

# 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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#### "CAST THY BREAD UPON THE WATERS."

PATIENTLY wait, my brother,  
Banish thy doubts and fears,  
Though in the dark be hidden  
Seed that was sown in tears.  
Cast thy bread on the waters deep,  
By-and-by thou shalt surely reap.

Cast thy bread on the waters,  
Cheerfully give thy mite,  
What though the misty shadows  
Cover the sun from sight?  
Thy reward shall be sure at last,  
If on the waters thy bread be cast.

Turn not away from the needy,  
Give to the hungry bread,  
Comfort the saddened spirit,  
Lift ye the drooping head;  
For thy bread on the waters cast  
Thou shalt find, when the day is past.

Why dost thou idly loiter?  
Up, there is work to do!  
Work in the Master's vineyard,  
Work for the good and true.  
Sweet shall be thy reward at last,  
If on the waters thy bread be cast.

Mrs. L. D. AVERY STUTTELL

Vernon, Mich., Feb. 16.

### Our Contributors.

#### THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

PLATONISM INTRODUCED AMONG THE ROMANS.

ROME was founded about seven hundred years before Christ; but for centuries the Romans were a barbarous, warlike people, taking little interest in theology or speculative philosophy. Enfield says it was not till the year 156 B. C. that philosophy began to be studied at Rome. It was then introduced by Grecian philosophers. At first it met with strong opposition from the leading men of the nation; but when Rome conquered Greece, and the two nations began to mingle, it was but a short time before the Grecian religion and philosophy were transplanted to Rome. Here they began to flourish with new life. "Hence," says the historian, "Greece, which had submitted to the arms, in her turn subdued the understandings of the Romans; and, contrary to that which in these cases commonly happens, the conquerors adopted the opinions and manners of the conquered."<sup>1</sup>

That the Romans received their religion mostly from Greece, is attested by all writers who treat of the subject. "The religion of the Romans," says a learned author, "appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same."<sup>2</sup> "The religious system of the Romans," says Mr. Fisk, "gives clear evidence of its Grecian descent, being in scarcely any part of it a native growth, but borrowed chiefly from the Greek colonies in Italy."<sup>3</sup> Dr. Good says, "The philosophers of Rome present us with nothing new; for they merely followed the dogmas of those of Greece."<sup>4</sup>

Very soon every Grecian sect of philosophy had its patrons among the Romans. The Epicurean, the Stoic, the Pyrrhonic, and other schools, which openly denied the soul's immortality, had numerous followers. But Platonism also was embraced by others. Among the most noted of these was Cicero, who was born B. C. 106. He was a great admirer of Plato, and said and wrote much to prove the immortality of the soul. He did

for that doctrine among the Romans what Plato had done for it among the Greeks. Yet even he confessed that he felt sure of the soul's immortality only while he was arguing for it; in his hours of sober reflection he doubted it. Nevertheless, a goodly number adopted this view, at least in theory.

#### THE ALEXANDRIAN SCHOOL.

About this time a singular school was started at Alexandria in Egypt, then a part of the Roman empire. It was called the Eclectic or New Platonic School. The origin of it was this: Certain philosophers, seeing the endless disputes and contradictions among the many different sects of philosophy and religion, formed the plan of gleaning from all whatever was good and consonant to reason, and rejecting the rest. Platonism was the basis of this school, and the doctrine of the immortality of the soul held a conspicuous place in it. It was through this school, further improved in the second century by Ammonius Saccas, a Platonic Christian, that this doctrine came into the church; hence we are interested in its history. It is not certain just when it started; but probably not far from the time of the birth of Christ. So say Dr. Mosheim, Enfield, and the Encyclopedia of Religious Knowledge.<sup>5</sup>

Referring the reader to the above authors for a full history of this school, I will only select a few facts bearing directly on my subject. "Upon the foundation of the Platonic philosophy," says Enfield, "with an abundance of heterogeneous materials collected from every other sect, was erected an irregular, cumbrous, and useless fabric, called the ECLECTIC SCHOOL." One Potamon, a Platonist, is supposed to have been its founder.<sup>6</sup> Says the Encyclopedia of Religious Knowledge, "They held Plato in the highest esteem, but did not scruple to join with his doctrine whatever they thought conformable to reason in the tenets of other philosophers."<sup>7</sup> "Potamon endeavored to reconcile the precepts of Plato with those of other masters."<sup>8</sup>

"The Christian religion, too, which had now found its way to Alexandria, became incidentally the occasion of encouraging and promoting this coalition of opinions; for when the heathen philosophers perceived that this new establishment, supported by the splendor of its miracles and the purity of its doctrines, was daily gaining credit even in the schools of Alexandria; and saw that, like the rising sun, it was likely soon to eclipse every inferior light; despairing of being able either to refute its claims by argument, or to stem its progress by authority, they determined to oppose it by every effort of ingenuity and artifice. In order to support the declining credit of their own schools, they incorporated Christian ideas and principles into their new system. Several fathers of the Christian church themselves, such as Pantaenus, Clemens Alexandrinus, and the author of the work called the Shepherd of Hermas, by studying philosophy in the Alexandrian school, injudiciously favored the views of their opponents, and from their sacred magazine contributed their share toward that confused mass of opinions, Egyptian, Oriental, Pythagoric, Platonic, and Christian, which, about the close of the second century, rose up into the ECLECTIC SYSTEM."<sup>9</sup>

Alas that the church of Christ should have left the simple truth of the Holy Bible to learn wisdom and doctrine from the "vain philosophy" of heathenism! But such was the sad fact. From this time we find innumerable errors mixing in with the pure truth of the Bible. This Eclectic school was started about one hundred years after the death of the last apostle, toward the close of the second century.

That the main object of this school was to reconcile and unite Christianity and heathen philosophy, particularly Platonic philosophy,

is abundantly proved by the historians treating upon the subject. The learned Dr. Mosheim thus speaks of this school: "This [Eclectic] mode of philosophizing was changed near the close of the [second] century, when Ammonius Saccas, with great applause, opened a school at Alexandria, and laid the foundation for that sect which is called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship." "The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,—philosophers, priests, and Christians; and particularly, by means of allegorical interpretations, to remove very many impediments out of his way."<sup>10</sup>

Of this scheme Enfield says: "By combining into one system all the important tenets, both theological and philosophical, which were at that time received, either in the pagan or the Christian school, they hoped to confirm the heathen in their attachment to their old superstitions, and to reconcile the Christians to paganism."

"In the infancy of the Alexandrian school, not a few among the professors of Christianity suffered themselves to be so far deluded by the pretensions of this sect as to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity; and this union seemed the more desirable as several philosophers of this sect became converts to the Christian faith. But the consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrine of the gospel; the fanatical philosophy of Ammonius corrupted the pure religion of Christ; and his church became a field of contention, and a nursery of error."<sup>11</sup>

The object they had in view is thus stated by Mosheim:—

"The Christian teachers were well aware of what essential benefit it would be in promoting their cause, not only with the multitude, but also amongst men of the higher orders, could the philosophers, whose authority and estimation with the world was unbounded, be brought to embrace Christianity. With a view, therefore, of accomplishing this desirable object, they not only adopted the study of philosophy themselves, but became loud in their recommendation of it to others, declaring that the difference between Christianity and philosophy was but trifling, and consisted merely in the former being of a nature somewhat more perfect than the latter. And it is most certain that this kind of conduct was so far productive of the desired effect as to cause not a few of the philosophers to enroll themselves under the Christian banner. Those who have perused the various works written by such of the ancient philosophers as had been induced to embrace Christianity, cannot have failed to remark that the Christian discipline was regarded by all of them in no other light than as a certain mode of philosophizing."<sup>12</sup>

The effect of this was soon manifest. The above-quoted author says: "Hence it came to pass that the greater part of these Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles."<sup>13</sup>

To us at this day it seems incredible that such a scheme should ever have been formed or that any Christians would have listened to it a moment. But when we remember that

the apostles had been dead one hundred years, that the church had already degenerated to an alarming degree, that nearly all the Christian converts had themselves been pagans, that they brought into the church with them more or less attachment for their former pagan notions, and that their nearest friends and relatives were still pagans, it is not so remarkable that they were induced to look favorably upon such an effort. But it was the most fatal step the church ever took; it opened the doors for a flood of error to pour into the pure stream of gospel truth, and, alas! they have never been wholly separated since.

#### PLATO'S DOCTRINE OF THE SOUL ADOPTED BY THIS SCHOOL.

That Plato's doctrine of the immortality of the soul was adopted by this New Platonic school as the corner-stone of its system, is plainly declared on all hands. It will be remembered, as we have shown, that "Plato refers to the head of the philosophy of nature his doctrine concerning the human soul."<sup>14</sup> This was the corner-stone of his system, wherein it differed from all other systems of philosophy. The following testimonies are from that eminent historian, Mosheim, and show that Plato's doctrine of the soul was received by the Alexandrian school:—

"They assumed therefore the name of Eclectics. But although these philosophers were really the partisans of no sect, it appears from a variety of testimonies that they much preferred Plato, and embraced most of his dogmas concerning God, the human soul, and the universe."<sup>15</sup>

"The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted."<sup>16</sup>

These testimonies are plain and decisive. The consequences to Christian doctrine and practice we shall soon see. The same author, in another critical history, says, "Those who originated this species of philosophy took their leading principles from the system of Plato; considering almost everything which he advanced respecting the Deity, the soul, the world, and the demons as indisputable axioms."<sup>17</sup>

"Every one who laid claim to the character of a wise man, was strictly enjoined by him [Ammonius Saccas] to assert the liberty of his divine and immortal part, by extricating it, as it were, from all connection with the body. . . . In fine, to shrink from no exertion that might tend to free the immortal spirit from all corporeal influence."<sup>18</sup>

Again: "And that he might the more readily procure for this part of his system an acceptance with the world, he endeavored, as far as possible, by means of strained interpretations, or rather perversions, to enlist on his side the tenets of the Christians respecting the Deity, the human soul, the world," etc.<sup>19</sup> "The restoration or resurrection of the dead was so interpreted as to accommodate it to the tenets of the Grecian sages."<sup>20</sup>

Another eminent author says of this school: "The philosophy of Plato, already united with that of Pythagoras, was made the basis of this new system. . . . Not satisfied with arriving at a formal and essential intuition of divine natures, they aspired after a sort of deification of the human mind."<sup>21</sup> Here our orthodox brethren may see the origin of their present doctrine that the soul is a part of God.

Ammonius probably died about A. D. 243. The school of Ammonius was continued, and the Eclectic system completed, by the most celebrated of his disciples, Plotinus, the chief of the Alexandrian Platonists, from

<sup>1</sup> Enfield's Hist. of Phil., p. 296.

<sup>2</sup> Elements of Mythology, p. 244.

<sup>3</sup> Class. Antiq., p. 86.

<sup>4</sup> Book of Nature, p. 380.

<sup>5</sup> Mosheim's Commentaries, vol. i. p. 38; Enfield's Hist. of Phil., p. 343; Enc. Rel. Knowl., art. Eclectics.

<sup>6</sup> Mosheim's Com., vol. i. p. 38.

<sup>7</sup> Art. Eclectics.

<sup>8</sup> Enfield's Hist. of Phil., p. 327.

<sup>9</sup> Enfield's Hist. of Phil., p. 326.

<sup>10</sup> Eccl. Hist., vol. i. pp. 111-113.

<sup>11</sup> Hist. of Phil., p. 344.

<sup>12</sup> Commentaries, vol. i. cent. ii. sec. 26, pp. 346, 347.

<sup>13</sup> Ibid., sec. 32, p. 360.

<sup>14</sup> Enfield's Hist. of Phil., p. 134.

<sup>15</sup> Eccl. Hist. vol. i. cent. ii. part ii. chap. i. p. 69.

<sup>16</sup> Ibid., p. 70.

<sup>17</sup> Hist. of Christ. in the First Three Cent., vol. i. p. 83.

<sup>18</sup> Ibid., pp. 357, 358.

<sup>19</sup> Ibid., p. 362.

<sup>20</sup> Ibid., p. 375, note.

<sup>21</sup> Enfield's Hist. of Phil., p. 343.

whom the school afterward took its name." <sup>22</sup> He was born A. D. 204. On account of his great abilities, the school became very famous, and was successful in the accomplishment of its object, as we shall see. Plotinus implicitly received Plato's doctrine of the immortality of the soul. The following, from Enfield, will illustrate this: "It was another proof of the fanatical spirit of Plotinus that, though well skilled in the medical art, he had such a contempt for the body that he could never be prevailed upon to make use of any means to cure . . . or alleviate his pain. He had learned from Pythagoras and Plato that the soul is sent into the body for the punishment of its former sins, and must, in this prison, pass through a severe servitude before it can be sufficiently purified to return to the divine fountain from which it flowed.

When he found his end approaching, he said to Eustochius, 'The divine principle within me is now hastening to unite itself with that divine Being which animates the universe,' *herein expressing a leading principle of his philosophy*, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded." <sup>23</sup> This shows what a prominent place Plato's doctrine of the human soul held in this system.

Plotinus died A. D. 270. "The succession of the Platonic or Eclectic school in Alexandria terminated in Damascius, a native of Syria." <sup>24</sup>

It would seem that very little penetration is needed to discern in this the original of the modern theological doctrine of the immortality of the soul, going to Heaven at death, etc. With this school, the resurrection of the body was either of little importance or denied entirely. This would naturally follow from their view of the impurity of matter. These facts I think sufficient to give a clear idea of the doctrines of this celebrated school concerning man, both soul and body.

<sup>22</sup> Hist. of Phil., p. 328.  
<sup>23</sup> Ibid., p. 330.  
<sup>24</sup> Ibid., p. 340.

#### THE PROPER TIME FOR THE ADMINISTRATION OF THE ORDINANCES.

ELD. W. H. LITTLEJOHN.

(Concluded.)

HAVING considered those passages which favor the supposition that we are at liberty to consult our own interest or inclinations in deciding as to when this ordinance shall be participated in, it is proper that we should give our attention to several texts which are supposed to favor the opposite theory.

The first of these is quoted above, and found in the twentieth chapter and seventh verse of the book of Acts. That this verse records an instance of the celebration of the Lord's supper, is generally conceded. That it was partaken of, also, in the night season, is highly probable. This being the case, it has been cited as an illustration of the fact that the apostle Paul selected that time because he desired to conform in his practice to the example of Christ. The passage in question, however, is very far from proving that for which it is quoted.

In the first place it is submitted that it is not safe to infer an exemplary intention from a single instance where there is not one word in the context which even intimates that such an intention was entertained by the apostle. If there had been a long list of occurrences of this kind, all of which uniformly took place at the same time, there might be a bare presumption of design, unless other reasons should suggest themselves as furnishing a motive for the selection of such a time. But when the case is a single one, and when a sufficient reason may be found for the fact that the apostle attended to the matter in the night because it was his last meeting with them—since he designed to depart in the morning—then that fact, in and of itself, fully explains his object in attending to the matter when he did. It was very natural that in his last meeting with those whom he loved so dearly he should desire to commemorate an event which had brought salvation to all in common, and which furnished a pledge of future reunion which would never be broken up.

In the second place we suggest that it was not the matter of the precise time at which the ordinance should be administered which actuated Paul in selecting the night season for that work, since if that had been the case, he would have chosen the first part instead of the latter portion of the night. That the apostle did, however, break bread in the morning, and not in the evening, is easily demonstrated by the context, wherein it is stated that he preached until midnight; the narrative showing that subsequently to that time, Eutychus, having fallen from the window, was restored by the apostle, and that after

this last event, Paul returned to the chamber, broke bread, and continued to talk until break of day; but the events connected with the restoration of Eutychus, the allaying of the consequent confusion, and the delay which would have been required before quiet, and order, and calmness of thought could have been sufficiently restored to allow the resumption of the apostle's discourse, must necessarily have thrown the supper forward into the morning, even though we allow no time for preaching after the coming up and before the breaking of bread. Such being the case, the text before us, instead of antagonizing with our theory, furnishes a marked confirmation of the same, by giving us the example of Paul and the church at Troas on the side of the practice which we defend; for if the element of time was essential in Paul's day, he would have been particular to administer the ordinances in the *forepart* of the night, as Christ did, instead of attending to them in the *morning hours*.

In the third place it might be well to call attention to the fact here that the meeting at Troas—occurring as it did too early in the season for the annual Passover feast—furnishes a confirmation of the hypothesis offered above, that the repeal of the Mosaic code resulted in the abolition of all the regulations respecting the annual celebration of the Passover, and, consequently, of the Lord's supper also.

By this means we are enabled to see that the Christian ordinance, so far as its regulations were concerned, must necessarily have been governed by the sayings of Christ, instead of the provisions of the Pentateuch.

The last text we shall mention—as it is the only one remaining unanswered, so far as we are aware of—is found in the eleventh chapter of first Corinthians, and the twentieth verse. The argument drawn from this passage is based upon the fact that the breaking of bread is there alluded to as the Lord's supper. From this it follows, say some, that the eucharist should be partaken of in the evening because it is styled a supper, which never could have been the case unless it was designed that it should be eaten in the evening exclusively.

This argument seems to us to be weak in the extreme. Mark you, the apostle does not say that we should partake of the sacrament at supper time; but he simply gives to the meal of which we are to partake the name of "Lord's supper."

Now it by no means follows from that fact that we are necessarily restricted in the partaking of that meal to the precise time at which our Lord instituted the same.

Were this the case, we should be unable to comply with the command, since—as already seen—the exact time at which the disciples partook of the emblems in the first instance cannot be ascertained. It is true, doubtless, that it was done in the forepart of the night; but it is not true that the Lord's supper, as such, could not be partaken of at any time except that at which the Lord partook of it at the first; for—as heretofore proved—the same apostle who wrote the passage quoted from Corinthians did, as shown from his own example at Troas, deem it admissible to partake of the same in the morning hours.

The term supper—unfortunately for those who attach so much importance to it in the decision of the subject before us—is one which is not by any means limited in its application to an evening meal. Originally the meals of the ancients were two, the latter of which was called supper, and was eaten very frequently not only before the setting of the sun, but even as early as noon itself, or shortly thereafter. This being the case, so far as the signification of the name is concerned, any hour which should fall between noon and midnight might with perfect propriety be selected for the Lord's supper. And whenever the sacrament shall be partaken of at any hour between those points, it could with propriety be called, first, a supper, because of the time at which it was administered, and, secondly, the *Lord's supper*, because originally instituted by him.

But this being true, then we have both the afternoon and the first part of the night from which to select an hour for the administration of the ordinances, which shall suit either our convenience or taste, even though we should concede the argument of our friends to be true, as they draw it from the appellation of supper which was originally used to designate the sacred meal. Hence the only portion of the day wherein it might not be legitimate for us to offer the emblems of the broken body and spilled blood of Christ to any of his disciples, must be found between sunrise and noon.

The only reason, also, why any one could properly insist that such a period would not be suitable for the work in question, would be found in the fact that a meal partaken of

during *its hours* could not properly be called a supper. In reply to such a view it will only be necessary to say that if Paul could administer the Lord's supper between midnight and daylight, then he might also have done it between daylight and twelve o'clock noon; as it would be just as improper, when governed by the consideration of time, to call a meal eaten between twelve o'clock midnight and six o'clock in the morning a supper, as it would be to give that title to one entered upon between the latter hour and twelve o'clock noon.

The simple fact is that it utterly overturns all theories which rest upon the hypothesis that the title "supper," as applied to the eucharist, does in any way affect or determine the time when it shall be administered.

The truth, therefore, is by this time apparent to all that such an appellation was not used because of future limitation in point of time, and that the sole reason why it was selected is found in the fact that the sacred writer sought to discriminate between it and the Passover supper, in immediate connection with which it originated. Such a hypothesis is every way logical and consistent, and it harmonizes also with the words employed by our Lord in enforcing the ordinance, and with the construction which the apostle placed thereupon, as interpreted in the light of his individual practice. Matthew, Mark, Luke, and John, when alluding to the Passover which was eaten by the Lord and his disciples on the evening of his betrayal, speak of it as the "supper." It was therefore needful, in order to prevent confusion, that some other title should be applied to the Christian sacrament. How natural that it should, for the purposes of distinction, take the name of *Lord's supper*.

Thus much by way of argument.

It only remains, now, that we present an epitome of the points made before leaving the subject. It would run as follows:—

1. The element of time is never to be regarded as essential unless it be made so by the very nature of the duty prescribed, or by explicit declarations found in the command imposing the same. Illustrations of this theory of interpretation which all have indorsed, are found in the fact that all persons pray, and that all ministers baptize, whenever occasion offers, simply because there is no limitation in the original injunctions on these subjects.

2. There is no restriction as to time in the command, as appears from the examination of the texts, since the words "as oft as ye do it" are not definitive in their character.

3. The Passover regulations do not affect the question, since the Passover was not the model of the Lord's supper.

4. If Acts 2:42-47 be treated as though the term "breaking bread," which is employed twice in those verses, has reference in both instances to the eucharist—as it certainly does in one—then the disciples assuredly did partake of the Lord's supper in the daytime.

5. The record found in the twentieth chapter of Acts, which is quoted to prove that the Lord's supper must be partaken of in the evening, does not in fact disprove that proposition, since it is therein made to appear that—though they came together for that purpose in the evening—they did not in reality break bread until the morning hours.

6. The argument drawn from the fact that the eucharist was termed Lord's supper, really possesses no force whatever in the matter of limiting its celebration to the evening hours; since, at that time, it would have been proper to call any meal a supper which was eaten between twelve o'clock and midnight.

7. If Paul could have partaken of the Lord's supper in the morning hours between twelve and six o'clock, then he, as well as ourselves, might also do the same between six o'clock A. M. and twelve o'clock noon.

8. The appellation Lord's supper was given, not for the purpose of defining the time when that meal might be eaten thereafter, but simply to distinguish it from the Passover supper, in immediate connection with which it was instituted in the outset.

#### NEWSPAPER WORTH.

To estimate the worth of a man by his bodily size would be looked upon as an absurdity. Ten acres of land with a rich soil are worth more for agricultural purposes than a hundred composed of marshes or barren sands. A sermon of forty-five minutes may have more matter and argument than another which occupies an hour and a half or more in delivery. And this is equally true of newspapers; the size of the sheet is no indication of the worth of the paper. Three things are always to be taken into account in determining the value of a newspaper: 1.

A sheet by the use of a great deal of small type may contain much more than one that is a great deal larger; 2. The amount of fresh news and living thoughts compressed into the columns is a still stronger test of the real value of a journal; and 3. The moral and religious force carried by the journal is the crowning evidence of superiority or inferiority. If any paper can show that it has more brains, that it employs them more effectively, and that it carries more moral force than any of its contemporaries, then its pre-eminence over them will be admitted; but not till then. Superiority in journalism depends on something more than a few inches of white paper dotted with ink.—*Presbyterian Banner*.

#### JOY IN SORROW.

ONE by one our friends are falling  
In the still and silent grave,  
Dropping like the leaves in autumn—  
Is there no kind hand to save?  
Must they cross the silent river?  
Must they go whence none return?  
Must our drooping hearts forever  
Sadly here their absence mourn?

Must we never hear their footsteps  
We have known in days of yore?  
Must we list in vain their voices  
We are doomed to hear no more?  
Must our hearts be ever mourning  
For the faces hid from view?  
Must the tear-drops ever gather  
For the friends we've bid adieu?

Oh, yes; man was doomed to slumber  
In the cold and silent grave;  
But when Jesus comes in power,  
He'll redeem them, he will save.  
Then the long-closed tombs will open,  
And the sleeping dead arise;  
Then they'll rise on heavenly pinions  
To the mount of paradise.

Blessed thought our lone hearts cheering,  
As our friends pass to the tomb;  
Precious Saviour, keep us near thee  
Till the jubilee shall come;  
Then to realms of joy and gladness,  
Free from sin and grief and care,  
Then we'll never more know sorrow—  
Death will never enter there.  
—Mrs. G. W. Pierce, in *Northern Indianian*.

#### THE EASTERN OUTLOOK.

THE following is the substance of a conversation which recently occurred between a "Russian General well known in the Russian world as the Emperor's personal friend and one of his confidential advisers," and a reporter of the *Boston Journal*. The conversation took place at Batoum, on the Black Sea. It was published at length in the *Boston Journal*.

R.—Do you think a war between England and Russia will grow out of the Afghan question?

G.—No.

R.—Do you think a war between England and Russia will grow out of the Eastern question?

G.—Yes.

R.—Why?

G.—England will be prompted, if not obliged, to take Constantinople as a consequence of the colonial and foreign policy she is now pursuing. Prompted, because the possession of Constantinople would put her in such a splendid position before the world; she would be Queen of the seas and mistress of all the straits worth having; prompted, because she has inaugurated an imperial, towering style of doing things akin to that of Napoleon III. of France, meddling in the affairs of the East, conniving to get Cyprus, fighting the Afghans, sending the Prince of Wales to India to play the prodigal, sending the Princess Louise to Canada to govern the Canadians; prompted, because she is intoxicated with the Earl of Beaconsfield's unparalleled success and his dark, sinuous, Asiatic way of doing things; prompted, because she is a grasping nation anyway.

R.—But the English whom I have met say they don't want Constantinople, and wouldn't take it if they could.

G.—Very true; and a fortnight before Cyprus, with a possible protectorate over Asia Minor, became the property of England, if the English people had been asked, Do you want these new responsibilities? they would have answered, No. But these considerations may be very properly left out of the question; for it is almost certain that England will be obliged, as a means of securing her own safety in dealing with the Sultan, to take Constantinople whether she will or not. Turkey is already coquetting with her. She says, Give me money. England says, I won't. Then Turkey says in a half-aside, I shall throw myself into the hands of Russia. No one knows how soon the complications of the Eastern question may compel a forward move. England is



## The Review & Herald.

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

BATTLE CREEK, MICH., MARCH 6, 1879.

JAMES WHITE, } - - Corresponding Editors.  
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U. SMITH, - - - Resident Editor.

### A SHORT CATECHISM.

LET BOTH GROW TOGETHER TILL THE HARVEST.

WHAT does Christ say in the parable of the wheat and tares, Matt. 13: 24-30?—"Let both grow together until the harvest."

Both what?—The wheat and tares.

What is represented by the wheat?—The children of the kingdom, or righteous and godly persons. Verses 38, 43.

What is represented by the tares?—The children of the wicked one, or wicked, ungodly persons. Verses 38, 41.

Where do they grow together?—In the field. The householder "sowed good seed in his field."

What is the field?—"The field is the world." Verse 38.

Is not the field the church?—"The field is the world."

Is it not some particular people, place, or dispensation?—"The field is the world."

Is there anything but tares and wheat in the field?—Nothing.

How many of the wicked are represented by the tares?—"The field is the world."

Who is the householder who prepared his field?—God.

What is the field?—"The field is the world."

When did God prepare it?—When he made the world.

When did he sow the good seed?—When he set in motion those agencies through which he designed that this world should become filled with righteous beings.

How did he do it?—He made man in his own image and likeness, innocent and upright, gave him the advantage of every favorable circumstance and golden opportunity, hedged him in with law, and guarded him with all needful instruction and warning, and designed that he and all his posterity should be pure wheat, to be gathered into the heavenly garner when sufficiently ripened by standing the test of a requisite period of probation.

Who was the enemy that sowed the tares?—The devil.

When did he sow them?—When he introduced sin into our world, and all those seeds of evil through which men have become wicked and made themselves tares.

When the blade had sprung up and brought forth fruit, that is, was so far developed as to show the unmistakable marks of wheat, what appeared also?—The tares.

Illustrate this. It is illustrated by the first two individuals born into this world. Abel, governed by principles of loyalty, righteousness, and truth, was wheat. But Cain then gave place to principles of disloyalty, envy, hatred, and murder. "The tares appeared also." And from that day to this there have been in this field tares and wheat,—Cain-ites and Abel-ites. And there have been more of the former than of the latter. The tares have sometimes almost choked out the wheat. The world is in a terribly tarry condition at the present time; and when the tares are gathered into bundles to burn, they will furnish a good many bundles and make an awful fire.

Who are the servants whom the householder employs to care for his field?—The angels. "The reapers are the angels." Verse 39.

When the tares are separated from the wheat at the harvest, who will do the work?—The angels.

If, when the tares first appeared and the servants said, "Wilt thou that we go and gather them up?" the Lord had said, "Yes, gather them up," who would have done the work?—The angels.

Have men anything to do in the work of rooting up the tares?—Nothing.

Has this any reference to the question of rejecting unworthy members from the church?—Not any.

Why cannot the church be the field?—Because the field must be prepared, and the good seed must be sown and spring up and produce wheat before there can be a church. The church is the wheat; and the wheat is not the field.

Is it right for the church to discipline its members, and reject those who are unworthy?—It is not only the right of the church to do this, but it is its imperative duty. 1 Thess. 5: 14; 2 Thess. 3: 6, 14, 15; 1 Cor. 5: 9-11; Matt. 18: 17; Rev. 2: 14, 20.

### FOR DEEDS DONE.

In reference to the subject of the sanctuary, and the investigative Judgment which we teach is now going forward, a question sometimes arises in substance as follows:—

A man's influence for good or evil, as exerted through his example, teachings, and life, is felt, and helps to mold the characters of others as long as time shall last. How, then, when his case comes up in the investigative Judgment, can he be judged for his deeds and life, before the results or effects of that life have ceased?

This is indeed an insuperable objection to the view that a man is judged as soon as he dies. In that case a large portion, perhaps much the larger portion, of the evil influence of some persons is either left out of the count, or the Lord is obliged to anticipate in their judgment.

This difficulty we conceive is entirely obviated in our views of the investigative Judgment of the heavenly sanctuary. The natural order would seem to be that the work should commence with the first generation of men, and come down through succeeding generations in consecutive order to the end. And we know that of all the earlier generations of men there are none, with but exceedingly few exceptions, whose influence has not for generations been as dead as their bodies. The account with such persons can be at once closed up, and the decision of the Judgment rendered.

This is especially the case with the wicked. It strikes us as something a little remarkable, as we think upon it. If we go back only three or four generations from our own time, how many ungodly persons can be named whose teachings, life, or example is exerting a pernicious influence on the world to-day? It is marvelous how soon the influence of the wicked is cut off. With the righteous it is not wholly so; for even Abel, with many of the ancient worthies who are set forth as examples, and all Bible writers, are to the present day exerting an influence upon multitudes for good. Perhaps a few ancient heathen philosophers may be counted on the other side.

But giving this the widest scope possible, it is seen at once that but very few of those who have long been dead are wielding any potent influence over the human family at the present time. And if the number were ten times as great as it is, it would involve no difficulty; for we can readily see how easy and appropriate a thing it would be to count that man, in the Judgment work, whose influence is still alive and active among men, as himself still with the living, and leave his case to be decided with the cases of the living, at the very close of the sanctuary work and of probation.

But, further, we are to consider that the investigative work in the sanctuary is not for the purpose of tracing out the full guilt of the sinner and determining the degree of his punishment, but simply to decide the question whether, taking into account his deeds to that point where his probation ended, he should be assigned a place with the righteous or the wicked. And this is all that need be determined in this Judgment, all else being left till after the coming of Christ, to that Judgment of the thousand years, 1 Cor. 6: 2, 3; Rev. 20: 4, in which the cases of the wicked will all be examined, their deeds, and the influence of them while time lasted, be taken into the account, and the punishment to be rendered in the second death be accurately adjusted to the degree of their guilt.

### TO CORRESPONDENTS.

L. TRAIN: For a full explanation of the resurrection of Moses, see chapter entitled, The Transfiguration, in Man's Nature and Destiny.

A. H. ROBINSON: You are right in your query on the wearing of gold. We believe it is wrong every way, being contrary to the express directions of the word of God. It is the outward index of a heart that is filled with vanity and pride; and we cannot see that it makes any difference if it is a gift. We would not smoke a cigar any quicker if a man should give it to us, than we would if we had to buy it with our own money.

Please explain the expression in Matt. 11: 19: "Wisdom is justified of her children." D. S. J.

The words were evidently spoken by Christ in vindication of himself and John the Baptist against the charge of the Pharisees. John did not eat and drink in the ordinary manner, and they charged him with having a devil. Christ was not so abstemious, and they charged him with being a glutton. Here were teachers of wisdom, greater than any the world had ever before seen; yet the Pharisees, by the course they took, showed that they were determined to cavil, pick flaws,

and find fault, whatever course might be taken by these teachers. But Christ declares that the course they had taken was not contrary to, but in accordance with, true wisdom. It was appropriate for John to fast; it was just as appropriate for Christ to eat and drink. Their work and position were different, but both acted in accordance with true wisdom; and thus, to paraphrase the sentence, the children, or followers, of wisdom, as were both John and Christ, took a course which was justified by, or was in accordance with, the dictates of the highest wisdom.

### ITALY AND EGYPT.

THE following extract from a letter written by Dr. Ribton from Alexandria, Egypt, has been forwarded to us by our friends in Switzerland. We will not, by any introductory remarks, keep the reader from its wonderful statements, which show how manifestly the hand of God is at work in those countries. The letter is dated Jan. 10.

"I arrived at Alexandria on the 7th, after a voyage so exceptionally favorable that it showed clearly that the hand of the Lord was with me.

"Were I to live a thousand years I could never forget the scene we had on New Year's evening before my departure. All the brethren assembled for a farewell meeting, and the affection they manifested was something beyond description—a depth of love which only those of the household of faith can comprehend. It was a scene of general weeping, and greatly affected me for the next day.

"I found the little church in Alexandria in a very promising condition. Our Bro. Rupp, full of the Spirit of God, has done wonders, and had he the time at his disposal, and the necessary means, he could have done very much more. I shall now, under Divine direction, endeavor to aid him with all the energy that God gives me. This town is full of Italians, and it is certainly a relief to be able to preach to them without being exposed to stone-throwing, and without the necessity of a guard of police at the door. We have a young Israelite, converted under Bro. Rupp's ministry, now a candidate for baptism, and upon whom the Spirit of God has fallen. He speaks Italian and Arabic equally well. In order to work up our meetings, I am employing him to go around among the Italians with hand-bills, and I hope very soon, with his aid, to open a series of Arabic meetings. He says the Arabs and Copts listen to him willingly, and will gladly come to hear the preaching of the word as we present it.

"I hope to write you more news from here, and good news, after another week.

"The news I have received from Naples gives me much consolation. The meeting on last Sabbath was well attended, and was conducted with much fervor by Bro. Tongobardi, an educated lawyer who has lately fully embraced the truth, and who now acts as leader of the church."

### ENCOURAGING FROM OHIO.

SINCE I have been detained at home, I have received frequent letters from most of our laborers in Ohio. I am glad to say that nearly all of them are having a degree of success, and some are doing exceedingly well. Brn. Burrill and Mann have, by the blessing of God, brought out a company of toward forty, and are building a meeting-house. This is good.

During the winter, about a dozen have embraced the truth under Bro. St. John's labors, and the best of it is, these are additions to other little companies. Bro. Bigelow has brought about half a dozen into the truth. These also are additions to a little company. Bro. Rupert has done excellent work. Quite a number have come into the truth under his labors during the fall and winter; two or three companies are ready to be organized.

Bro. Guilford writes that he has had an excellent interest; six or eight have embraced the truth, and still the interest continues. These also are additions to a little church. Brn. Gates and Underwood report a little company raised up. They also have a good interest in another place near by. Elders in different churches write me that their little companies are doing well, and, as far as we have heard, there is an increasing interest.

There are more preachers in the State who do not report. Dear brethren, please let us hear from you.

Our State secretary of the T. and M. society, J. B. Gregory, Bowling Green, has on hand about four hundred Annuals for 1879, which must be disposed of very soon. Librarians may have some on hand, and private individuals also. Now, brethren, we request you to take right hold of this, and distribute them immediately. If you cannot sell them, give them

away; they will soon be useless. We request each librarian to order as many from Bro. Gregory as he can dispose of.

Once more we say to our brethren who made pledges at our last camp-meeting, that we are in need of \$200 immediately. Please send what you can on your pledges. One of our wealthy brethren in Ohio offers to donate to the cause \$200, provided some one will lend him \$500 for a year or two. He will give the best of security and pay the usual interest. He is a wealthy brother, and will do just as he says, but he has not ready money at present. Who in Ohio will lend him this \$500 to enable him to give us the \$200? D. M. CANRIGHT.

### OUR WORK IN FOREIGN LANDS.

THE reports recently published in the REVIEW from Norway and Italy are soul-inspiring. What can cheer the heart of those who really love the present truth so much as to see it going to the ends of the earth? For long, weary years we have been preaching that this truth must go to "peoples, nations, tongues, and kings;" that it must be proclaimed with a "loud voice." Who can fail to see the beginning of the fulfillment of these predictions? Already Norway, Sweden, Denmark, Germany, France, Switzerland, Italy, England, Scotland, and Ireland, and even distant Egypt, are receiving the light of present truth by means of our tracts, books, and papers, or by the labors of the living preacher, and that quite extensively. In other countries besides these, in a less degree, souls are responding to the claims of precious truth and God's holy law, and are themselves becoming avenues of light to others and fellow-helpers in this holy work. Missionary establishments are being planted firmly, periodicals in various tongues are already being published, others soon will be, and the attention of the reading world is being attracted to this novel doctrine. Well-trying and faithful men have charge of these missions, to act a leading part, and thoroughly instruct the later recruits to the cause of truth. This fact alone should give our people confidence in the success of the missionary work.

Who among us that has a spark of spiritual life can read the recent reports from our beloved Bro. Matteson in distant Norway, and the appeal of Bro. and Sr. White in behalf of his mission, without his soul being stirred with deep emotions? Who can read of what is being done in dark and benighted Italy, in the very "kingdom of the beast," without the same feelings? What momentous results are likely to come from the publication of our papers and tracts in the languages of those great nations, Germany and France,—the French, the polite language of every court in Europe, the German, the native tongue of the kingdom which is probably the strongest of any in the world, a kingdom whose subjects are scattered to the ends of the earth. Who can consider the possible and probable effects of the mission to England that our dear Bro. Loughborough is now establishing, without the deepest interest? England is the heart of that great empire "upon which the sun never sets." It sends out its pulsations to Canada, the West Indies, the islands of the Pacific, China, the Indian empire, and South Africa, and its ships go to the "ends of the earth." In all these countries where colonies of English-speaking people live, they look to the mother island with affection, and are more ready to receive instruction through and from her than from any other source. When this mission is fully started, thousands of our publications will go out in these various directions. Souls will be reached in every part of the world.

The missions we have now started are the nuclei around which will gather the principal means for the enlightenment of the world with the rays of present truth. The Scandinavian nations and races will receive light through the mission to Denmark and Norway. The German, French, and Italian nations can perhaps be as well reached through liberal Switzerland as from any other source. The English-speaking races outside of the United States will naturally draw from Old England their spiritual instruction. And what an important part of the world these include—the most important and influential nations existing in our world. Other agencies will no doubt arise, and other movements be made; but these will be the principal ones, and others will most likely draw from them. No doubt Russia and the Asiatic nations will receive light and truth through their own languages, but these will never be so important as those mentioned. Thus the great cause seems to be taking shape to accomplish that which is predicted of it. By such means the earth will be "lightened with the glory" of God's mes-







