The Lord has wrought mightily for the people. Stout hearts have yielded to the power of truth, and are now rejoicing in it.

Full sixty are keeping the Sabbath, and nearly all of these have subscribed to the covenant. Besides these, the names of about fifty children are enrolled for the Sabbath-school, which is fully organized and in successful operation. Nearly the whole village has turned to the Lord, which includes the lawyer, the merchants, the justice of the peace, and the school-teacher. Bad habits are being laid aside, and all appear willing to accept the whole truth. They are going to build a meeting-house the coming summer.

There has been no opposition of any account. A Methodist preacher has spoken twice in favor of the first day of the week, but it had the opposite effect from what he expected, as it confirmed the people in keeping the seventh day. It was the same old story. I reviewed one discourse; but the people decided that the other was not worth reviewing. Books have been taken freely. There is some interest in this vicinity among the Norwegians. About a dozen have taken their stand in favor of the truth during these meetings. We expect Bro. Olsen here soon to make an effort for others.

My heart is full of gratitude to the

Lord for his helping hand. I would give him all the praise, try to walk humbly before him, and at last receive the reward of the faithful. H. W. DECKER.

Fish Creek, Feb. 26, 1876.

## IOWA AND DAKOTA.

My last report ended with Dec. 28. A few days were then spent with my family. Nov. 12, I arrived at Omaha, Nebraska, where I labored with some success for a little over two weeks. I sold and gave away several dollars' worth of books, and obtained fifteen subscribers for our periodical. Six have given their hearts to the Lord at that place, and have commenced to keep the Sabbath; but as I did not find as great an interest as I desired, and as it was expensive to hold meetings in that place, I felt free to leave for the present.

At this time the subject of a Tract Missionary Society attracted my mind much that I felt it duty to visit all our Danish churches and encourage our brethren to engage in this important part of the work.

Dec. 10, I met with the brethren at Cedar Falls. Providentially, Bro. Nicolaus, Iowa, met me at this place, and assisted in starting the good work mentioned above.

Dec. 17-28, I labored with the young church at West Dayton, Iowa. The blessing of the Lord was manifested in all our meetings. Four were baptized and added to the church. A Sabbath-school and Tract Society were organized. These friends have shown a willingness to take hold and live out the present truth better than many of our Scandinavian brethren. Spiritual Gifts is read and accepted with great light among them. I feel that the time must soon come when all our Danish churches should know all about the testimonies and labors of Bro. and Sr. White.

Jan. 1 and 2, 1876, I had the privilege of being with the church at Crescent City, Iowa. The day appointed for fasting in the General Conference Committee was spent accordingly. Testimonies were given which bore witness that we had the blessing of the Lord in our meetings.

On Sunday, Jan. 2, three were baptized and added to this church, which now numbers twenty-nine. This church has steadily increased in numbers ever since it was raised up two years ago. May the Lord help them to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

After a short time with this and the Elkhorn church, I came to Swan Lake, Dakota, where I have labored since Feb. 3, under the blessing of God, to the encouragement of many souls. A little over a year ago I visited this place for the first time. One family were then keeping the Sabbath of the Lord. As a result of reading the Tidende and other works in Danish, present truth, there are to-day in the neighborhood between forty and fifty who are rejoicing in the Lord and earnestly trying to keep all his commandments and the faith of Jesus.

Our meetings have all been attended with heavenly power. Sinners, young and old, have been moved to confess their sins before God and man. Never, since I began to speak in public, which is now about sixteen years, have I felt the power and goodness of God to attend my feeble labors at this place. Oh! may I come still nearer to my Lord.

Feb. 18 was also a good day with the friends here. Eleven willing souls were baptized in Swan Lake, a beautiful place, and the holy ceremony was performed in the presence of over two hundred. God was present by his Spirit, and we felt that it was good to obey the Lord.

Twenty-one have united in church fellowship. With the blessing of God, and the faithful watchcare of our beloved Bro. Frederikson, their elder, others will soon join their number. Systematic Benevolence was adopted by the friends here for the support of the ministry with a heart that beats in union with our people. \$100.00 were promised for the coming Conference year. Besides this, the brethren here paid to me \$25.00. This means work, considering their circumstances.

Dakota Territory is a promising field, especially among the Scandinavian population. It has never as yet been visited by any American missionaries from the S. D. Adventists; but we think the way is fully open to labor among that class also. Especially in or near Swan Lake our Danish brethren have begun to scatter books and pamphlets in English, and are praying for some fruit to appear. They earnestly ask our dear Bro. White, President of the General Conference, to visit them.

rence, to remember Dakota, and send me one to sound the last message of mercy to their American neighbors. When will all our people as one man engage in the work with more earnestness? Souls are perishing for true light, both here and in my own country. Oh! for a little more zeal mingled with wisdom from heaven, to fulfill our mission here below, and soon we shall hear the voice of our dear Redeemer say, "Well done, thou good and faithful servant; because thou hast been diligent over a few things, I will make thee ruler over many things; enter thou into the kingdom of thy Lord." JOHN P. HANSON. Feb. 28, 1876.

**CHARLOTTE, MICH.**

By request of Bro. Canright, I met with the brethren at this place, Feb. 26, 27. There was once quite a strong church, but on account of removals, and from other causes, their church organization was discontinued. They held no regular meetings, and no s. b. was pledged for 1875. Held several meetings with them, which were well attended. A church was re-organized with twelve members, and Sabbath meetings were appointed. Systematic Benevolence was pledged for 1876 amounting to \$145.00, of which was voted to the Conference. There are others here that will unite with us soon.

I also held two meetings four miles north of Charlotte at the Pemberton school-house. The attendance was good, and there was an urgent request for a course of lectures, but circumstances were such I could not remain at the present time.

March 4, 5, held meetings with the church at Partello. Our meetings were of an encouraging nature. On the Sabbath the school-house was crowded. Brethren were present from Marshall, Convis, and Olivet. There has been but little labor bestowed during the past year, yet I found six who had recently embraced the Sabbath. This speaks well for the influence of the brethren here. Systematic Benevolence was re-organized, raising the amount from \$100 to \$113.00, all of which was pledged to the Conference.

I am now holding meetings at Sevastopol, Mich. Co., with a good interest manifested near. My P. O. address for the present will be Potterville, Eaton Co., Mich.

H. M. KENYON.

Sevastopol, March 8, 1876.

**SWEDEN, N. Y.**

CLOSED my labors in this place last evening. The weather and condition of the fields became still more unfavorable than when I last reported, which diminished the congregations somewhat, but the interest was so great that one evening when I feared that no one would be out twenty.

I have met no very great amount of open opposition, but quite a considerable of another kind. But the Lord has blessed the preaching of his word, and, as a result, we have expressed the purpose to keep the Sabbath; one is a young man living five miles away, and who had attended but a few meetings. There are others that we may obey. We had two Sabbath meetings, which were seasons of interest. I design to return to them as soon as other things will admit. I should have said in my former report that the meetings were held in a Baptist meeting-house which was kindly granted us free of cost. The church, however, is run down, and no regular meetings are held in it.

We have great reason for gratitude in the improved condition of things in our fields, as shown by Bro. Haskell's reports. We have four calls for labor before me, and the fields seem to be ripening for the harvest. Dear brethren, let us consecrate ourselves to God and not be so far behind his providence as we have been. He will vindicate his word, and do for us all that he has promised, when we fulfill the conditions. The times are solemn, the dangers are great, the work is sacred, the responsibilities are weighty, but grace and mercy are sure to the faithful.

S. B. WHITNEY.

Feb. 28, 1876.

**RAVENNA, MICH.**

From Jan. 20-25, I visited this church. At the first meeting, I had an attack of rheumatism, and Bro. Root and Edgar carried me to the meetings. The interest was good without. A church was formed, numbering seventeen members. Bro. John

Wright was chosen elder and Edward Stafford deacon. As they were set apart by prayer, and the laying on of hands, we felt that the Lord was present to sanction it by his Holy Spirit. On Sunday, twenty-six came forward for prayers.

About three years ago I gave a course of lectures here, and about twenty began to observe the Sabbath. These, with the few scattered ones who lived here before, have maintained meetings and a Sabbath-school since. I did not visit them for more than a year, yet their numbers increased, and now as we return to them we find their neighbors anxious to hear the truth, and some have decided to obey. I have been with them again for one week.

Last Sabbath, Feb. 26, a goodly number from Wright met with us, and at the close of the afternoon meeting thirty-eight came forward for prayers. These were principally sons and daughters of Sabbath-keeping parents, and many of them never had made any start to serve the Lord before.

As the good Spirit of the Lord came into our meeting the tears flowed freely, and many parents felt that their prayers were being answered.

Sunday, thirteen were baptized and added to the church, making their number thirty. There are still others who observe the Sabbath in this vicinity, and when they are all present with their children, they number some more than one hundred.

Systematic Benevolence was set before them, and their pledge for this year amounts to \$218.92. Last year it was less than \$50.00.

I shall remain one or two more Sabbaths with them, to look after the interests of the cause here. My P. O. address, till further notice, will be Saranac, Mich.

A. O. BURRELL.

March 1, 1876.

**ST. LAWRENCE CO., N. Y.**

I CAME to this county to labor about the middle of December. After spending a short time in the village of Gouverneur trying to strengthen those that had become interested in the third message at the tent-meeting held here last season, I went into a new field to labor in the northern part of the town. I met with strong opposition for a few weeks, and at times became almost discouraged about seeing any fruit; but continued to toil and pray on, distributing tracts and conversing with the people during the day, and preaching to them in the evening.

The third house that I entered to distribute reading matter in the village I was saluted by the proprietor with the following words: "Are you one of them seventh-day Adventists?" I suppose I am, I replied. "Then I want you to take yourself out of here as soon as you can." I tried to reason with him, but it was all in vain. But in the Griffith district where I have bestowed the most labor, I found a class of persons who were not so bigoted as to think that they knew all that was worth knowing, but, like the noble Bereans brought to view in Acts 17:10, 11, they "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." One man stated that although he had been a member of a church for twenty-five years, and had read the Bible a great deal, he had perused it more during three weeks of these lectures than he had before for two years.

As a result of these meetings, a goodly number have believed. Neighbors and relatives who had been enemies for weeks and months broke down before God, confessed to each other, and met together to hold prayer-meetings in each other's houses. Some started in the service of Christ who had never made any profession of religion before. Backsliders started anew in the service of the Lord. And a few had already commenced to keep the Sabbath before I left them in February.

When I returned, day before yesterday, I found the interest still rising. Bro. B. L. Whitney and A. H. Hall had made them a visit in my absence, which was highly appreciated. And the books and tracts, as well as denominational papers, had been doing a good work here while I was gone. Some of the "well-to-do farmers," and leading men of the place, who asked a great many questions, and were the strongest opposers at first, are now acknowledging that we have the truth, and are giving their friends and religious teachers no little anxiety about them. One man, after listening to a sermon from his pastor on the nature and destiny of man, his quotations from old poets, and Grecian philosophers, with-

out any proof from the Bible to substantiate his doctrines, arose at the close of the sermon (to the astonishment of all in the house, for he was a man of good education and had opposed the present truth almost every night for weeks), and said to the minister that he had been a member of the church thirty or forty years and had been filled with quack medicines in the shape of unscriptural doctrines until he was sick and disgusted. This led to a lengthy discussion, and the end is not yet. The preacher is coming here to-night to look after the flock. It had been deserted so long when we came here that we found, at our meeting the first night, children from five to eight years of age who had never heard a sermon. We are expecting lively times. Pray for us. J. WILBUR.

North Gouverneur, March 2, 1876.

**THE WORK IN BUSHNELL, MICH.**

BRO. CANRIGHT spent one day with the church here. In the morning he spoke on the subject of Systematic Benevolence, and in the evening upon repentance. Opportunity was given, and five or six came forward. Since then the brethren and sisters have followed up the work by holding prayer-meetings from house to house.

The work has been a success. The arm of the Lord has been moved in behalf of this people. The testimony to this church was, "There are honest souls all around you that will come in if you live out the truth." Sixteen in all have taken their stand upon the truth, and are advancing rapidly in gaining a Christian experience. There are others who are deeply interested. Among those that made a start is one entire family, composed of six persons. Three of these were tobacco-users, but by the help of God, they have overcome this filthy and soul-destroying habit, and rejoice in the victory. I have been present at several of their evening meetings, and at all of those held on the Sabbath, and I think I never attended better prayer and social meetings. The Lord has come near to this people, and brought precious souls into the truth. Here is work for the fathers and mothers in Israel. With the fact before them "that they are their brother's keeper," they may encourage the lambs of the flock by precept and example, "watching for their souls as they that must give account."

ORLANDO SOULE.

**CONSCIENCE POINTS TO A JUDGMENT TO COME.**

THE universal belief of men in the retributions of another life shows that conscience gives a uniform lesson on this subject. No man feels safe. To every mind there is "a certain fearful looking for of judgment." It is seen in the tendency of our race to dwell upon the dark side of every event, and to interpret every strange and mysterious occurrence as an omen of evil, or a token of divine anger. Men know something of their own wickedness. They know they are not punished as much as they deserve, and they are fearful that God is about to bring them to judgment.

A fine illustration of this is found in the book of Daniel. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." To insult the God of the Hebrews, he "commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was at Jerusalem;" vessels consecrated to the service of the Lord of hosts.

The king and his companions "drank wine, and praised the gods of gold and silver, of brass, of iron, of wood and of stone. In the same hour came forth the fingers of a man's hand, and wrote upon the plaster of the wall." No one knew the nature of the writing, nor could the wise men of the city read it. Yet, when the king saw the part of the hand that wrote, his countenance changed, and his knees smote one against another. But why this agitation and alarm? Why not regard this mysterious inscription as an omen of good? Why not fill up the vessels of God's house, and drink deeper? Why not call for music, for the song, and the dance? Why not point to the inscription, and with exultation exclaim, "See, the gods have accepted the offerings of this night of revelry, and are well pleased. They have thus signified their pleasure. Yonder stands the sentence which promises long life to your king, and prosperity to his kingdom."

Not so thought that impious monarch. He could not read the writing, but he well

knew it boded no good to him or his kingdom. Conscience told that wicked king that the God whom he had insulted was about to take vengeance upon him, and call him to judgment. And when Daniel gave the interpretation of the handwriting, he did but confirm what conscience had already made known.—Sel.

**CHEATING.**

CHEATING is the great weakness and crime of this age. Everywhere, in every department of trade, we find trashy compounds which pass for genuine. Paste and paper and polish pass for solid leather; and sweepings and trash are made into shining cloth. Sugar and molasses are made from the chemicals on the shelves of the druggist. Whisky is coaxed from rye, stimulated by strychnine; and then it is multiplied by the use of tobacco and other articles, as it is passed around—each one has an art out of his trade—until it is a conglomerate of poisons.

Coffee and tea are mixed with foreign substances until they become nauseating; milk is mixed with water and chalk; shoes are fastened together with glue; leather is tanned by steam, and often ruined by the process. Space forbids extending this list to a great length; but I will notice a new discovery—a process for the manufacture of butter for less than four cents per pound, so say the manufacturers. The coloring matter is from \$2.50 to \$3.50 per can. A circular has been sent to me by the said company, who offer to enrich their patrons by the use of their golden-butter compound. After reading their prospectus one would judge that Revelation 14:8 includes not only the church, but also the world in the great moral fall there described.

J. CLARKE.

THE city Council of Petersburg, Va., recently voted \$1,000 to the school of St. Joseph's church, at the request of the priest. Some of the citizens, not relishing this perversion of the public funds, served an injunction on the Council to prevent their paying it. The priest, fearing public agitation if the matter was pressed, wisely declined the gift, and the Council has revoked its ill-considered action.—*Christian Weekly*.

**Obituary Notices.**

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

DIED, in Battle Creek, Mich., Jan. 28, 1876, sister Elizabeth S. Gilbert, aged 70 years and 12 days. In the spring of 1833 sister G. united with the Presbyterian church in Clinton, Mich. She subsequently resided many years in Battle Creek, or its vicinity, and had a large circle of acquaintances. A former minister of the Presbyterian church in this city was her son-in-law. At our camp-meeting in Battle Creek, in 1874, a powerful sermon on the Sabbath question by Eld. J. N. Andrews convicted and convinced her of her duty in reference to that ancient institution, and she soon commenced its observance. Sept. 5, 1874, in obedience to her long-cherished conviction of duty, she was baptized by immersion, Eld. James White administrator. Receiving a letter from her church she united with the S. D. A. church in this place, and expressed much joy and gratitude for the light of truth, to the time of her death. A very large congregation assembled on the occasion of the funeral, Jan. 31. U. S.

DIED, of congestive chills; at Flint, Mich., Feb. 12, 1876, Hattie May, only child of Bro. H. C. and Sr. Eliza Thompson, aged five years, one month, and fourteen days. Hattie was a lovely child, and the last of four that these bereaved parents with almost breaking hearts have laid away in the grave. God give them grace to wait with patience the coming of the Lifegiver. Discourse by the writer, from John 14:18. D. H. LAMSON.

DIED, Feb. 16, 1876, at Adams Center, N. Y., Grace Elanora, infant daughter of Z. M. and C. Lewis, aged two months and twenty days. A few comforting words were spoken from Matt. 2:18, by Eld. Prentice, Seventh-day Baptist. MARY L. BROWN.

DEPARTED this life, in the 76th year of his age, father Daniel Bean. He was a native of New England, and emigrated with his family to Iowa about six years ago. He embraced the truth of the third angel's message under the labors of Bro. J. Bartlett, and strove to live an upright life. He was much respected by a large circle of friends. He was firm in the faith of this message, and we laid him away strong in the faith of a joyful resurrection unto eternal life when Jesus the Lifegiver shall appear. Discourse by the writer, from Eccl. 9:5, 6, to an attentive audience. THOS. J. BRYANSON.

DIED, of diphtheria, in Richland, Shawnee Co., Kansas, Mamie, daughter of S. and E. Hillagos, aged two years and ten months. The afflicted parents have hope in Christ that their little one will come forth when Jesus comes to gather the lambs for his kingdom. A few passages of Scripture were read, and appropriate remarks made, by Eld. Todd, U. B. minister. M. M. DISNEY.

