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Valuable Historical Extracts.

Hindson

FACTS FOR THE TIMES.

A COLLECTION

—OF—

VALUABLE HISTORICAL EXTRACTS

ON A

GREAT VARIETY OF SUBJECTS,

OF SPECIAL INTEREST TO THE BIBLE STUDENT, FROM EMINENT
AUTHORS, ANCIENT AND MODERN.

REVISED BY G. I. BUTLER.

"Admissions in favor of truth, from the ranks of its enemies, constitute
the highest kind of evidence."—PRES. ASA MAHAN.



**This Volume contains about One Thousand
Separate Historical Statements.**

THIRD EDITION, ENLARGED, AND BROUGHT DOWN TO 1885.

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PREFACE.

THE object of this volume, as its name implies, is to furnish to the inquirer a large fund of facts bearing upon important Bible subjects, which are of special interest to the present generation.

While "the Bible and the Bible alone" is the only unerring rule of faith and practice, it is very desirable oftentimes to ascertain what great and good men have believed concerning its teachings. This is especially desirable when religious doctrines are being taught which were considered new and strange by some, but which, in reality, have had the sanction of many of the most eminent and devoted of God's servants in the past.

Within the last fifty years, great changes have occurred among religious teachers and churches. Many things which were once considered important truths are now questioned or openly rejected; while other doctrines which are thought to be strange and new are found to have the sanction of the wisest and best teachers of the past.

The extracts contained in this work cover a wide range of subjects, many of them of deep interest to the general reader. We know of no book of its kind containing so many interesting quotations on important subjects of special interest. Remarkable fulfillments of prophecy; interesting comments upon difficult scriptural texts from the ablest commentators of the past; striking occurrences of natural phenomena; important facts in the growth of our country; useful statistics concerning population, intemperance, war, and crime; and the present condition of the religious, political, and physical world, are among the subjects treated by the various authors quoted.

The book will be valuable to the general reader, but especially so to those interested in the religious subjects noticed therein.

This work is designed to assist the reader in the investigations of the prophecies,—a duty we believe to be of great importance at the present time. He will here find that the most eminent Bible students of the past have given great attention to this branch of Bible study, now so much neglected.

It is also calculated to assist the student of Scripture in reaching correct conclusions upon many important subjects of Bible investigation, through a knowledge of the wise and judicious opinions of the learned.

The object of those who send it forth is not to teach new and strange doctrines, but to call back the attention of the reading public to the "old paths" of Bible truth and duty.

Let us be like the noble Bereans anciently, "who searched the Scriptures daily to see whether these things" were so.

God grant that this book may enlighten and benefit many minds, by calling attention to important truths.

COMPILER.

BATTLE CREEK, Mich., July 12, 1885.



FACTS FOR THE TIMES.



THE HOLY SCRIPTURES.

THEIR GREAT IMPORTANCE.

DR. ADAM CLARKE, in his "Clavis Biblica," p. 64, says:—

"From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself."

BOYLE says:—

"I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."—*Style of Scripture*, 3d Obj. 8.

MATTHEW HENRY says:—

"Especially make the Bible your study. Many get wisdom by books; but wisdom toward God is to be gotten out of God's book, and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower; a few dig into it. Read other books to help you to read that book. Fetch your sermons from thence; the volume of inspiration is a full fountain, always overflowing, and has always something new."

CHRYSOSTOM says:—

"An intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight, and whatever other excellence can be uttered."

FIRST WRITTEN AND FIRST PRINTED.

The decalogue containing the moral law is the very foundation and center of the Holy Scriptures. And

this moral law, engraved on tables of stone by the finger of God, was the *first written* document on earth. The great Creator set the first copy. Written language is of divine origin, and was revealed for the express purpose of communicating the will of God to men. Not only were the law and books of Moses the first ever *written*, but they were the first ever *printed* with types.

A noted Spiritualist, speaking of the "old Bible system before the art of printing," says that science has thrown the Bible into the shade by the extremely cheap literature of the present day! He then calls on the people to "dismiss the old, dilapidated, and *costly* machine as belonging to the Dark Ages, before printing was known."

Here we have a specimen of the blindness of infidelity. The Bible was not only the *first book printed*, but it is the *cheapest book* in existence. It was the importance of Bible truth that stimulated science, and caused the invention of the art of printing!

ANDERSON says:—

"The first book ever printed on movable metal types was the *Bible*, in A. D. 1455."—*Anderson's Annals*, p. 31.

Speaking of the Scriptures, Dr. ADAM CLARKE says:—

"They contain the *most ancient* writings in the world; the *decalogue*, or ten commandments, a part of the book of Exodus, being probably the first regular production in alphabetical characters ever seen by man."—*Clavis Biblica*, p. 16.

On the origin of written language, we find the following in the *Printer* for February, 1864:—

"Herodotus, Pliny, Plutarch, and others signify that Cadmus, a Phœnician, settled in Bœotia about 1500 years before Christ, where he built the city of Thebes; and that he was the first who taught the Greeks the use of alphabetic symbols. Here, perhaps, it may be well to suggest that Cadmus was contemporary with Moses; and the time of his migration into Greece, making a little allowance for the discrepancies of chronologers, corresponds, as near as need be, with the time when the Israelites came into the possession of the promised land. Now Moses, we are fully assured, had been qualified to write the commandments of God at Sinai; and it is but reasonable to suppose that an art so valuable as writing would, when once learned, rapidly circulate among the most learned of the

Hebrews. The inference, therefore, from these premises, is, that before he left Asia, Cadmus had, by an intercourse with some of the Hebrew people, learned the use of letters; and when he emigrated to Greece, he carried the art with him, in which country it was unknown until he taught it.

“*Maurice* on this subject, says: ‘I cannot, however, avoid owning myself very much inclined to join in opinion with Mr. Bryant, and other genuine sons of science, not infected with the French skeptical philosophy, that so divine an art could not have its origin in the unassisted powers of the human mind.’ And the same author, after having adverted to a number of arguments relative to the first application of letters to the purposes of human correspondence, concludes his dissertation with the following energetic language: ‘In this state of uncertainty the mode of conduct for us to pursue, at once the most consistent with reason, the most conformable to true science, and the most agreeable to sound religion, is to conclude that, though some sort of characters, as before observed, formed by the ingenuity of man, or founded upon the basis of the ancient hieroglyphic system, was occasionally used in the early ages of the world, so divine an art—an art apparently so far surpassing human powers to invent, as alphabetic writing, in the perfection in which it has descended down to us from an Asiatic source, through the medium of the Greeks and Romans—could have its origin in inspiration only, and was at first revealed to man amid the awful promulgations at *Horeb*; amid the thunders that shook the basis of Mount Sinai!’”

“It is a remarkable fact that, although with respect to other arts, as for instance those of music and metal working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word *cathar*, ‘to write,’ does not once occur, none of its derivatives are used; and *sapher*, ‘a book,’ is found in a single passage [Gen. 5:1], and these not in a connection which involves the supposition that the art of writing was known at the time to which it refers.”—*Smith’s Unabridged Dictionary of the Bible*, art. Writing.

“Dr. WINDER, in his ‘History of Knowledge,’ thinks it probable that this was the first writing in *alphabetical* characters ever exhibited to the world, though there might have been *marks* or hieroglyphics cut on wood, stone,” etc.

“No time,” says Dr. A. BAYLEY, “seems so proper from whence to date the introduction of *letters* among the Hebrews

as this, for *after* this period we find continual mention of *letters*, *reading*, and *writing* in the now proper sense of those words.

. . . 1. *Reason* may show us how near to an impossibility it was that a just and proper number of convenient characters for the sounds in language should naturally be hit upon by any man, for whom it was easy to imitate and vary, but not to *invent*. 2. From evidence of the Mosaic history, it appears that the introduction of writing among the Hebrews was not from *man*, but God. 3. There are no evident vestiges of letters subsisting among other nations till after the delivery of the law at Mount Sinai."—*Clarke's Commentary on Ex. 31:18*.

The ancient Hebrews had a strong traditional prejudice against the use of vowels and marks in their sacred writings, because the use of them at all was "only transmitted orally by Moses." See *Smith's Dictionary*, art. Writing.

This shows that they had special regard to the *origin* of their language as *written* by the finger of God at Sinai.

THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing
And love all-prevailing,
Trust in its promise of life evermore.
With fervent devotion
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour, who died for us all.
May this message of love
From the Tribune above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

PRINCIPLES OF INTERPRETATION.

"Whoso readeth, let him understand."—*Jesus*.

"No prophecy of the Scripture is of any private interpretation."—*Peter*.

"Words which admit of different senses should be taken in

their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer."—*Hedge's Logic*.

MARTIN LUTHER says:—

"The allegorical sense is commonly uncertain, and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only. . . . Therefore Origen, Jerome, and similar of the Fathers are to be avoided, with the whole of that Alexandrian school which formerly abounded in this species of interpretation. For, later writers unhappily following their too much praised and prevailing example, it has come to pass that men *make just what they please of the Scriptures*, until some accommodate the word of God to the most *extravagant absurdities*."—*Annotations on Deut.*, cap. 1, fol. 55.

WM. TYNDALE says:—

"No man dare abide the literal sense of the text but under a protestation, if it please the pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch as that *twenty doctors expounded one text twenty different ways*. . . . Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul."—*Works*, vol. 1, p. 307.

MOSHEIM, speaking of a class of errorists, says:—

"They attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the vail of the outward letter. The former they treated with the *utmost neglect*, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were *more studious to darken the Scriptures with their idle fictions than to investigate true and natural sense*."—*Church History*, cent. 2, part 2, chap. 2.

Says Bishop JEREMY TAYLOR:—

"In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen, unless there be evident cause to the contrary."

Says Prof. J. A. ERNESTI:—

"There is in fact but one and the same method of interpretation common to all books, whatever be their subject. And the

same grammatical principles and precepts ought to be the common guide in the interpretation of all. . . . Theologians are right, therefore, when they affirm the literal sense, or that which is derived from the knowledge of words, to be the only true one; for that mystical sense, which indeed is incorrectly called a sense, belongs altogether to the thing, and not to the words."—*Biblical Repertory*, vol. 3, pp. 125, 131.

Says the learned VITRINGA :—

"We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unerring canon," he adds, "and of great use."—*Doctrine of Prophetic Types*, 1716.

Says ROSENMULLER :—

"All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis."—*Cox's Immanuel Enthroned*, p. 70.

Dr. JOHN PYE SMITH defines the literal sense as—

"The common rule of all rational interpretation; viz., the sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence according to the known usage of the language and the writer."—*Scripture Test.*, vol. 1, p. 214.

"Language is used literally and figuratively, but it cannot therefore be said that language has a literal and a figurative meaning. The figurative use must conform to the literal signification, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings."—J. H. W., in *Review and Herald*.

Dr. CLARKE says :—

"Without all controversy, the *literal meaning* is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world. Remember you are called not only to explain the *things* of God, but also the *words* of God. The meaning of the *thing* is found in the *word*."

"Even *metaphors* and *parables* prove nothing; they only illustrate, and are never allowed to be produced in support of

any doctrine. This is a maxim in theology to which all polemical divines are obliged to bow."—*Preachers' Manual*, pp. 86, 90.

Dr. JOSEPH ANGUS says :—

"The Spirit of God does not communicate to the mind of even a teachable, obedient, and devout Christian, any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise *up to* what is written, but not beyond it. When Christ opened the understanding of his apostles, it was 'that they might understand the Scriptures.'"—*Bible Hand-Book*, p. 178.

WHITAKER says :—

"He that shall be content to use the means, and will lay aside the prejudices which many bring with them to every question, will be honored to gain an understanding of Scripture; if not in all things, yet in most; if not immediately, yet ultimately."—*Disput. of Scripture*, p. 473.

BRIDGES, on "Christian Ministry," says :—

"Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations."

MARTIN LUTHER gives good advice in the following lines :—

"Let the Christian reader's first object always be to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology. It is the very substance of Christianity."—*Milner's History*, vol. 5, p. 460.

Prof. C. E. STOWE, in his great work, "History of the Books of the Bible," gives the true idea :—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would have been of no use to us; for every book intended for men must be given to them in the language of men. Every human language is from the very nature of the case, and from necessity, an imperfect language. No human language has exactly one word, and only one, for each distinct idea. In every known language, the same word is used to indicate different things, and different words are used to indicate the same thing. In every human language each word has more than one meaning, and each thing has more than one name. The boy is learning his let-

ters—the merchant is writing his letters—Dr. Johnson is a man of letters. In these three sentences the same word, *letters*, is used to designate three perfectly distinct and most widely divergent things; yet nobody mistakes, or nobody need mistake; for the connection in each case shows the meaning. In the first stanza of Grey's Ode on Spring, there are no less than six words used in their figurative instead of their literal sense. Yet who mistakes?

“‘Lo, where the *rosy-bosomed* hours,
Fair Venus' train, appear;
Disclose the *long-expecting* flowers,
And *wake* the *purple* year!’

“In all these cases men can mistake if they choose. All this is as true of the Bible as of any other book, and no more so.”

Many Protestant authors give the Bible to the common people, and then put out their eyes by their mystical rule of interpretation. But the papal power has denounced the most commonly received version, and has forbidden the translation of the Scriptures into the vulgar tongue, for the common people.

The First Canon of the “Council of Toulouse” in 1229, reads as follows:—

“We *forbid* the laity to *possess* any of the books of the Old or New Testaments, except, perhaps, the Psalter or Breviary for the divine offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue we *strictly forbid*.”—*Anderson's Annals*, p. 17.

Pope PIUS IX., in his bull, bearing date May 8, 1884, says:—

“Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.”

THE PROTESTANT BIBLE ADMITTED RELIABLE.

The learned Dr. HEMPHIL, in his reply to Father Burchart, p. 42, says:—

“The papists say, ‘We do not object to the Bible, but to the Protestant version; for it is a corrupt translation.’ When Bishop Hughes objected to the use of the Bible in the schools

of the State of New York, he said: 'We do not object to the Bible in the public schools; we object to the Protestant version of it.' When it was proposed to introduce the Douay version for the use of the Catholic children, Bishop Hughes was the first to object."

Mr. HEMPHIL denies the charge that King James's version is a Protestant translation. He says:—

"The work was done by Wycliffe when he was in full communion in the Romish church. It was continued by Tyn-dale, Coverdale, Matthew, and others in the same Romish church. It was printed, published, and circulated by the authority of a Romish king. This translation was taken as the basis of the translation issued under King James. So this translation of the Bible which we read to you every Sabbath is not a Protestant translation at all, but simply the English, and of such perfect freedom from anything sectarian, as between Romanism and Protestantism, that the learned Dr. Alexander Giddis, an ecclesiastic of the Romish church, called it 'of all versions the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text.'—*Reply*, p. 42.

Eminent Catholic bishops have testified in favor of King James's translation. The Archbishop of Baltimore (Dr. Hendric), in the introduction of his translation of the New Testament, alludes to the Protestant version in these words:—

"In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rheimish translation. It is not to be regretted that while we point to errors that need correction, we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit."

In 1825 Dr. DOYLE, bishop of Kildare, England, called "one of the ablest and wisest of Roman Catholic prelates," being examined before a committee of the House of Lords, was asked:—

"Do you consider the authorized version of the Scriptures used in the church of England as of sufficiently perverse quality to warrant the description that it is the gospel of the Devil?" He replied, "I have said before, God forbid that I should so consider it; for, though it has many errors, I consider it as one of the noblest works, and one of the ablest translations, that has ever been produced."

TRADITION AGAINST REFORM.

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1:14.

From the time of the Reformation under Martin Luther until now, every advance step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous Dr. Eck spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref.*, vol. 2, p. 59.

SEBASTIN MEYER gives the following refutation of the above:—

"To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Id.*, vol. 2, p. 427.

The Roman Emperor DIOCLETIAN, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established, and which has dominion in the State."—*Rose's Neander*, vol. 1, p. 84.

JOHN LOCKE, the great Christian philosopher, says:—

"An error is not better for being common, nor the truth for having lain neglected; and if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men, and not the examination of things, must be its measure."—*Essay on Human Understanding*, book 4, chap. 8, sec. 6, note.

Dr. ADAM CLARKE, in his "Introduction to Solomon's Songs," says:—

“The antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as to great men and great names, we find them enrolled and arranged on each side of all controversies.”

ALEXANDER CAMPBELL says:—

“The plea of ancient tradition is the strength of popery and the weakness of Protestantism. We advocate, not ancient, but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, *tradition*, hoary tradition, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, ‘Honor thy father and thy mother,’ is concerned.”—*Christian Baptism*, book 2, chap. 2, p. 233.

Again Dr. CAMPBELL remarks:—

“No one need ask, Why, then, so early introduced and so long in practice? and why believed by so many great, and learned, and excellent men? . . . If great, and learned, and reverend names can authenticate tradition and satisfy weak consciences, there is not an error in popery, nor an imagination in the ramblings of monkish fanaticism and religious buffoonery that may not be favorably regarded, and cherished with a profound and worshipful respect.”—*Christian Baptism*, book 3, p. 246.

WENDELL PHILLIPS says:—

“No reform, moral or intellectual, ever came down from the upper classes of society. Each and all came up from the protest of the martyr and victim.”

ROBINSON says:—

“Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause.”—*History of Baptism*, book 2, chap. 1, sec. 1.

The learned historian, ARCHIBALD BOWER, says:—

“To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious cre-

dulity, suffered themselves to be imposed upon by them."—*History of the Popes*, vol. 1, p. 1.

DOWLING says:—

"The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of a genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*History of Romanism*, book 2, chap. 1.

HEGESIPPUS, writing of the second century, says:—

> "When the apostles were dead, then the church was gradually *spotted and corrupted*, as in her doctrine, so also in her worship, an infinity of ceremonies by degrees insensibly sliding in."—Book 3, chap. 32.

The celebrated historian, GIBBON, says:—

> "From Adrian (A. D. 117) to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—Vol. 4, p. 314.

Again, TAYLOR remarks:—

"The opinion that has forced itself upon my own mind is to this effect, that the period dating its commencement from the death of the last of the apostles, or apostolic men, was altogether as little deserving to be selected and proposed *as a pattern* as any one of the first five of church history. . . . We need, therefore, neither feel surprise nor alarm when we find, in particular instances, that the *grossest errors of theory and practice* are to be traced to the *first century*. . . . The scheme of religious sentiments had shifted its foundations, a different standard of good and evil had come to be appealed to, and the commandments of God were displaced without scruple by the whims of man. . . . Clement of Alexandria is almost the only extant writer of the early ages who adheres to common sense and apostolic Christianity, through and through."—*Antichrist Exposed*, pp. 104, 113.

GREGORY, the celebrated historian, says:—

"With respect to the Gentile converts, the tenets of the Oriental philosophy concerning the origin of evil and the creation of the world by an inferior power, had prepared the minds of

many for the reception of the most absurd opinions which they contrived to unite with the doctrines of Christ."—*History of the Church*, pp. 61, 62.

THE CHRISTIAN FATHERS UNRELIABLE.

Dr. Cox says:—

"In the early ages of the church, the writings of the Fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the Fathers."—*Cox's Literature, etc.*, vol. 1, p. 123.

In respect to the progress of the Roman Catholic departure from primitive Christianity, the following is to the point:—

"*The Chronologische Anzeiger* of Reyner gives the following *aperçu* of the 'development' of practices in the church of Rome: 'The use of holy water was introduced in the year 120; penance, in 157; monks appeared in 348; the Latin mass, in 391; extreme unction, in 550; purgatory, in 593; the invocation of Mary and the saints, in 715; kissing the feet of the pope, in 809; the canonization of saints and the beatification of the blessed, in 893; blessing bells, in 1000; the celibacy of priests, in 1015; indulgences, in 1119; dispensations, in 1200; the elevation of the host, in 1200; the inquisition, in 1204; oral confession, in 1215; the immaculate conception, in 1860; infallibility, in 1870.'"

DU PIN, one of the most celebrated and reliable of Roman Catholic historians, testifies as follows:—

"Criticism is a kind of torch that lights and conducts us in the obscure tracts of antiquity by making us able to distinguish truth from falsehood, history from fable, and antiquity from novelty. 'Tis by this means that in our times we have disengaged ourselves from an infinite number of very common errors into which our fathers fell for want of examining things by the rules of true criticism. For it is a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church."

Dr. ADAM CLARKE, in his comments on Proverbs 8, thus speaks of the Fathers:—

"But of these we may safely say that there is not a truth in the most orthodox creed that cannot be proved by their author-

ity ; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In points of doctrine, *their authority is with me nothing. The word of God alone contains my creed.* On a number of points I can go to the Greek and Latin Fathers of the church to know what they believed, and what the people of their respective communions believed ; but after all this, I must return to God's word to know what he would have me to believe.

“No part of a Protestant's creed stands on the decision of Fathers and councils. By appealing to the Bible alone as the only rule for the faith and practice of Christians, they confounded and defeated their papistical adversaries who could not prove their doctrines but by Fathers and councils.”

In his Autobiography, p. 134, Dr. ADAM CLARKE remarks as follows :—

“We should be cautious how we appeal to heathens, however eminent, in behalf of morality ; because much may be collected from them on the other side. In like manner we should take heed how we quote the Fathers in proof of the doctrines of the gospel ; because he who knows them best, knows that on many of those subjects they blow hot and cold.”

MARTIN LUTHER says :—

“When God's word is by the *Fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk and make it black. Even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear ; but through the doctrines, books, and writings of the Fathers, it is very surely darkened, falsified, and spoiled.”—*Table Talk*, n. 228.

HOW ERRORS ARE PERPETUATED.

When truth, long hidden, first begins to shine out, some object, and ask, “Why has not this been found out before ? Is it to be supposed that so many learned and good men would fail to see it if true ?” !

The Rev. LYMAN ABBOTT, in the *Christian Union*, gives the following very clear explanation of the difficulty :—

“There are many instances in which the biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field ; the same thought is often traceable from generation to generation, from ancient Father to English divine, and thence to our latest Sun-

day-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

The *Christian Statesman* published a portion of a paper read by Rev. A. T. PIERSON, D. D., before the Ministerial Union of Philadelphia, containing the following:—

"We are often fettered by our denominationalism. Brought up to exalt our sectarian standards and views and politics, we sometimes degenerate into religious partisans and politicians, espousing our sect because it is our sect. We stand by our colors, whether it is the color of the blood or not! We preach and teach what we find in our denominational standards, whether or not we can give an intelligent scriptural reason for our position. Have we the boldness to face opposition and ridicule for the sake of the truth? And if a candid, careful searching of the word should compel us to believe that our denominational position is unscriptural in any respect, would we simply follow the light God might give us, or consent to silence and compromise with conscience? Many of us are hindered in preaching the word and in directing the affairs of Christ's body, by the very officers of our church, and especially by ungodly trustees! If, out of profound convictions born of prayer and spiritual travail, we should insist upon a new and more spiritual conduct of our churches, or preach some gospel truth that pierces the quick, there are some church officers who would come between us and the congregation, and request us to keep silence or resign."

The following testimony, found in "Wesley's Sermons," vol. 2, p. 97, is to the point:—

"A wonderful instance of this spiritual blindness is given us in the very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from heaven when Constantine called himself a Christian! I say, called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit; for surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ as when such a flood of riches and honor and power broke in upon it, particularly on the clergy."

LIKENESS OF CATHOLICISM TO PAGANISM.

In the prophecy of the two great powers, pagan and papal Rome, it is stated of the symbol of the papal power that it received the "power," "seat," and "authority" from the dragon, the symbol of pagan Rome. Also, that in worshipping the "beast," or papal power, they at the same time did homage to the dragon, which gave power to the beast. How strikingly was this illustrated by Constantine, who, while laying the foundation of Catholicism, was still adoring the pagan idols, and repairing and supporting the idol temples.

On the right of the transept in St. Peter's at Rome, there stands an old pagan bronze statue of Jupiter, mended toward the head so as to make a statue of St. Peter, whose brazen toe has been partly kissed away by the lips of the faithful.

For this MADAME DE STAEL, a profound critic and a devout Catholic, makes the following excuse:—

"We shame not in pagan trophies which art has hallowed. The wonders of genius always awaken holy feelings in the soul, and we pay homage to Christianity in tribute to all the best works that other faiths have inspired."

The celebrated Protestant author, WADDINGTON, says:—

"After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured; and by the time these were ripe for the establishment of the popedom, Christianity of the State, to judge from the institutions of its public worship, seemed but little else than a system of *Christianized Paganism*. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had to a certain extent *paganized* the outward form and aspect of religion."

Speaking of the religion of popery, Dr. MIDDLETON says:—

) "All whose ceremonies appear plainly to have been copied from the rituals of primitive paganism, as handed down by an

uninterrupted succession from the priests of old Rome to the priests of the new Rome."

DOWLING says :—

"The gods of the Pantheon were turned into popish saints. The noblest heathen temple now remaining in the world is the Pantheon, or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove and all the gods, was impiously re-consecrated by Pope Boniface IV. about A. D. 610 to the Blessed Virgin and all the saints."

FAUCHET, in his "Antiquities of Gaul," says :—

"The bishops of that kingdom employed every means to gain men to Christ, availing themselves of their ceremonies, as well as of the stones of their temples to build their churches!"—Liv. 2, chap. 19.

GAVAZZI says :—

"When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. Before, the choice of religion was free; but after he had made some laws, especially one denying service in his army save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of this new faith; it was embraced by multitudes, but with what fervor or what motive?—A mercenary motive and a worse than languid fervor. . . . A pagan flood flowing into the church carried with it its customs, practices, and idols. . . . The greater part of Constantine's pagan subjects, while in appearance Christians, remained in substance pagans, especially worshiping in secret their idols. But the church did not prevent the sin. . . . The church was then too weak to resist the abuses brought in by the inundation of paganism; further, it was no longer the upright and severe church of Christ; becoming vain of having many millions of adherents, it did not closely examine their faith."—*Gavazzi's Lectures*, p. 290.

Again, the same author says :—

> "Almost all the forms of paganism are found in the Romish church. The pagans had their Pontifex Maximus; Rome has her supreme pontiff. Paganism had its purgatory with material fire; Rome has the same. Paganism had expiations for the dead; so has Rome. Paganism had its vestal virgins; Rome has her nuns. Paganism had its processions and sacred images; Rome abounds in hers. Paganism had its penates;

Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets; and Rome had all these too. Paganism had the perpetual fire of Vesta; and Rome has the perpetual sacrifice of the mass." ²⁷

The "American Text-Book of Popery" has the following:—

"The purity of truth was occluded with an almost endless train of absurd superstitions, many of which were added from a desire to conciliate the pagans." "Vast numbers of pagan ceremonies were introduced into the idolatrous worship, and those observances, with trivial alterations, were incorporated into the service of the one true God. Who can reflect without regret that the decorum of pure and undefiled religion was enveloped in mitres, robes, processions, and pageantry?" "The nations governed by papal authority are scarcely more evangelized than to change the worship of a block of marble, sculptured, and denominated Jupiter or Venus, for an image of the Virgin Mary, or Peter, or an imaginary, disembodied saint."—Pp. 54, 73, 76.

The following interesting statement is from a lecture on the "Rise and Decline of Romanism," delivered in Boston by a distinguished Parisian clergyman, the Rev. ATHANASE COQUEREL:—

"When one religion passes away and another succeeds, those who come from the old into the new never come empty-handed. They bring with them many ideas, wants, and habits they have been accustomed to; and you often see the old religion re-appearing in the new, as the old name on a re-painted sign-board sometimes shows itself under the new owner's name. In this way the Roman Catholic church, though a Christian church, has absorbed a great deal of the Roman paganism, even to the signs and symbols. One striking illustration of this truth we find in the origin of the pontifical title. On one side of a Roman obelisk it is inscribed that Cæsar Augustus (Pontifex Maximus) ordered it brought to Rome. On the other side it reads that Pontiff Sextus ordered its erection. They were both pontiffs, but one was a pagan emperor, and the other a Christian priest. There is no such word as *pontiff* in the New Testament. It means 'bridge-builder.' When Rome was a little town, twenty-five hundred years ago, the bridge over the Tiber was necessary to the defense of the city. They had an order of men called 'bridge-makers' to keep these bridges in order. One of them was called chief pontiff, and it was made a crime to quarrel with or strike him, so important were his official duties. So 'pontiff' became the most sacred of titles. The kings,

consuls, and emperors assumed it in succession. The Catholic church, preserving much of the traditional lore of Rome, preserved this also; and Pius IX., heir of those 'who kept the bridge' (in repair) 'in those brave days of old,' now proclaims himself the supreme ruler of this world, the builder of a bridge, forsooth, between this world and the next."

ARCHIBALD BOWER says:—

"Truly, this whole business of the pope is nothing but the resurrection and reconstruction of the old pagan Pontifex Maximus, with some large additions and modifications of worldly and sensuous splendor. It is the costume and the mythic gorgeousness of genuine old heathenism, absurdly baptized and lifted, like a pageant of glorious worldliness, high in the air."
—*History of the Popes*, pp. 435, 453.

In vol. 2, pp. 157, 158, of the same work he states the Catholic argument on this point. Of the Council held at Nicæa, in A. D. 787, the historian says:—

"They closed the session with an appeal of Anathema against all in general who did not salute, honor, worship, and adore the holy and venerable images, and against the Emperor Leo in particular, his son Copronynus, and the impious assembly of *Judaizing* bishops convened by the latter for the destruction of images, and the exaltation of the kingdom of Satan. The fifth session, held on the 4th of Oct., was opened by Tarasius with a declamation, or rather invective, wherein the Iconoclasts were compared to the *Jews*, Samaritans, Pagans, Mohammedans, Manicheans, etc. When he had done, they were declared by the whole assembly worse than Jews, Samaritans, or Mohammedans, because they destroyed images ignorantly, being strangers to Christianity." "When the second commandment was alleged, and other passages out of the Scriptures forbidding the worship of images, they were angry that words spoken so long ago to the Jews should be applied to Christians, as if the precepts of the decalogue were not binding with respect to the Christians, and our Saviour had come to destroy the law, and not to fulfill it."

Again, in a note on p. 195, Mr. BOWER says:—

"But by God himself, replied the emperor, we are expressly forbidden to make any graven images, to bow down to them, or to worship them. The Jews were forbidden, answered Theodore; but the law given to them is not binding with respect to us Christians, else why should we not be circumcised as well as the Jews?"

In the "Vatican Decrees, with a History of the Vatican Council, etc., by Gladstone and Schaff," p. 83, Dr. SCHAFF says:—

"The dogma of the Immaculate Conception, which exempts the Virgin Mary from sin and guilt, perverts Christianity and Marianism; the dogma of Infallibility, which exempts the bishop of Rome from error, resolves Catholicism into papalism, or the church into the pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the God-man in heaven. This is a severe judgment; but a closer examination will sustain it."

GIBBON, speaking of the fourth century, says:—

"As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. . . . The ministers of the Catholic imitated the profane model, which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity."—Vol. 3, pp. 162, 163.

The same historian again says:—

"The worship of images has stolen into the church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort and innocent of sin. But in the beginning of the eighth century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension that, under the mask of Christianity, they had restored the religion of their fathers. They heard with grief and impatience the name of idolaters—the incessant charge of Jews and Mohammedans, who derived from the law and the Koran an immortal hatred to graven images and all relative worship."—*Gibbon*, vol. 5, p. 7.

Of the adoration of relics by Catholics, Dr. PRIESTLY remarks:—

"Jerome, who answered Vigilantius, did not deny the practice, or that it was borrowed from the pagans; but he defended it. 'That,' says he, 'was done to idols, and was then to be detested; but this is done to martyrs, and is therefore to be received.'"—*Corruptions of Christianity*, vol. 1, p. 324.

Thus we find, by searching up the ancient records, that historians generally are impressed with the fact

that most of the errors of the early church came in by mere human policy to please their pagan neighbors,—an effort to conform to their customs in many things, and thus take away their prejudice against the Christian name. Indeed, there can be no doubt of this, it being confirmed by the—

ADMISSIONS OF CATHOLICS THEMSELVES.

POLYDORE VIRGIL, a celebrated Catholic historian, says :—

> “The church has taken many customs from the religion of the Romans and other pagans, but has rendered them better, and employed them to a better purpose.”—*Pol. Virg.*, lib. 5, chap. 1.

The Catholic writer, BARONIUS, in 36 of the Annals, says :—

“It is permitted the church to use, for purposes of piety, the ceremonies which the pagans used for purposes of impiety in a superstitious religion, after having first expiated them by consecration, to the end that the Devil might receive a greater affront from employing in honor of Jesus Christ that which his enemy had destined for his own service.”

BARONIUS is called “the great champion of popery ;” his testimony, therefore, should have due weight. He continues :—

> “In many things there is a conformity between popery and paganism. That many things have been laudably (!) translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of Fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity.”

LUDOVICUS VIVES, a learned papist, says :—

“No difference can be found between paganism and popish image-worship but this, that names and titles are changed.”

BERVALDUS, another Catholic writer, says :—

> “When I call to mind the institutions of the holy mysteries of the *heathen*, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence ; as, for example, from the Gentile religion

the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. *How many things in our religion are like to the pagan religion! How many rites common!*"

The Roman Catholic Sunday is identical with the old Roman *Dies Solos*, Day of the Sun. Protestants have the same by tradition from the Catholics. An informed Protestant could adopt the above, and say, "How many things in our religion are like to the *Catholic* religion! How many rites common!"

The Washington correspondent of the *Boston Journal* writes:—

"The great Christian festival, which is a continuation of the pagan rejoicings in honor of the goddess Easter, has been celebrated here to-day in the most *jubilant manner by Protestants and Catholics.*"

LORENZO DOW says:—

"Most people who join the society have never read the discipline, but they love the Methodist doctrine and the preachers, hence love leads them in without knowing the stuff derived from the Roman pontiff incorporated into the theme, which originally was derived from, and founded on, the pagan Roman imperial code."—*Dow's Life*, first edition, written by himself, p. 126.

THE PROPHECIES.

SYMBOLIC OUTLINES OF EARTHLY KINGDOMS TO THE END OF TIME. WHAT COMMENTATORS SAY ON THE SUBJECT.

"A PROPHECY is demonstrated to be fulfilled when we can prove from unimpeachable authority that the event has actually taken place precisely according to the manner in which it was foretold."—*Horne's Introduction, Compendium*, p. 147.

BABYLON.

Head of Gold.—"This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2283, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly seven-teen hundred years. In the time of Nebuchadnezzar it ex-

tended over Chaldea, Assyria, Arabia, Syria, and Palestine. He, Nebuchadnezzar, was the head of gold."—*Dr. A. Clarke.*

Mr. SCOTT, the Episcopalian commentator, takes the same position :—

"The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by the 'head of gold.'"

The "Cottage Bible," which is considered good authority everywhere, says :—

"Daniel explains this golden head to be the Babylonian empire (in which the Assyrian was now absorbed)."—*Notes, Dan. 2:31-49.*

Dr. ALBERT BARNES speaks of the gold monarchy under Nebuchadnezzar as follows :—

"The meaning is, that the Babylonian empire, as it existed under him in its relation to the kingdoms which should succeed, was like the head of gold seen in the image as compared with the inferior metals."—*Note on verse 38.*

The Lion.—"The beast like a lion is the kingdom of the Babylonians; and the king of Babylon is compared to a lion (Jer. 4:7; Isa. 5:29); and is said to fly as an eagle. Jer. 48:40; Eze. 17:3, 7. The lion is considered the king of beasts, and the eagle the king of birds; and therefore the kingdom of Babylon, which was signified by the golden head of the great image, was the first and noblest of all the kingdoms."—*Clarke.*

Of the lion, Dr. BARNES says :—

"All, or nearly all, agree that it refers to the kingdom of Babylon."—*Note on Dan. 7:4.*

SCOTT says :—

"The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast."

BAGSTER, speaking of the first beast, says :—

"The Chaldean monarchy, as raised to the pinnacle of glory by the rapid and extensive conquests of Nebuchadnezzar, and as declining and ruined under Belshazzar."

The "Cottage Bible," commenting on the same subject, contains the following :—

“The first of these beasts (like the golden head in Nebuchadnezzar’s dream) evidently intends the Babylonian monarchy, and is described as a lion with eagles’ wings.”

MEDO-PERSIA.

Breast and Arms of Silver.—“The Medo-Persian empire, which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus the Great, son of Cambyses. He first fought under his uncle Cyaxares; defeated Neriglissar, king of the Assyrians, and Cræsus, king of the Lydians; and by the capture of Babylon, B. C. 538, terminated the Chaldean empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans.”—*Clarke.*

SCOTT bears the following testimony :—

“The breast and the two arms of silver of the image represented that monarchy which succeeded the Chaldean, and that was the kingdom of the Medes and Persians.”

The “Cottage Bible” has these words :—

“The breast and arms of silver are said to indicate a second empire, still rich and splendid, but inferior to the former, which can mean no other than the Persian, or Medo-Persian, of which Cyrus was properly the founder.”—*Notes on Dan. 2:31-49.*

BAGSTER says :—

“The empire of the Medes and Persians, whose union was denoted by the breast and two arms of silver, and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538,” etc.

“The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus.”—*Barnes’s Notes on Dan. 2:39.*

The Bear.—“This represented the kingdom of the Medes and Persians. Its emblem was a bear, less noble and courageous, but more voracious and savage, than a lion.”—*Scott.*

Of the bear, Bagster remarks :—

“The Empire of the Medes and Persians, forming one kingdom, compared to a bear from their cruelty and thirst for blood.”

The “Cottage Bible” bears the following testimony :—

“The second animal here named was a bear, and represents,

as did the silver part of Nebuchadnezzar's image, the combined kingdoms of the Medes and Persians."

BARNES speaks of the symbol thus:—

"It is evidently [applied] to that which succeeded the Babylonian,—the Medo-Persian."

GRECIA.

Sides of Brass.—"The Macedonian, or Greek empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela Oct. 2, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy. He crossed the Caucasus, and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died A. M. 3681, B. C. 323, and after his death, his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus."—*Clarke.*

"There can be no reasonable doubt that by this third kingdom is denoted the empire founded by Alexander the Great—the Macedonian empire."—*Barnes.*

SCOTT takes the same position:—

"The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy."

The "Cottage Bible" speaks as follows:—

"The third empire is described by a belly [or trunk] and thighs of brass, which very appropriately represents the Macedonian empire, founded by Alexander the Great; the Greeks being commonly called brazen-coated, from wearing brazen armor."—*Notes on Dan. 2:31-41.*

Leopard.—"This bear having disappeared, the prophet saw an extraordinary beast rise up in its stead. This was the emblem of the Grecian, or Macedonian empire, which, for the time, was the most renowned in the world."—*Scott.*

BARNES, speaking of the third symbol, says:—

"The comparative nobleness of the animal, a beast of prey, the celerity of its movements, the spring or bound with which it leaps upon its prey,—all agree well with the kingdom of which Alexander was the founder."

SCOTT, speaking again on the interpretation of the four heads and four wings, further says:—

"Afterward his [Alexander's] captains had fierce contests

about his dominions, till at length four kingdoms arose, which continued for some time, and were notable, conspicuous, and eminent in the world. The kingdom of Egypt was to the south; that of Syria and its dependencies, to the east; that of Thrace with Bithynia, etc., to the north; and that of Macedonia, to the west."

The "Cottage Bible" testifies to the same:—

"The third beast was a leopard, with four heads, and four wings of a fowl, or bird rather; and this is understood to represent the Macedonian empire. . . . The four heads of this beast may well represent the partition of the empire after Alexander's death, under his four captains, Cassander, Lysimachus, Ptolemy, and Seleucus."

Of the four divisions of the kingdom it says:—

"From four of his [Alexander's] commanders, as mentioned in chapter 7, proceeded the kingdoms of Greece, Thrace, Syria, and Egypt."

ROME.

Legs of Iron, and Feet and Toes of Iron and Clay.—"These two legs of iron became absorbed in the Roman government, which also partook of the iron nature, strong, military, and extensive in its victories; and by its various conquests, united to, and amalgamated with, itself various nations, some strong and some weak, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay."—*Clarke.*

SCOTT, commenting on Dan. 2: 40-43, says:—

"These verses evidently describe the Roman empire as succeeding to that of the Macedonians."

The "Cottage Bible" interprets the passage in the same way:—

"The fourth, or Roman empire was represented by the legs of iron and the feet of iron mixed with clay."

BAGSTER locates the fourth kingdom as—

"The Roman empire, which conquered nearly the whole world."

"The common opinion has been, that the reference is to the Roman empire."—*Barnes.*

"This image represented the four kingdoms that should successively bear rule in the earth, and influence the affairs of the

Jewish church ; by *one* image, because *all of one spirit and genius*, and all more or less against the church. It was the same power, only lodged in four several nations, the two former lying east of Judea, and the two latter west.”—*Comprehensive Commentary*.

GIBBON, in describing the conquests of Rome, uses the very figure of the prophecy. He says :—

“The images of gold, or silver, or brass that might serve to represent the nations or their kings, were successively broken by the *iron monarchy of Rome*.”

Nondescript.—“The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power.”
 “The truth is, that in prophecy the entire Roman dominion seems to be contemplated as *one*,—one mighty and formidable power, trampling down the liberties of the world, oppressing and persecuting the people of God, the true church, and maintaining an absolute and arbitrary dominion over the souls of men,—as a mighty domination standing in the way of the progress of truth, and keeping back the reign of the saints on the earth. In these respects the papal dominion is, and has been, but a prolongation, in another form, of the influence of heathen Rome ; and the entire domination may be represented as one, and might be symbolized by the fourth beast in the vision of Daniel. When that power shall cease, we may, according to the prophecy, look for the time when the kingdom shall be given to the saints.”—*Barnes*.

SCOTT says :—

“This ‘fourth beast’ evidently accords with the legs and feet of iron which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. . . . This was doubtless an emblem of the Roman State.”

BAGSTER testifies :—

“A fourth beast, the Roman empire, which destroyed the Grecian, and became mistress of the world.”

The “Cottage Bible” describes it as follows :—

“The fourth beast, which represents the Roman empire, was anonymous and nondescript.”

THE TEN KINGDOMS.

Commenting on these kingdoms, CUMMINGS says, referring to Rome :—

“Now it is said that this last kingdom, which we have

shown, I think irresistibly, to be the Roman empire, was to be split into ten divisions; or, if the wild beast from the abyss, seen by John in Patmos, be taken, it was to have ten horns; or, if Daniel's subsequent visions be had recourse to, it was to be tenfold. We have the fact clearly predicted, that it was to be split or divided into ten kingdoms. Here is a broad prediction, of which palpable facts can alone be regarded as the fulfillment. Is it, then, matter of historic fact, as it is a matter of prophetic declaration, that this Roman empire has been divided into ten kingdoms at its fall, or decline? That this has been so, every historian will tell you. Gibbon speaks of the ten kingdoms; Müller, the German historian, alludes to the ten kingdoms of the Roman empire; and I might quote from historians innumerable, all speaking of this tenfold division, not as a prophetic announcement, but as a historical and actual fact. I ask you to notice this startling fact. You will find that in each century these ten kingdoms have always turned out of each revolution; and every attempt to make them fewer, or to make them one, has signally and historically failed."—*Lectures on Dan. 2:40-43.*

Dr. SCOTT, as quoted by NELSON, says:—

"It is certain that the Roman empire was divided into ten kingdoms, and though they might be sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western empire."—*Nelson on Infidelity*, p. 364.

NELSON remarks on the ten kingdoms as follows:—

"They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name *did not destroy existence*. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there." P. 376.

SCOTT speaks for himself as follows:—

"In process of time, it (Rome) was divided into ten kingdoms. These are indeed reckoned up in several ways by different writers, according to the date assigned to the enumeration; but in general it is clear that the principal kingdoms in Europe, at this day, sprang from them, and comprised them."

And then he adds the following list from "*Machiavelli's History of Florence*," lib. 1, with Bishop Lloyd, approved by Newton, Faber, and Dr. Hales:—

"The Western empire of Rome, between the years A. D. 356

and 483, was divided into ten divisions, or kingdoms: 1. The Huns in Hungary, A. D. 356; 2. The Ostrogoths in Mysia, 377; 3. The Visigoths in Pannonia, 378; 4. The Franks in France, 407; 5. The Vandals in Africa, 407; 6. The Suevi and Alans in Gascoigne and Spain, 407; 7. The Burgundians in Burgundy, 407; 8. The Heruli and Rugii in Italy, 476; 9. The Saxons and Angles in Britain, 476; 10. The Lombards in Germany, 483."

BAGSTER, confirming the above list, says:—

"Though the ten kingdoms differed from these in later periods, and were sometimes more or less, yet they were still known by that name."

"At certain long subsequent epochs of note, notwithstanding many intervening revolutions and changes in Western Europe, the number ten will be found to have been observed on from time to time, as that of the Western Roman or papal kingdoms. So Gibbon, speaking of the 12th century; Daubuz, of the time of the Reformation; Whiston, of the commencement of the 18th century; and finally Cunninghame, of the last great political settlement of Europe, A. D. 1815."—*Horæ Apoc.*, vol. 3, p. 130.

The Ten Toes.—"It has been commonly supposed [compare Newton on the prophecies] that the ten toes on the feet refer to the ten kingdoms into which the Roman empire was ultimately broken up, corresponding with the ten horns seen in the vision of Daniel in chapter 7:10."—*Barnes*.

Now listen to Mr. SCOTT:—

"The ten toes into which the feet were divided, represented the ten kingdoms into which at length the whole empire was broken. . . . Yet this monarchy still subsists in the toes, or kingdoms, into which it was broken."

BAGSTER bears a similar testimony:—

"The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ, and at length divided into ten kingdoms, answering to the toes of the image."

The Ten Horns.—"The Roman empire, as such, had ceased, and the power was distributed into a large number of comparatively petty sovereignties, well represented at this period by the ten horns on the head of the beast. Even the Romanists themselves admit that the Roman empire, by means of the incursions of the Northern nations, dismembered into ten kingdoms (Calmet on Rev. 13:1, and he refers likewise to Berangand, Bossuet, and Dupin)."—*Barnes*.

BAGSTER further remarks:—

✓ “The ten horns here answer to the ten toes in Nebuchadnezzar’s image. The ten horns of this fourth beast are also explained by Daniel (verse 24) to be ten kings, kingdoms which shall successively arise.”

SCOTT says:—

✓ “The ten horns marked out the ten kingdoms into which the Western empire was at length divided.”

OTHER SYMBOLS.

The Stone Smiting the Image.—“Which smote the image on its feet; that is, it smote the then existing government at its foundation, or principles of support; and by destroying these brought the whole into ruin. . . . But as we find that not only the iron and clay, but also the brass, silver, and gold were confounded and destroyed by that stroke, it follows that there was then remaining in, and compacted with, the Roman government, something of the distinguishing marks and principles of all the preceding empires, not only as to their territorial possessions, but also as to their distinctive characteristics.”—*Dr. Clarke.*

7 *The Little Horn.*—“While the prophet was considering these ten horns, he saw another little horn springing up among them. This evidently points out the power of the church and bishop of Rome.”—*Scott.*

The “Cottage Bible” indorses the above:—

8-7 “The most remarkable was the little horn, which arose after the others, and is by Protestant commentators (and we think with good reason) explained of the ecclesiastical dominion of the pope or bishop of Rome.”

BAGSTER refers to the little horn as follows:—

7 “This evidently points out the papal supremacy, in every respect diverse from the former, which from small beginnings, thrust itself up among the ten kingdoms till at length it successfully eradicated three of them.”

BARNES speaks of the absorbing power of the little horn as follows:—

7 “It is a remarkable fact, that the popes to this day wear a tripple crown,—a fact that exists in regard to no other monarchs. . . . The papacy [is] well represented by the little horn. In fact, this one power absorbed into itself three of these sovereignties.”

The little horn of Dan. 8 is also referred to in the "Cottage Bible":—

"Hartwell Horne says that Sir Isaac Newton, Bishop Newton, and Dr. Hales have clearly shown that the Roman temporal Power, and no other, is intended. . . . It was the Roman power that destroyed the polity and temple of the Jews, and left the nation and holy city in that state in which they are to remain to the end of the 2300 prophetic days, or years."

The Dragon.—Of the interpretation of this symbol, the "Cottage Bible" says:—

"If the great red dragon, with seven heads and ten horns, intends, as we conceive it does, the demon of paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten pagan persecutions."

CROLY on the Apocalypse says:—

"Nor could it [the papacy] have been expressed by the dragon alone, that emblem representing Roman paganism."

BARNES says of the vision in Rev. 12:3:—

"The general interpretation which refers this vision to Rome may receive confirmation from the fact that the dragon was at one time the Roman standard."

SCOTT remarks of its appropriateness:—

"Red, purple, or scarlet was the distinguishing color of the Roman emperors, consuls, and generals, even as it has been since of the popes and cardinals. (Note, 17:3-5.) The 'seven heads' of the dragon signify the seven hills on which Rome was built, and the seven forms of government which successively prevailed there."

The Beast of Rev. 13:1-10.—"The apostle, 'standing on the shore, saw a savage 'beast rise out of the sea;' that is, a tyrannical, idolatrous, and persecuting power springing up out of the commotions which took place in the world. All interpreters agree that the Roman empire, in one form or other, was here intended; and papists, continuing such, must contend, though against the most conclusive evidence which can be imagined, that pagan Rome was meant. . . . It is therefore absolutely certain that the Roman power, as professing Christianity, and not that of pagan Rome, is meant."—*Scott.*

CROLY on ~~the~~ Apocalypse, p. 213, says :—

“Rev. 13:1-10. The papacy is in this chapter shown in its full action. Its symbol is a combined image, ‘a wild beast’ in-spirited by the dragon.”

THE PROPHEPIC PERIODS.

Symbolic or prophetic time is reckoned a day for a year. As a short-lived beast is used to represent a long-lived kingdom, so a short period of time is chosen to symbolize a longer period. The Bible reckoning is thirty days to the month, and 360 days to the year. Proof of this is found in the account of the time the flood was upon the earth. Gen. 7:11, with Gen. 8:4, gives exactly five months, and Gen. 7:24 gives 150 days.

THE YEAR-DAY PRINCIPLE.

Num. 14:34: “Forty days, *each day for a year*, shall ye bear your iniquities, even forty years.” Eze. 4:4: “I have appointed thee *each day for a year*.”

Nebuchadnezzar was to eat grass “seven times.” Dan. 4:16, 23, 32.

The “Cottage Bible,” speaking of this principle, says :—

“Mr. Wintle has shown that both the New Testament and classic writers use times (or seasons) for years; so we sometimes say so many summers or winters. These years usually consisted of 360 days, prophetically used for years. Thus three years and a half, or 1260 days, will stand for so many years.”

ALEXANDER CAMPBELL says :—

“A time is one revolution of the earth.”

JOSEPHUS says :—

“When he [Nebuchadnezzar] had lived in this manner in the desert for *seven years*, he should recover his dominion. . . . And as he foretold, so it came to pass; for after he had continued in the wilderness the aforementioned interval of time, while no one durst attempt to seize his kingdom during those seven years, he prayed to God that he might recover his kingdom, and he returned to it.”—*Antiquities*, book 10, chap. 10, sec. 6.

Prof. BUSH, in his letter to Mr. Miller, said :—

“Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all

of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the *soundest exegesis*, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines."—*Advent Library*, No. 44, p. 6.

Prof. CHASE speaks as follows :—

"We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfillment of certain predictions in the book of Daniel. The way for this was prepared by some of our standard English writers on the prophecies, men of former ages venerated for their piety and their erudition."—*Remarks on Dan.*, Preface, p. 5.

Prof. STUART more than admits the same, in "Hints," pp. 8, 38.

Dr. ELLIOT says :—

"We find it hinted at by Melancthon. And the Magdeburg Centurators fully advocated the year-day principle, and applied it to the papacy, as also most Protestants afterward."—*Horæ Apoc.*, vol. 3, p. 260.

Prof. STUART says :—

"It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom."—*Hints*, p. 77.

Again he remarks :—

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain and so well fortified against all objections that most expositors have deemed it quite useless even to attempt to defend them."—*Hints*, p. 8.

Of the dates of Daniel, Dr. CLARKE says :—

"That concerning the advent and death of our Lord is the

clearest prophecy ever delivered; though he lived nearly six hundred years before our Lord, he foretold the very *year* in which he should be manifested, and the year in which he should be cut off."—*Clavis Biblica*, p. 29.

THE 1260 YEARS OF THE PAPACY.

BARNES says :—

"Rev. 12:6: 'A thousand two hundred and threescore days.' That is, regarding these as prophetic days, in which a day denotes a year, 1260 years. The same period evidently is referred to in verse 14, in the words, 'for a time, times, and half a time;' and the same period is undoubtedly referred to in Daniel 7:25, 'And they shall be given into his hand until a time, and times, and the dividing of time.' . . . I regard it here as I do there, as referring to the proper continuance of the papal power."

BAGSTER says :—

"Until a time (*i. e.* a year), times (two years), and the dividing of time (*i. e.* half a year), making, in the whole, three prophetic years and a half; or reckoning thirty days to a month, 1260 days, equal to the same number of years in prophetic language."

CROLY on the Apocalypse, p. 163, says :—

"There are three different expressions of the period during which the church is to be subjected to suffering,—1260 days; forty-two months; a time, times, and half a time,—all of which signify the same duration, or 1260 prophetic years."

BARNES says of Rev. 13:5 :—

"*The Forty-two Months.* The meaning in the passage before us, I take to be that the papal power, considered as a civil or secure institution, will have, from the time when that properly commenced, a duration of 1260 years."

BARNES, commenting on Daniel 7, says :—

"It [the papacy] is to continue a definite period from its establishment. Verse 25. This duration is mentioned as 'a time, and times, and the dividing of a time,'—three years and a half; 1260 days; 1260 years."

SCOTT inclines to the same view :—

"Thus matters would be left in his hands till a 'time, and times, and the dividing of times;' that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month (and that was the general computation), make just 1260 days, and those prophetic days signify 1260 years, a number

which we shall repeatedly meet with in the Revelation of St. John."

The saints and the times and laws of God were to be in the hands of that power for so many years. Dan. 7:25. It was to begin with the overthrow of three kings (Dan. 7:20), which was accomplished in A. D. 538.

FABER, quoted in the "Comprehensive Commentary," says:—

"We find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards were successively eradicated before the little papal horn, which at length became a temporal no less than a spiritual power, at the expense of these three depressed, primary States."

The author of "Exposition of Prophecy" says:—

"Prophetic popery commenced in the time of the Emperor Justinian, between A. D. 530 and 539. The exact year even may, I think, be ascertained with the utmost precision. Suffice it to say, however, that it was Justinian, and no other, who gave the bishop of Rome the dragon's 'power, and his seat, and great authority.'"

GIBBON says:—

"The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. One year and nine days after the commencement of the siege, an army, so lately strong and triumphant, burnt their tents, and tumultuously repassed the Milvian bridge."

This occurred in A. D. 538. See "Milman's Gibbon's Rome," vol. 4, chap. 41, pp. 172, 173, with date in Index.

A Catholic historian quotes LIBERATUS:—

"There are many kings in the world, but there is only one pope over the whole world, . . . which words imply a clear confession of the supremacy of the Roman see, A. D. 538."—*Catholic Hist.*, p. 224, found in *Liberatus*, c. 22.

In the report of the *Æcumenical Council of 1870*, published by the American Tract Society, we find a speech which was published and widely circulated in Italy, un-

der the title, "The Speech of a Bishop in the Vatican Council." It has the following:—

"Pope Vigilius, A. D. 538, bought the papacy from Belisarius, agent of the Emperor Justinian; though to be sure he broke his promise, and paid nothing. Is this mode of gaining the tiara canonical?"—*Vatican Council*, p. 189.

The decrees of Justinian in A. D. 533 did not give the bishops of Rome undisputed civil power, for there were yet three powers in his way. The fall of the Ostrogoths in 538 cleared the way for all the former decrees to take effect. There were several steps up to the one recognized in the prophecy. The celebrated Gavazzi, in his New York lectures in 1853, thus speaks of it:—

"The celebrated letter of Justinian to the pope in the year 533, not only recognized all previous privileges, but *enlarged them*, and entitled the pope and his church to many immunities and rights, which *afterward gave origin to the pretensions displayed in the canon law.*"

If, then, 538 be the true date for the 1260 years of the papal supremacy, its fall must occur in 1798. If this latter date is established, then both ends of the line are fortified. If the fall in 1798 cannot be denied, then just reckon back 1260 years, and 538 is confirmed as the true date.

FALL OF THE PAPACY.

Rev. GEORGE CROLY, A. M., says:—

"On the 9th of February, 1798, the French corps commanded by Berthier encamped in front of the Porta del Popolo. On the next day the castle of St. Angelo surrendered; the city gates were seized and the pope and the cardinals, excepting three, were made prisoners. . . . Ten days after, the pope was sent away under an escort of French cavalry, and was finally carried into France, where he *died in captivity.*"—*The Apocalypse*, p. 429, London ed., 1828.

"The French army under Bonaparte was seen invading and partitioning the papal territory. The next year, 1798, saw it *master of Rome*, the popedom a Republic, and the pope a prisoner and an exile."—*Id.*, p. 124.

Dr. ADAM CLARKE says:—

"In 1798 the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power."—*Com. on Dan.* 7:25.

CROLY on the Apocalypse, p. 100, says :—

“On the 10th of February, 1798, the French army under Berthier entered Rome, and took the pope and the cardinal prisoners. Within a week, Pius VI. was deposed. Pius VI. died in captivity. The papal independence was abolished by France, and the son of Napoleon was declared king of Rome.”

The “Cyclopedia Americana” under “Berthier” speaks as follows :—

“In October, 1797, General Bonaparte sent him to Paris to deliver to the Directory the treaty of Campo-Formio. In January, 1798, he received the chief command of the army of Italy, and was ordered by the Directory to march against the dominions of the pope. In the beginning of February, he made his entrance into Rome, abolished the papal government, and established a consular one.”—Vol. 2, pp. 80, 81.

Of Pope Pius VI. it says :—

“An army, commanded by General Berthier, entered that capital (Rome) Feb. 10, 1798, and on the 15th proclaimed the establishment of the Roman republic, governed by consuls, a senate, and a tribunate. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 29, 1799.”—Vol. 10, p. 161. Edited by Francis Lieber, Boston, 1854.

The following is found in THIER'S “French Revolution” :—

“On the 22d of Pluviose (Feb. 10, 1798), Berthier came in sight of the ancient capital of the world, which the republican armies had not yet visited. . . . The Castle of St. Angelo was delivered up to the French on the natural condition between civilized nations to respect religion, the public establishments, persons, and property. The pope was left in the Vatican, and Berthier, introduced at the Porta del Popolo, was conducted to the capitol, like the Roman generals of old in their triumphs. . . . A notary drew up an act by which the populace, calling itself the Roman people, declared that it resumed its sovereignty, and constituted itself a republic. . . . The pope, treated with respect due to his age, was removed in the night from the Vatican, and conveyed into Tuscany, where he received asylum in a convent.”—Vol. 4, p. 246.

“Pius VI. Angelo Braschi, February 15 ; dethroned by Bonaparte ; he was expelled from Rome and deposed in February, 1798, and died at Valence, Aug. 29, 1799.”—*Haydn's Dictionary of Dates*, p. 375.

"A French corps d'armee under Berthier, having in February, 1798, crossed the Apennines from Ancona, and entered Rome, the tricolor flag was displayed from the capitol amidst the shouts of the populace, *the pope's temporal reign declared at an end*, and the Roman Republic proclaimed in strict alliance and fraternization with the French."—*Horræ Apoc.*, vol. 3, p. 370.

THE DEADLY WOUND. REV. 13:3.

From ARCHIBALD BOWER'S "History of the Popes," we take the following interesting items:—

"Pius VI., always shut up in the Vatican, wished to disarm his formidable adversary; and sent to him the most eminent personages of his court, to make peace and to obtain a favorable capitulation. But Berthier's inflexibility soon dissipated the pontiff's illusions. The general refused to admit the papal deputation. He directed those envoys to be informed that he should not recognize the sovereignty of the pope, and that he should not receive any overtures, except from the delegates of the Roman republic. The citizens had formed a government, modeled after the ancient constitutions of Rome, had named seven consuls, *decreed the degradation of Pius VI.*, and published accusations against the peculating cardinals and plunderers. . . .

"All those misfortunes abased the pope almost to idiotism. At length, the governor of Rome, the general Cervoni, gave him the *last stroke*, by the official announcement that the people had reconquered their rights, and he was *no longer an officer of the government*. . . .

"In vain did the pope, who perceived that his plans were discovered, protest against the violence which was offered to him, and which severed him from his people and duties. He was placed in a coach with his physician, his footman, and cook, and driven toward Tuscany. He was set down at the convent of Augustine at Sienna, where he remained three months. There he lived in quiet and forgotten by the world, when an extraordinary event, an earthquake, shook the asylum where he resided, and destroyed part of the walls of the edifice. . . .

"But nothing could comfort the old pontiff in his exile. The last act of ingratitude by his cherished bastard* was a terrible blow to him. Moreover, the energies of his life having been very much exhausted by age, debauchery, and excesses of the table, palsy in his legs seized him, which subsequently affected his whole frame, and on Aug. 29, 1799, Europe was delivered from the last pope of the eighteenth century."—Vol. 3, pp. 407-409.

*His nephew, duke of Braschi, stole his money and jewels, and fled the country.

HEALING THE DEADLY WOUND.

Mr. BOWER continues :—

“The papacy, that fatal and monstrous institution which had been the cause of such numberless calamities, disasters, and persecutions, at the death of Pius VI. was apparently on the verge of complete extinction. But men were not sufficiently sated with superstitions, and the triumph of permanent liberty was still deferred !

“Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III. to consecrate him, collected the scattered stones of the pontifical Babel, which the public had almost razed, and anew reconstructed it. Twenty days after his attainment of power, thirty-five cardinals assembled at Venice to fill the vacancy in the pontificate, and to elect the chief of the popedom.

“Each secular power, according to custom, intrigued to have one of their own minions nominated, and to insure the voices of the cardinals for him ; but France was successful. Whether the first consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discussions and strife, the majority was announced for the Cardinal Gregory Barnabas Louis Chiramonti, who was proclaimed pope on March 14, 1800, by the title of Pius VII.”

“The Protestant princes of Germany themselves were even vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be domiciliated in their territories. In fine, *the restoration of popism was everywhere proclaimed.*”—*Hist. of the Popes*, pp. 420, 428.

CONSUMING PROCESS.

“And they shall take away his dominion, to consume and to destroy it unto the end.” Dan. 7 : 26.

The following extract is from a circular sent by the archbishop of New York to all the Catholic priests :—

“It is well known to all that the trials and embarrassment of our Holy Father have been multiplied during the past two years far beyond anything he has hitherto been obliged to indorse. The enemies of the church and of the apostolic see have been pursuing, and still continue to pursue with ever-increasing boldness, their work of sacrilege and spoliation in the capital of the Christian world. It is sought to reduce the venerable pontiff, who is already virtually a prisoner in their hands, to the still further humiliation of becoming a pensioner to the bounty of an unscrupulous government, which has usurped his rights, and robbed him of his temporal goods and possessions.”

GOODRICH says :—

“The revolutionary torrent, which was thus set in motion, destroyed law, government, and religion in France, and laid waste the Roman church both there and in neighboring countries. Her priests were massacred; her silver shrines and saints were turned into money for the payment of the troops; her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink.”—*Church History*, pp. 183, 184.

A. BOWER says :—

‘In 1809 Napoleon, in his imperial edict, says that we are directed to make known to Pius VII. that he is utterly prohibited from holding any communion whatever with any ecclesiastics in France, or any other subject of the emperor, under the penalty of disobedience both on his part and theirs, advising him, also, that he is no longer the organ of the papacy.’—*Bower*, vol. 2, p. 425.

Mr. BICKERSTETH says :—

“The pillage of the papal States in 1797 was such as to drain them of specie, and to take away all precious stones and jewels they could find. The French ambassador wrote to Napoleon, stating, ‘Discontent is at its highest in the papal States; the payment of 80,000,000 Francs, stipulated by the treaty of Tolentino, at the close of so many losses, has totally exhausted the old carcass; we are making it consume by a slow fire.’”

The *Home Journal*, a Roman Catholic paper published in Detroit, Mich., in its issue of Dec. 25, 1875, gives the following encouraging and cheering account of how this prophecy is being fulfilled :—

“The following statistics concerning spoliations of the monastic establishments are very remarkable: Since 1825, 154,000,000 francs’ worth of church property has been confiscated in Piedmont alone; in the province of Geneva, 316 houses have been closed since 1858, and property to the amount of 5,250,000 francs sold; in Lombardy, since 1859, 2,900 houses have been closed, and 275,000,000 francs’ worth of property sold; in Venetia, 715 houses closed, and 980,000,000 francs’ worth of property sold; in the Marches, 699 houses, and 28,000,000 francs’ worth sold; in the Abruzzi, 2,508 houses, and 19,000,000 francs; in the Puglia, 1,247 houses, and 28,000,-

000; in Calabria, 547 houses, and 95,000,000; in Sardinia, 158 houses, and 4,000,000; in Tuscany 253 houses, and 142,000,000; in Rome, 475 houses, and 63,000,000 francs' worth of property;—in all, 18,453 ecclesiastical houses have been suppressed, and \$220,000,000 worth of property confiscated."

The following extract is taken from the *Cleveland (Ohio) Leader* of Feb., 1883, and is a report of a visit to Pope Leo XIII. by Bishop Gilmour, Catholic bishop of Cleveland, and one of the highest dignitaries of the Romish church in America:—

"Among Catholics everywhere wonder existed at the material and numerical growth of the American Catholic church. The Holy Father made minute inquiries into the spirit of the people, the nature of their institutions, the relations of the State to the general government, and the general spirit of the people on the subject of religion, whether Catholic or Protestant.

"He was glad to hear when I stated to him that much of the bitterness and hostility to the Catholic church, that at times had been manifested, was passing away. Among the interesting scraps of conversation which the bishop conveyed to his interviewer, were many on the condition of the once powerful papal state, and the position occupied by Pope Leo XIII. He said: 'The Holy Father is virtually a prisoner in the Vatican. All that remains to him of his glory in the grand and spacious Vatican, covering many acres, with its multitude of offices, magnificent treasures in books, paintings, and general art; its gardens and palatial surroundings, made doubly so by past events; the Cancellaria, or papal chancellor's headquarters; and the palace of Gandolia, fifteen miles out of Rome. Only over these three palaces has he any control, and he never leaves the Vatican. His only recreation is to walk or ride in the spacious gardens of the Vatican. His revenue is reduced to the offerings sent to him from the different parts of the world, and known as Peter's Pence. I have an idea that the papal establishment is none of the richest, but on the contrary, is hampered by poverty.'

"The Italian government, pursuing the policy of King Victor Emmanuel, is confiscating every possession that was formerly attached to Rome. Even now the property belonging to the Propaganda, a Roman society charged with the management of the Roman Catholic mission, is in the courts. On every hand can be seen the work of confiscation of the Italian government. It has seized on every convent in the land, and the buildings are now used for governmental bureaus and bar-

racks. The large post-office in Rome itself was formerly a large convent."

We find this statement in the *Springfield (Ill.) Republican* of Feb. 2, 1883:—

"Every one knows that the Roman church is nothing what it was. The pope once was the greatest potentate in Europe, dethroning princes, compelling tribute, causing wars; now he has only a palace and its gardens, and a country house (which he never occupies); and in those he is not above the law, but amenable to it, like other citizens. There have been times before when the pope has been even worse off,—a tool of a prince, or a hunted fugitive; but there never was a time before when he could not get a hand raised to reinstate him. Why is this? It is because the Catholic people of Europe are no longer under the dread of the church. Ecclesiasticism in Italy and France, even in Austria and Spain, has at last produced its reaction, and the 'infidelity' which the popes fulminate against is the natural result of liberation from a church that insisted on binding the fetters of the Middle Ages on the souls of the 19th century."

The following is taken from the *Baptist Missionary Magazine*:—

"Progress in Italy is indicated by the recent decision of the courts that the Vatican is under control of the government, and by the recent taxation of the pope, a bill having been made out in the usual form, 'to citizen Joachim Pecci, by trade or profession, Pope, doing business at the Vatican Palace, Rome.'" The taxes were duly paid, and the receipt made out accordingly."

OTHER PERIODS.

The 2300 Days.—"The sanctuary and host were trampled under foot 2300 days (verse 14), and in Daniel's prophecies days are put for years."—*Sir Isaac Newton*.

BAGSTER comments:—

"Two thousand and three hundred days (see margin), that is, 2300 years."

And BISHOP NEWTON says:—

"Two thousand three hundred years . . . may properly enough be said to be for many days."

The 70 Weeks.—"It is universally allowed that the seventy weeks here mentioned mean 'seventy weeks' of years; that is, 490 years."—*Scott*.

BAGSTER remarks on this subject :—

“*Seventy weeks.* That is, seventy weeks of years, or 490 years, which [is to be] reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and polity. (From Ezra 7 : 9-26).”

SCOTT again says :—

“The date of the going forth of the decree to restore and rebuild Jerusalem cannot, therefore, be reckoned from the time of Cyrus’s decree or that of Darius. It is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign.”

On this point, **Prideaux**, *Connec.*, vol. 1, p. 322, says :—

“In the 15th year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel’s prophecy. For then the restoration of the church and state in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the 13th chapter of Nehemiah, from the 23d verse to the end of the chapter, just 49 years after it had been commenced by Ezra, in the seventh year of Artaxerxes Longimanus.”

Upon the divisions of this period, **Dr. CLARKE** says :—

“The above seventy weeks, four hundred and ninety years, are divided, in verse 25, into three distinct periods, to each of which particular events are assigned. The three periods are :—

“1. Seven weeks, that is, forty-nine years.

“2. Sixty-two weeks, that is, four hundred and thirty-four years.

“3. One week, that is, seven years.

“To the first period of seven weeks the restoration and repairing of Jerusalem are referred ; and so long were Ezra and Nehemiah employed in restoring the sacred constitution and civil establishments of the Jews ; for their work lasted forty-nine years after the commission was given by Artaxerxes.

“From the above period of seven weeks the second period of sixty-two weeks, or four hundred and thirty-four years more, commences, at the end of which the prophecy says Messiah the Prince should come, that is, seven weeks, or forty-nine years, should be allowed for the restoration of the Jewish state ; from which time till the public entrance of the Messiah on the work of the ministry should be sixty-two weeks, or four hundred and thirty-four years, in all, four hundred and eighty-three years.”

Rev. Joseph S. C. F. FREY, a converted Jew, says :—

“That the seventy weeks mentioned are weeks of years, i. e.,

every week seven years, making in the whole 490 years, is agreed both by Jewish and Christian commentators."—*R Sol Yarchi*; *Saad Gaon* and *Aben Ezra* in *Loco. Abendana* in *Mich, Yophi* in *Loco*.

"These seventy weeks, or 490 years, are divided into three periods; seven weeks, sixty-two weeks, and one week."—*Messiahship of Jesus*; *American Baptist Pub. Society*, 1850, pp. 64, 65.

"After seven weeks, and sixty-two weeks; *i. e.*, in the beginning or middle of the last week, the Messiah was to be cut off."—*Id.*, p. 73.

"Maimonides also acknowledges that the period of time revealed to Daniel by Gabriel, relates to the Messiah; but that the Rabbins of blessed memory have said, 'Let the bones of him rot who attempts to compute the end;' and the reason they assigned is, that because the common people, finding the end is come, *i. e.*, the time specified is elapsed, might be led into error to think that the Messiah has come already. Logereth Hatteman, fol. 125, c. 4."—*Id.*, p. 68.

"These arguments are so convincing that the time predicted for the coming of the Messiah is long past, that in their perplexity the Rabbins have pronounced a curse on all that shall attempt the computation of the time. *Talmud Trat. Sanhed.*"—*Id.*, pp. 79, 80.

BARNES remarks at some length upon this subject:—

"Thus, also, in Daniel, the prophecy of seventy weeks is almost universally understood to mean weeks of years (chapter 9:25, 27); and again in chapter 12:11, 12, days also are used for years.

"*For one week.* The fair interpretation of this, according to the principles adopted throughout this exposition, is, that this includes the space of seven years. (See notes on verse 24.) This is the one week that makes up the seventy, seven of them, or forty-nine years, embracing the period from the command to rebuild the city and temple to its completion under Nehemiah; sixty-two, or 432 years, to the public appearing of the Messiah; and the one week to complete the whole seventy, or 490 years."

"In the middle of that period of seven years, another important event would occur, serving to divide that time into two portions, and especially to be known as causing the sacrifice and oblation to cease, in some way affecting the public offering of sacrifice so that from that time there would be in fact a cessation. . . .

"1. The ministry of the Saviour was wholly among the Jews; and his work was what would, in their common language, be spoken of as confirming the covenant. . . .

"2. This same work was continued by the apostles as they labored among the Jews. . . .

"3. This was continued for about the period here referred to; at least for a period so long that it could properly be represented as one week, or seven years.

"The Saviour's own ministry continued about half that time; and then the apostles, the same work, laboring with the Jews, for about the other portion before they turned their attention to the Gentiles, and before the purpose to endeavor to bring in the Jewish people was abandoned. . . . I suppose, therefore, that this last 'one week' embraced the period from the beginning of the ministry of the Saviour to that when the direct and exclusive efforts to bring the principles of his religion to bear on the Hebrew people . . . ceased, and the great effort was commenced to evangelize the heathen world. Then was the proper close of the seventy weeks."

The word rendered "determined" in Dan. 7: 24, properly means "to cut off;" that is to say, that the seventy weeks are cut off from the 2300 days.

JOSIAH LITCH, in *Midnight Cry*, Vol. 24, No. 25, says:—

"'Seventy weeks are determined,' literally, *cut off*. Hebraists all admit that the word 'determine,' in our English version does signify *cut off*. Not one has disputed it."

We quote the following from WHITING'S translation:—

"Seventy weeks have been cut off upon thy people and upon thy holy city; to finish the transgression, and to make an end of sin offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy."

BARNES says on Dan. 9: 24:— *Presbyterian Commentator*

"The word here used (*chathak*) occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide, and hence to determine, to destine, to appoint."

GESENIUS, Heb. Lexicon:— *Hebrew Lex.*

"*Nechtak*: properly, to cut off; tropically, to divide; and so to determine, to decree."

THE END NEAR.

That we are now at the end of all these prophetic periods, is coming to be felt by a great many.

BARNES, commenting on the prophecy of Daniel, says, p. 333 :—

“It should be added, that whichever of the first three periods referred to be regarded as the time of the rise of the papacy, if we add to them the prophetic period of 1260 years, we are now in the midst of scenes on which the prophetic eye rested; and we cannot, as fair interpreters of prophecy, but regard this mighty domination as hastening to its fall. It would seem probable, then, that according to the most obvious explanation of the subject, we are at present (1853) not far from the termination and fall of that great power, and that events may be expected to occur at about this period of the world which will be connected with its fall.”

**BLASPHEMOUS CHARACTER OF THE
PAPAL POWER.**

“A mouth that spake *very great things*.” Dan. 7 : 20.

“And he shall speak *great words* against the Most High.” Dan. 7 : 25.

“And there was given unto him a mouth speaking *great things* and *blasphemies*.” Rev. 18 : 5.

“Who opposeth and exalteth himself *above all that is called God*, or that is worshiped; so that *he as God* sitteth in the temple of God, *shewing himself that he is God*.” 2 Thess. 2 : 4.

“And the king shall do according to his will; and he shall *exalt himself*, and *magnify himself above every god*, and shall speak marvelous things against the God of gods.” Dan. 11 : 36.

The conclusion of Dr. GIUSTIANNI's ordination letter runs thus :—

“Given in Rome from our palace, the 10th of February, 1817, the XIV. Jurisdiction of the most holy Pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc.”—*Rome as It Is*, p. 180.

Pope MARTIN V. wrote in the dispatches with which he furnished his ambassador to Constantinople :—

“The most holy and most happy, who is the arbiter of Heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world.”—*Giustianni's Rome as It Is*, p. 181.

Again Dr. GIUSTIANNI says :—

“Go to Rome, and you will read on the gate of the city,

'Paulus III. Pontifex Opt. Maxim. in terris Deus.' Paul III., high priest, the *best*, the *greatest*, and *God on earth*."

Dr. MIDDLETON informs us that at the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following :—

✓ "Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism*.

"To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moreri's History*.

A canon of Pope GREGORY VII. says :—

"All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman church never erred, and never can err."—*Baronius's Annals 1076; Hildebrand Epist. 55*.

The famous popish author, AUGUSTUS TRIUMPHUS, in his Pref. Sum. to John, 22, used the following words :—

"The pope's power is infinite."

"The very doubt whether a council be greater than the pope, is absurd, because it involves this contradiction, that the supreme pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him that he knows all things."—*Jacob. de Concil, lib. 10*.

"The pope is all in all, and above all, so that God himself and the pope, the vicar of God, are but one consistory."—*Hostiensis Cap., etc.*

The blasphemous power of the "man of sin" is exhibited in a work on "The Priesthood," by M. GAUME. This work was approved by nine bishops and archbishops, and by Pope Gregory XVI. and, as a token of his appreciation of the said work, the pontiff sent him the cross of the order of St. Sylvester. He says :—

Y "Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I ^

absolve you, and the penitent finds himself absolved just as much by one as by the other."

"Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can any one conceive of a greater power?"

ITS PERSECUTING CHARACTER.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7: 25.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6.

"And they shall place the abomination that maketh desolate." Dan. 11: 31.

"He shall go forth with great fury to destroy, and utterly to make away many." Verse 44.

"They shall fall by the sword, and by flame, by captivity, and by spoil many days." Verse 33.

The "American Text-Book of Popery" sums up the cruelty of the papal canons and decretals as follows:—

"Heretics are denounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures; and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim."—*Text-Book*, p. 373.

Pope MARCELLUS decreed:—

"It is permitted neither to think nor to teach otherwise than the court of Rome directs."—*Corpus Juris Canonici*, part 2, chap. 18.

Pope INNOCENT III. decreed:—

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."—*Decretals of Gregory IX.*, book 5, title 7.

Pope ALEXANDER IV. decreed:—

"Inquisitors may compel the heirs of those who favored heretics to fulfill the penance enjoined by delivering up their goods. After the death of a man, he may be declared a heretic, that his property may be confiscated."—*Decretals of Boniface VIII. Liber. Sextus*, book 5, title 2.

In the "Directory for the Inquisitors," part 2, chap. 2, we find the following :—

"A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—P. 148.

"All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities."—Pp. 176, 177.

"Heretics must be sought after, and be corrected or exterminated."—P. 212.

Pope LEO X., in A. D. 1516, issued the following papal bull :—

"No person shall preach without the permission of his superior. All preachers shall explain the gospel according to the Fathers. They shall not *explain* futurity, or the *times of Antichrist!* If any person shall act contrary to this rescript, he shall be divested of his office as preacher, and be excommunicated."—*Directorium Inquisitorium*, published at Rome, Oct., 1584.

The "Cottage Bible," commenting on Rev. 17: 6, speaks of the Massacre of St. Bartholomew and other persecutions of the Christian church as follows :—

"Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, Aug. 24, 1572, at the ringing of the great bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenseless Protestants. Above five hundred men of distinction, and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva, 86,000 were executed by the common hangman; 150,000 perished in the Inqui-

sition; and 150,000 by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of the papacy, amounts to 50,000,000!"

The following is taken from the *Shepherd of the Valley*, 1876, published at St. Louis, Mo., under the supervision of Archbishop Kendrick:—

"We confess that the Roman Catholic church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority,—which will certainly be the case by and by, although the time may be long deferred,—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."

PRESUMES TO CHANGE THE LAW OF GOD.

"And think to change times and laws." Dan. 7:25.

"Shall think himself able to change."—*Douay* (Catholic) *Bible*.

"His heart shall be against the holy covenant." Dan. 11:28.

The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with "the succession," declares the papal decretals to be true.

The "Decretalia" exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostle, he be-

ing their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law; and of wrong make right, by *correcting and changing laws.*"—*Pope Nicholas, Dist. 96.*

"The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

In that noted Catholic work entitled, "Abridgement of Christian Doctrine," we have the following specimen of the practical working of the "man of sin," the great law-changing power. On the change of the fourth commandment, it says:—

"Q. By whom was it changed?"

"A. By the governors of the church.

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, etc."—*P. 57.*

In the "Catholic Catechism of Christian Religion," we have the following:—

"Q. Had the church power to make this change?"

"A. Certainly."

In the "Catholic Christian Instructed," we find the following:—

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic church, and apostolic tradition."

On the striking out of the second commandment from the decalogue by the Romish church, and the division of the tenth to complete the original number, we quote

the following from Campbell's "Debate with Purcell," pp. 214, 215:—

"The single fact that the four archbishops of Ireland, and the Roman Catholic College of Maynooth, should have impiously dared to strike one commandment from the ten, which God wrote on two tables with his finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegata against the Romanist's rule of faith. . . . It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever reads the Bible. The catechism intended for universal consumption contains all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment is no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality: They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use tautology in the only instrument that he wrote with his own hand! But why this annulling of the second commandment?—Because it is a positive prohibition of the practice of bowing down to images and doing them homage,—a custom dearer to the Romish church than both the second and the seventh commandments."

INCREASE OF KNOWLEDGE.

The papal power was to prevail against the saints to the "time of the end," which began at the end of the 1260 years, in A. D. 1798. Dan. 7: 25; 11: 35. And the prophecy was to be sealed to the same time, and then knowledge should be increased. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Dr. ADAM CLARKE says:—

"Among the ancients, those were said to *seal* who in the course of their reading stamped the places of which they were yet doubtful, in order to keep them in memory, that they might refer to them again, as not yet fully understood."

MATTHEW HENRY (Presbyterian) says :—

“He must seal the book, because it would not be understood, and therefore would not be regarded till the things contained in it were accomplished; but he must keep it safe as a treasure of great value laid up for the ages to come, to whom it would be of great service; for ‘many shall run to and fro,’ . . . they shall discourse of it, and talk it over among themselves, and compare notes about it, if by any means they may sift out the meaning of it, and thus knowledge shall be increased. . . . Those who would have their knowledge increased must take pains, must not sit still in slothfulness and bare wishes, but *run to and fro*; must make use of all the means of knowledge, and improve all the opportunities of getting their mistakes rectified, their doubts resolved, and their acquaintance with the things of God improved; to know *more*, and to know *better* what they do know. And let us here see reason to hope that those things of God which are now dark and obscure, will hereafter be made clear and easy to be understood. Truth is the daughter of time. . . . Those things of God which are despised and neglected and thrown aside as useless, shall be brought into reputation.”

∩ The learned author, THOMAS WILLIAMS, says :—

“‘Many shall run to and fro,’ hither and thither, like couriers in the time of war, ‘and knowledge shall be increased:’ knowledge of the most important kind, the knowledge of God’s salvation. Then those who are wise themselves shall endeavor to enlighten others.”—*Cottage Bible*.

Dr. DUFFIELD (Presbyterian) says :—

“The word translated ‘run to and fro’ is metaphorically used to denote investigation, close, diligent, accurate observation, just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy.”—*On Prophecy*, p. 373.

Dr. A. CLARKE (Methodist) says :—

“Many shall run to and fro. Many shall endeavor to search out the sense; and knowledge shall be increased by these means.”—*Com. on Dan. 12:4*.

The French, by the American Bible Society, translate it, “When many shall run all over it (or through it), and to them knowledge shall be increased.”

The old English Bible, by BARKER, has this marginal note :—

“Many shall run to and fro to search the knowledge of these mysteries.”

Dr. GILL (Baptist) says :—

“Many shall run to and fro, and knowledge shall be increased; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things: and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is, and especially when prophecy and facts can be compared.”

MICHÆLIS has it :—

“Many shall give their sedulous attention to the understanding of these things.”

Dr. COKE says :—

“Many shall run to and fro, earnestly searching into this sealed book, and knowledge shall be increased; light shall be cast on the prophecies, . . . they will be clear as if written with a sunbeam.”

Sir ISAAC NEWTON says :—

“It is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. . . . But, in the very end, the prophecy shall be so far interpreted as to convince many; ‘for then,’ says Daniel, ‘many shall run to and fro, and knowledge shall be increased.’ Among the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about opening these mysteries.”—*Observations on the Prophecies.*

In 1779 there was no such institution as a Bible Society in existence. In 1780 the Naval and Military Bible Society was established in England.

On the 7th of May, 1804, about three hundred gentlemen of all denominations met at London, and organized "The British and Foreign Bible Society."

The *National Magazine* of October, 1854, in an article on "Presidents of the American Bible Society," says :—

"The American Bible Society was organized in New York, May 8, 1816, and it is a most interesting fact in our national history that the very first Congress of the United States performed the duties of a Bible society long before such an institution had an existence in the world. One year after the Declaration of American Independence, 1777, Congress appointed a Committee on the subject of printing an edition of thirty thousand Bibles for the use of the people, our entire population then amounting to only three millions. Finding it difficult to procure the necessary material, paper, type, etc., this Committee recommended the importation of twenty thousand Bibles; to copy their own language, 'The use of the Bible being so universal, and its importance so great.' Congress was advised 'to direct the Committee on Commerce to import, at its expense, twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different ports of the States of the Union.' This report was adopted, and the importation ordered.

"In 1781, when an English Bible could not be imported in consequence of the war with Great Britain, the subject of printing the Bible again was considered by Congress. Robert Aitken, of Philadelphia, had published an edition, and that body passed the following resolution :—

"That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interests of religion; and being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States.'

"These are notable pages in our national records, fair as unshaded light, and bright as the morning sun. Who dare deny that this is a Bible nation, or affirm that the precious volume should be excluded from the schools of our land?"

We present the following statistics of Bible Societies :—

"The *American Bible Society* has, since its organization, issued 29,982,000 volumes in thirty-nine languages, representing about sixty different languages and dialects. These Bibles have penetrated everywhere, China and Japan not excepted.

"The *British and Foreign Bible Society* has issued above 68,000,000 volumes since its first establishment; and it was

stated at the sixty-ninth anniversary of this Society (May 7, 1873) that no less than two hundred and four versions of the Bible are now issued."

The *Religious Tract Society* was organized in London, May 9, 1779, and its fifty-ninth annual report shows a total circulation of 34,638,470 copies.

The *American Tract Society* was established in 1814, and in thirty-one years it reported having issued 185,000,000 publications.

At a union meeting in the Baptist church, Stockton, Cal., May 2, Rev. J. Thompson, district secretary and agent of the California Bible Society, stated that the Bible is now printed in between two hundred and sixty and three hundred languages and dialects, and that there is not a nation in the world where it is not known. Perhaps no one thing has done more to disseminate knowledge from the Scriptures, especially among the youth, than the Sunday-schools. The following brief sketch is taken from the *Review* of March 14, 1882:—

"The first Sunday-school in the world was organized by Robert Raikes, at Gloucester, England, in 1784. At the same time, Mr. William Fox of London was deliberating a plan for the universal education of the poor. Hearing of Mr. Raikes's attempt, he opened a correspondence with him to learn his mode of procedure; through this and the influence of the Baptist Society, of which Mr. Fox was a member, a public meeting was called for Aug. 10, 1785, when was formed the London Sunday-School Society for the establishment and support of Sunday-schools throughout Great Britain! The American Sunday-School Union was organized at Philadelphia in May, 1824.

"Not a century has passed since the first Sunday-school originated in the benevolent enterprise of a pious Englishman; and now every Christian church and destitute neighborhood is supplied with the efficient means of instruction from the Bible in the form of a Sabbath or Sunday school."

About the year 1801, at Portsmouth, N. H., Elias Smith started *The Herald of Gospel Liberty*, the first religious paper ever published. Now there are millions of copies of religious papers going forth weekly to enlighten the world.

Concerning the extent of the gospel, we quote the following from the *Christian Union*:—

“The whole world has been ransacked and explored; there is not a corner on the globe where Christianity is unknown. And the missionaries that have been, now for more than half a century, at work, have leavened almost every quarter of the globe.” “At this moment, over China, Japan, Persia, Hindostan, Turkey, East, South, West, and North Africa, Madagascar, Greenland, and the hundreds of Pacific Isles, are 31,000 Christian laborers.”

And on the same subject, the *Phrenological Journal* of October, 1871, adds:—

“Three-fourths of the earth’s surface is under Christian government and influence, including the probable great future centers of the world’s population. The whole heathen world is dotted with missions, each reproducing in miniature the same processes that have marked the general church.”

What abundant evidence have we in all this that knowledge is now greatly increased, and that we are now surely in “the time of the end”!

THE PILGRIM FATHERS LOOKED FOR GREATER LIGHT.

MATHER says:—

“This present history may stand as a monument in relation to future times, of a fuller and better reformation of the church of God, than it hath yet appeared in the world. For by this essay it may be seen that a further practical reformation than that which began at the first, coming out of the darkness of popery, was aimed at and endeavored by a great number of voluntary exiles that came into a wilderness for that very end, that hence they might be free from human additions and inventions in the worship of God, and might practice the positive part of divine institutions according to the word of God. How far we have attained this design may be judged by this book. But we beseech our brethren, of our own and of other nations, to believe that we are far from thinking that we have attained a perfect reformation. Oh, no!

“Our fathers did in their due time acknowledge there were many defects and imperfections in our way, and yet we believe they did as much as could be expected from learned and godly men in their circumstances, and we, their successors, are far short of them in many respects. . . . And yet in the multitude of our thoughts and fears the consolations of God refresh our souls, that all those that in simplicity and godly sincerity do serve the Lord and his people in their generation (though they should miss it in some things), they shall deliver their own souls, they are accepted of the Lord, and their reward is with

him; and in the *approaching days of a better reformation*, the sincere, though weak, endeavors of the servants of God who went before them, will be also accepted of the saints in those times of *greater light* and holiness that are to come."—*Magnalia*, vol. 1.

"Mosheim's Ecclesiastical History," cent. 14, p. 136, says, speaking of the gradual increase of knowledge:—

"The vindicators of religious liberty do not discover all truth in an instant; but like persons emerging from long darkness, their vision improves gradually."

On the occasion of the departure of the pilgrims from Leyden to this country in the *Mayflower*, 1620 ROBINSON addressed them as follows:—

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, *that the Lord has more truth yet to break forth out of his holy word*. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are *come to a period in religion*, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

In a lecture delivered by WENDELL PHILLIPS in Bos-

ton, January, 1881, after quoting what Robinson said to the Pilgrim Fathers, he says :—

“The Hon. Robert Boyle (1680) says: ‘As the Bible was not written for any one particular time or people . . . so there are many passages very useful which will not be found so these many ages, being possibly *reserved* by the prophetic Spirit that inclined them . . . to quell some foreseen heresy . . . or resolve some yet unformed doubts, or confound *some error that hath not yet a name.*’ Bishop Butler, in his ‘Analogy’ (1737), says: ‘Nor is it at all incredible that a book which has been so long in the possession of mankind, should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, *as they come to pass*, should open and ascertain the meaning of several parts of scriptures.

“The *Interpreter* (1862) says: ‘A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhausted mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures.’

“Vinet, in his lectures, says: ‘Even now, after eighteen centuries of Christianity, we may be involved in some *tremendous* error of which the Christianity of the future will make us ashamed.’

“Dean Stanley says: ‘Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf *still to turn*,—a leaf not the less new because it is so simple.’”

INVENTIONS.

With the increase of scriptural knowledge, there is a corresponding advance in the arts and sciences. The more useful discoveries and inventions of civilization ever follow in the wake of Bible truth. We are, therefore, to regard the wonderful inventions of our day a sign of the time of the end. Nearly 6,000 years had passed, and then all these wonders, as it were, are hatched out at one brood! Why is this? The answer is, The time of the end has come, when “knowledge shall be increased.”

The following dates are given by good authorities :—

1798. The first balloon.

1798. Gas, to light a manufacturing house in Birmingham, England.

1800. Cast-iron plow, first used in America, in New York City.
1803. Steel pen, by Mr. Wise, England.
1807. Steamboat, by Robert Fulton.
1811. Steam printing-press, printed the *London Times*.
1818. Revolver, Elisha S. Collier.
1823. Gold Pen, John P. Hawkins, America.
1825. Railroad cars.
1825. Furnace for heating houses, Prof. Johnson, Philadelphia.
1825. Kerosene first used for lighting.
1829. Lucifer match, John Walker, England.
1830. Steam fire-engine, Ericsson, Swedish-American.
1833. Reaper and mower, Obed Hussey, Cincinnati, Ohio.
1837. Telegraph, Prof. Morse.
1837. Electrotype, Spencer and Jacobi.
1837. Vulcanized gutta percha, Goodyear, American.
1837. Phonography, Pitman, England.
1838. Stereoscope, Chas. Wheatstone.
1839. Photography, Daguerre, France.
1846. Electric light, Sir Humphrey Davy; apparatus for regulating.
1846. First complete sewing-machine, Elias Howe, Jr.
1851. Submarine cable.
1858. Shoe-pegging machine, Gallahue.
1876. Telephone, Elisha Gray, A. G. Bell, A. C. Dolbear, and Thos. A. Edison.
1877. Phonograph, Thos. A. Edison.
1881. Audiphone, Richard S. Rhodes, American.

The *Phrenological Journal*, Dec., 1870, says of the American watch manufactories:—

“There are those (machines) which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye; registers which will measure the ten thousandth part of an inch; screw-cutters which will turn out perfect screws so small that, on white paper, they appear like tiny dots.”

The *London Spectator* says:—

“Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated in the last half century. It is not too much to say that in these respects, more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our life-

time, than in all the previous lifetime of the race, since states, nations, and politics, such as history makes us acquainted with, have had their being."

The "Union Hand-Book," 1870, says:—

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century, that it would be affectation of humility not to recognize and speak of them."

HORACE GREELEY, in the N. Y. *Tribune*, said:—

"In the education of the intellect, mankind have made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvelous."

The *Chicago Republican*, March 14, 1872, says:—

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions."

The *Phrenological Journal*, April, 1871, says:—

"Never was there such activity of invention within the history of mankind as at the present day."

The *Scientific American*, speaking of the inventions of half a century, remarks:—

"The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the now world-traversing steamship, the telegraph, the telephone, the audiphone, the sewing-machine, the photograph, chromo-lithographic printing, the cylinder printing-press, the elevator for hotels and other many-storied buildings, the cotton-gin and the spinning-jenny, the reaper and mower, the steam thresher, the steam fire-engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue.

"Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations seems to be only trembling on the verge of general adoption; the introduction of steam from a great central reservoir to general use for heating and cooking, has been in part a success; the navigation of the air by some device akin

to our present baloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment.

“There are some problems we have hitherto deemed impossible; but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or telephone? We talk by cable with an ocean rolling between; we speak in our voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres, and becomes an integral portion of the body. We make a mile of white printing paper, and send it on a spool that a perfect printing-press unwinds and prints, and delivers to you, folded and counted, many thousand per hour. Of a verity, this is the age of invention, nor has the world reached a stopping-place yet.”

The *San Francisco Bulletin*, Sept. 12, 1878, comparing the times in which we live with the previous century, and commenting on the increase of modern improvements, says:—

“One hundred years ago not a pound of coal, not a cubic foot of illuminating gas, had been burned in this country. No iron stoves were used, and no contrivances for economizing heat employed, until Dr. Franklin invented the iron-framed fire-place which still bears his name. All the cooking and warming in town and country was done by the aid of fire kindled in the brick oven or on the hearth. Pine knots or tallow candles furnished the light for the long winter nights, and sanded floors supplied the place of rugs and carpets. The water used for household purposes was drawn from deep wells by the creaking sweep. No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those early days, by the aid of which a fire could be easily kindled; and if the fire ‘went out upon the hearth’ over night, and the tinder was damp, so that the sparks would not catch, the alternative was presented of wandering through the snow a mile or so to borrow of a neighbor. Only one room in any house was warm, unless some of the family were ill. In all the rest the temperature was at zero many nights in the winter.”

FALL OF BABYLON.

It is not with any desire to find fault, or, like the worldling, to dwell upon the imperfections of others, and make their backslidings an excuse for laxity, that we speak of the fallen condition of the churches; for we do it with sadness, and would God it were otherwise.

But while infidels rejoice over the matter, and make it an occasion of doubting and rejecting the Bible and the Christian religion, we note the facts with candor, and see in it a fulfillment of prophecy. Instead of an occasion of stumbling, we find it an occasion of stronger faith in the Bible, as of heavenly origin.

It is claimed by many of the best students of prophecy that the great Babylon of the Apocalypse can symbolize nothing less than the universal, professed Christian, but worldly church,—that it must embrace the entire family, or great city, of fallen churches. Many of the Protestant sects, having the marks of a striking family resemblance in their spirit of pride, politics, and worldliness, are identified with sad and faithful accuracy as the legitimate daughters of the mother of churches.

WHAT IS BABYLON?

Jer. 51: 6-9; Rev. 14: 8; 17: 5; 18: 2-4. The word "Babylon" comes from *Babel*, and signifies "mixture, confusion." We read of Babylon the great, the mother of harlots, etc. Protestant commentators agree that this "mother" is the Catholic church, and if so, who are the "harlot daughters" but the various Protestant sects? If "the woman," *singular*, (Rev. 17: 4) be a symbol of one church (Catholic), then "women," *plural*, (Rev. 14: 4) are symbols of churches. The Catholic church is a unit the world over. But when we consider the hundreds of Protestant sects, with all their discordant theories, we cannot avoid the conclusion that they belong to the Babylon of the Apocalypse.

The original of the word "Babylon" is in every place *Babel*. The root of the word signified "gate," or "gate

of God." But after the building of the tower and the dispersion, it came to signify "confusion." Like mystic Babylon, the ancient city built on the site of the tower was haughty, and assumed to hold the keys of all wisdom and knowledge, or to be the very "gate of God."

Dr. BARNES says :—

"The word became the emblem of all that was haughty and oppressive, and especially of all that persecuted the church of God. The word here (Rev. 18 : 4) must be used to denote some power that resembled the ancient and literal Babylon in these characteristics. The literal Babylon was no more; but the *name* might be properly used to denote a similar power."

A papal medal was struck at Rome in 1825, on the occasion of a jubilee, with the *figure of a woman holding out a golden cup.* (See Rev. 17 : 4.)

On this Dr. BARNES remarks :—

'It is a most remarkable fact that the papacy, as if *designing* to furnish a fulfillment of this prophecy, has chosen to represent itself almost precisely in this manner. Apostate churches and guilty nations often furnish the very proofs necessary to confirm the truth of the Scriptures."

SCALIGER affirms that this name (Mystery, Babylon, etc.) was inscribed upon the front of the pope's miter till some of the reformers noticed it.

On the text, "Become the habitation of devils," BARNES says :—

"Of demons—in allusion to the common opinion that the demons inhabited abandoned cities, old ruins, and deserts." In Isa. 13 : 21, "Satyrs shall dance there," the ancient Greek translation is, "Devils or demons shall dance there."

We are led to inquire if the churches of the day are not already becoming a home of spirits,—if the churches do not already fellowship those who are in league with the demons. Both Catholics and Protestants hold the doctrines of the immortality of the soul and consciousness in death; and very many have believed in the "return of departed spirits," to converse with men. It is no marvel, then, that they should come to fellowship with modern demon-mongers.

WM. KINKADE, in his "Bible Doctrine," p. 294, says:—

> "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of mystery Babylon and her daughters."

> ALEXANDER CAMPBELL says:—

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome."

LORENZO DOW says of the Romish church:—

"If she be the mother, who are the daughters? It must be the corrupt, national, established churches that came out of her."—*Dow's Life*, p. 542.

In the "Religious Encyclopedia," art., Antichrist, we read:—

> "The writer of the book of Revelation tells us he heard a voice from heaven saying, 'Come out of her, my people, that ye partake not of her sins, and receive not of her plagues.' If such persons are to be found in the 'mother of harlots,' with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."

Dr. CUMMING of England, speaking of our duty in reference to great Babylon, says:—

> "Then what is our duty?—To call to all that at this moment in the church of Rome, whether sprinkled by her baptismal waters, or imitating within *another church* her forms, her ceremonies, her pomp, and her grandeur, to come out of her, lest, partaking of her sins, they receive also of her plagues."—*The End*, p. 241.

The *Tennessee Baptist* says:—

> "This woman (popery) is called the *mother* of harlots and abominations. Who are the *daughters*? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the (Roman) Catholic. Are not these demonstrated 'harlots and abominations' in the above passage? I so decide. I could not, with the stake before me, decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of papacy in common with papists."

The following testimony from the "Encyclopedia of Religious Knowledge," is pointed and truthful, and well worthy of the consideration of every Bible student:—

"An important question, however, says Mr. Jones, still remains for inquiry: 'Is Antichrist confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But although we are fully warranted to consider that church as 'the mother of harlots,' the truth is, that by whatsoever arguments we succeed in fixing that odious charge upon her, we shall, by parity of reasoning, be obliged to allow other national churches to be her unchaste daughters, and for this plain reason, among others, because in their very constitution and tendency they are hostile to the nature of the kingdom of Christ."

The following significant paragraph is from the *Watchman and Reflector*, the leading organ of the Baptist denomination:—

"Dr. Guthrie, speaking of the exit of the Presbyterian church from Rome, says, 'Three hundred years ago, our church, with an open Bible on her banner, and this motto, *Search the Scriptures*, on her scroll, marched out from the gates of Rome.' Then he significantly asks, 'Did they come *clean* out of Babylon?'"

HER FALL.

This is not her destruction, for after her fall she becomes a home of the corrupt, proud, and sinful. (See Rev. 18: 2-4.) Her fall must therefore be a *moral fall*.

We now inquire, What is to be expected? What saith the Scriptures?

"And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a mouth devour them with their portions." Hosea 5: 5-7.

"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24: 11-13.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . heady, high minded, *lovers of pleasure more than lovers of God*; having a *form of godliness*, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Tim. 4: 3.

WHAT GOOD MEN EXPECTED.

MATTHEW HENRY says of Christ's coming :—

"In general he will find but few good people, few that are really and truly good ; many that have the form and fashion of godliness, but few that have faith."—*Com. on Luke 18 : 8.*

MARTIN LUTHER, just before his death, writing on the prophetic periods of Daniel in his German Bible, says :—

"About the consummation of these periods, this gospel will be shut out of all the churches, and confined to private houses."

When one of Martin Luther's guests remarked that the world might continue fifty years, he replied :—

"Pray God it may not exist so long ; matters would be even worse than they have been. There *would rise up infinite sects and schisms*, which are at present hidden in men's hearts not mature. No ; may the Lord come at once, for there is no amendment to be expected."

Dr. GILL on the signs of Christ's coming, says :—

"Which yet will be observed by a few, such a general sleepiness will have seized all the professors of religion."—*On Rev. 3 : 20.*

Mr. HARTY, a learned and sensible churchman, has remarked as follows :—

"There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world ; and though each church seems to flatter itself with the hope of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men."

Dr. COTTON MATHER says :—

"When the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming) ; and when he shall descend with his heavenly banners and angels, what else will he find almost but the *whole church* as it were a *dead carcass* miserably putrefied with the spirits and manners and endearments of this world. . . . When I should wish to stir up my brethren, who are in deep sleep, with these messages and admonitions to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm ; and that sleep may hold

them in still more pleasing fetters, *they will make use of*, as it were, sleepy medicines, a diversity of commentaries on certain prophecies as not yet fulfilled."—*Famous Latin Preface*.

The "American Cyclopaedia" says:—

"Dr. Mather was a very pious and learned man. He was the author of 382 volumes, some of huge dimensions. He died in 1728, aged 65 years."

PROGRESS TOWARD INFIDELITY.

With the spirit of the world, there has come a tendency to skepticism, infidelity, and atheism.

> Dr. CUMMING says:—

"I believe that one-half of the professors of the gospel are nothing better than practical infidels."—*Time of the End*, p. 188.

The London quarterly *Journal of Prophecy* says:—

"The whole world is at this moment leavened with infidelity. Hinduism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three-fourths of the professors of religion in the world (all creeds alike) are infidels, or nearly so. For one conversion to popery in these ten years there have been a hundred to infidelity. Nobody seems able to stand before this strong delusion. Popery itself is thoroughly leavened with the infidelity of the age."

Prof. TAYLER LEWIS, in the *Christian Statesman* of February 15, 1872, makes the following truthful statements:—

"The positive, aggressive character of irreligion is the peculiar feature of our age. Such, indeed, was always its nature; but time is bringing out its open development in a way which the most worldly stolidity will soon find itself incapable of denying."

Here is another testimony to the point:—

"The science of our age is intensely skeptical. It throws more and more doubt upon accustomed religion, and strives more and more to make it appear that there is nothing in it beyond mere forms of doctrine, and that the question of the day is whether there is *any religion at all*, or *any God whatsoever*."—*H. W. Beecher*, Friday evening, August 23, 1871.

The *Christian Union*, Jan. 10, 1872, says:—

“One thing, however, is clear, that the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most Christians anticipate.”

> Mr. SPURGEON, the eminent Baptist minister of London, says:—

The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian.”—*Record*.

The following is from the *St. Louis Globe Democrat* of Oct. 16, 1884:—

“Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 50,000 of the population. In New York there were 200 places of public worship; in Berlin only 50. Besides this, out of the whole population of Berlin, namely 1,000,000, only 20,000, or two per cent, attended divine service. Hamburg was even worse; for out of a population of 400,000, public worship on Sundays was attended by only 5,000. In certain provinces of Germany there are suicides at the rate of 40 a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes; and in the middle and upper classes, hundreds are led away by the influence of scientific discovery and invention.

Dr. Christlieb further stated that there were 40,000 out of a population of 250,000 in the city of Edinburg who did not go to any place of worship; 200,000 in Glasgow out of a population of 700,000; and nearly 1,250,000 in London out of a population of 4,000,000.”

PROGRESS TOWARD ROME.

The following is an extract of a sermon by Rev. D. S. PHILLIPS of Kankakee, Ill., in St. Paul's church, on the “Attitude of the Episcopal church toward Ritualism” :—

“They do not like the word ‘Protestant.’ They introduce usages into our simple liturgical worship modeled wholly upon Romish ceremonies. They ape the Romanists in their Latin-

isms,—their talk about matins, and vespers, and masses, and chasubles. They cross themselves in prayer; they ‘genuflect’ before the altar; they bow low before the elements of the holy communion under the belief that they veil the adorable Christ, then and there locally present on the altar under the form of bread and wine; they encourage priestly confession and private absolution; they introduce crucifixes, incense, and altar lights in their public worship; in short, they go very far toward making over the holy communion service of our Protestant church into the *Romish mass*.

“These are the far-famed ritualists! These are the men who claim to be the true Catholics of our communion! And since their idea of Catholicism is so near like the Romish, they, of course, necessarily dislike Protestantism. The work of the reformers in the English church was a mischievous work, in their opinion. ‘Protestantism is a failure,’ they say; its very essence is only denial, protest, a weak negation from which only negations can come. As though it were possible for a man to stand up for truth at all unless he protested against error! As though a man could be a Christian at all, strong and brave for the right, unless he was a protestant against the wrong!”

Rev. S. H. TYNG, Jr., rector of the Protestant Episcopal church of the Holy Trinity, charges in a recent editorial note:—

“Prayers for the departed are gaining recognition in the Protestant Episcopal churches of this city. The church of St. Mary the Virgin advertised not long since a special service of prayer for the holy dead. At the door of the Church of Transfiguration, in Twenty-ninth street, were found, a few Sundays since, circulars, one of which is now before us, containing collects to be said for the departed. . . . This is only another of the signs of the times, showing the drift in the old Protestant Episcopal church.”—*Daily Paper*.

The *Christian at Work* gives the following:—

“‘There are,’ says the *St. James Chronicle*, London, ‘in the Church of England more than one thousand clergymen who are members of the notorious confraternity of the Blessed Sacrament. The chief objects of the confraternity are the propagation of the doctrine of the Mass and the real Presence, together with Fasting, Communion, Prayers for the Dead, the Reserved Sacrament, and the Re-union of the Church of England with the church of Rome. Fifty-four members of this confraternity have been appointed by the bishops of the Church of England to incumbencies in their dioceses. These incum-

bents are receiving \$79,500 per annum from their livings, and 162,583 souls are placed under their care.' Is it any wonder, in the face of such a statement, that the Romanizing of the Church of England makes such progress? How long will the people of England suffer such treachery to prevail?"

The *Liberal Christian* says:—

"There is a powerful element of Romanism in all the larger Protestant bodies. The clergymen do not teach to the people the Bible itself in its purity and simplicity, but they require them to receive instead a system of clerical interpretations of the Bible. Their whole ecclesiastical system is based on the preposterous assumption that their opinions about the Bible and its teachings are identical with the teachings of the Bible itself."

The "Catholic Christian Instructed," p. 18, says on this same question:—

"If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."

Mr. HOPKINS, in a treatise on the Millennium, says:—

"There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of Antichrist in them, and are far from being wholly reformed from corruption and wickedness."

Mr. SIMPSON, in his "Plea for Religion," says:—

"For though the pope and church of Rome are at the head of the grand 1260 years' delusion, yet all other churches, of whatever denomination, whether established or tolerated, which partake of the same spirit, or have instituted doctrines or ceremonies inimical to the pure and unadulterated gospel of Christ, shall sooner or later share in the fate of that immense fabric of human ordinances; and that Protestant churches should imitate the church of Rome, in this worst part of its conduct, can never be sufficiently bewailed."

Straws in motion show not only that the wind is blowing, but the direction in which it is blowing. Here is one indicating the approaching union between Protestants and Catholics, which would have seemed very strange a few years ago. A correspondent of the *New York Sun*, in its issue of Dec. 17, 1884, took that paper

to task for praising and glorifying Romanism to the disparagement of Protestantism. In its reply the *Sun* denies the accusation, but at the close of its article uses the following significant words. Speaking of the different denominations and their relation to each other, it says :—

“Like the *Sun*, they see that the time has come, or is at hand, when the Christian church must forget its divisions and overcome its old animosities in order to combine to resist the assaults of modern unbelief, which does not wage war against any particular system of theology, but raises its hand against the foundations of all theology and all revealed religion. Thus assailed from without as never before in Christian history, the Church begins to feel the necessity of union within, and of alliances between its different branches which shall replace the old intestine feuds.

“Accordingly, we find that there has been growing up of recent years a more harmonious feeling between Protestants and Catholics. They are each treating the other with greater respect, though neither party yields any of its convictions ; and both recognize that they are working for the same general end, and that the defiant and implacable enemy of each is the same spirit of skepticism which is now everywhere prevalent.

“At such a time as this, men who, like our correspondent, seek to kindle anew the flames of religious animosity, seem to us to be working with the foes of the church rather than with its friends and supporters.”

At the dedication of the Methodist Episcopal meeting-house in Onarga, Ill., Nov. 4, 1881, Pres. ADAMS, D. D., president of the Wesleyan University at Bloomington, Ill., said :—

“The time was when a Methodist Episcopal minister, no matter what the subject of his discourse, would always wind up with ‘Therefore, Calvinism is not true, praise the Lord; brethren, let us pray.’ But, he continues, I thank God that these sectarian walls are being broken down ; I thank God for a Presbyterian church ; I thank God for a Baptist church ; I thank God for a Congregational church ; yes, I even thank God for a Catholic church ; for there is no denomination so zealous for the enforcement of a strict observance of the Sabbath [Sunday] as they are.”

PROGRESS TOWARD SPIRITUALISM.

The *Phrenological Journal*, October, 1872, speaks as follows :—

“We have recently read a work by Rev. Samuel Watson, entitled, ‘The Clock Struck One,’ in which are presented the Bible proofs that the dead of earth have communicated and can communicate with men on earth, and we are surprised with the number and significance of the proofs cited. Mr. Watson, who has been a devoted Methodist minister for many years, and has been honored with the title D. D., and *still holds his relations with that church*, thinks that many eminent Christians, several of them ministers, and one of them a bishop, have talked with him from the other side of the river called Death. He claims to be a Bible spiritualist, and to accept only that which finds its basis in the Bible. If the deceased prophet Samuel could be made visible to those living on the earth in ancient times, why could not the ‘One-eyed Conductor’ be able to do the same for a beneficent purpose ?”

A correspondent of the *Chicago Tribune*, writing from Boston, says :—

“A few weeks ago, in a little New England village, I found among the Methodists all the principles of Spiritualism,—a belief in the presence of spirits, their aid in good, and their hindrance of evil or unsuccessful action. From that small place, with its lowly worshipers—for most of them were mechanics—many with a difficulty about their aspirates, genuine Dissenters to this educated community of the highest culture, I come to find the same belief expressed.”

WARREN CHASE, in his “Gist of Spiritualism,” says :—

“But let no person mistake me, and suppose that I claim that each medium is a Spiritualist. By no means; many of our best test mediums know little or nothing of Spiritualism, and some are members of churches, and read or say prayers in their places.”

The *Evangel*, periodical of the Baptist denomination in California, in its issue of Jan. 9, 1873, gives the obituary of Eld. D. S. Watson in the following spiritualistic style :—

“After all, our brother is not dead. He has simply ‘gone before.’ The house he lived in may and will decay; but the earnest soul will still serve the Lord. The loved and loving wife, who ministered so faithfully to the suffering body, may

find her aching heart soothed by some gentle, silent influence from the heavenly land; and if permitted to do so, that angel spirit will thus minister to her, and to his dear church, and to other loved friends toiling for Jesus."

Bishop D. W. CLARKE, of the Methodists, speaks as follows:—

"Is it not possible that our departed kindred—our parents, our companions, our dear children, that have passed from us in the bloom of life, a loved brother or sister—*may revisit earth*, and come to minister to us in that which is holy and good, to breathe around us influences that will draw us heavenward?"—*Man All Immortal*, p. 206.

On the next page the bishop quotes the great Methodist Commentator as follows:—

"Dr. Adam Clarke expresses it as his opinion that spirits from the invisible world, including also human spirits which have gone there, *may have intercourse with this world*, and even become visible to mortals."

Dr. T. DE WITT TALMAGE inclines to the above opinion, as is shown in the following extract taken from one of his sermons published by the *New York Christian Herald* of June 8, 1882:—

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now?—Busy at their old business. No sickness in heaven, but plenty of sickness on earth; plenty of wounds in the different parts of God's domain to be healed and to be medicated. You cannot understand why that patient got well after all the skillful doctors of N. Y. and Brooklyn had said he must die. Perhaps Abercrombie touched him,—Abercrombie, who after many year's doctoring the bodies and souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him.

"I should not wonder if my old friend, Dr. John Brown, who died last month in Edinburgh,—John Brown, the author of "Rab and his Friends,"—John Brown, who was as humble a Christian as he was skillful a physician and world-renowned author,—I should not wonder if he had been back again to see some of his old patients.

"What are our departed Christian friends doing in heaven, those who on earth found their chief joy in the gospel ministry?—They are visiting their old congregations. Most of those old ministers have their people around them already. When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come and see you all. Yea, I will come to

all the people to whom I have ministered in the gospel, and to the millions of souls to whom, through the kingdom of the printing-press, I am permitted to preach every week in this land and in other lands,—I will visit them all; I give them fair notice.

“But what are our departed Christian friends who in all departments of usefulness were busy finding their chief joy in doing good,—what are they doing now?—Going right on with the work. John Howard visiting dungeons; the dead women of Northern and Southern battle fields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved,—all of those who did good on earth are busier than before.”

The New York *Evangelist*, “On the Ministration of Departed Spirits in this World,” quotes the following sentiments of Mrs. H. B. Stowe, expressed in verse:—

“It is a beautiful belief,
That ever round our head,
Are hovering, on viewless wings,
The spirits of the dead.”

The majority of Roman Catholics at present stand committed against modern Spiritualism by that name, and yet they hold the distinctive doctrines of Spiritualists, under another name.

The following rebuke upon a Catholic, who wrote against Spiritualists, would also apply to many Protestants who have tried to oppose them. DELRICO, a Catholic author, in his “Disquisitions,” says:—

“It is a truth, recognized not only by the Catholic faith, but by true philosophy, that the souls of the departed can return and are in the habit of returning in the divine power and virtue. I am, therefore, astonished that a Catholic of much learning and judgment should treat such spirits, not as those of the dead, but as demons. . . . To dare to treat as a lie, or as a chimera, a faith accredited by the most orthodox and holy doctors of the church of Asia, Africa, and Europe,—a faith based upon all the monuments of ecclesiastical history, upon the traditions of the Fathers, upon the acts of councils, upon the pages of Holy Writ, preserved from age to age, and delivered through the hands of the whole succession of pastors, is, in truth, an audacity hitherto unheard of.”—Tom. 2, quest. 26, sec. 1.

A correspondent of the *Religio-Philosophical Journal*, writing from Saratoga Springs, makes the following

very significant statements respecting the change of relation which is rapidly taking place between the Spiritualists and popular churches. Spiritualism now claims to be a religion; and, according to this correspondent, is beginning to be so recognized by other bodies. She says:—

“The antagonism that formerly existed between Spiritualism and the churches is vanishing. I attended recently a full-dress reception given by the first ladies of Saratoga in aid of the Episcopal church, and was pleasantly surprised at meeting so many of our Spiritualistic believers present. A number of our most prominent ladies were elected to solicit subscriptions for the relief of the Western sufferers by flood, and I am happy to say that we spiritualistic ladies were elected with the church members, and recognized as a religious body, and filled our post as actively as the others. This is as it should be; for are we not all striving for the same end, to develop our higher faculties, and live good, beautiful, and true lives, to aid our fellow-men, and reach the ‘Beautiful Land’ at last?”

Moses Hull was recently installed pastor of the “Church of the New Spiritual Era,” Cleveland, O., Jan. 8, 1884.

PROGRESS TOWARD THE WORLD.

The following is an extract from a sermon by Bishop
 > PIERCE, from “New Book of Sermons,” by twenty leading Southern Methodist preachers, four of them bishops:—

> “The Bible makes a broad distinction between the church and the world. . . . Yet the vain, wicked, corrupting experiment of harmonizing the two goes on, perhaps in no age of the church more broadly and with less disguise than now. Men and women, for the sake of interest and pleasure, and in the spirit of cowardly conformity, are adopting the maxims and methods of the world, and so obliterating the lines of demarkation as to confirm the world in its follies, and to demoralize the church in its principles and practice. . . . These friends of the world are corrupting the church, mortifying their pastors, and giving occasion to the enemies of Christ to blaspheme. The process of amalgamation goes on almost without let or hindrance.”

> HOWARD CROSBY, D. D., says:—

“The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly.

The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same; and the Protestant church is fast reaching the same doom."

T. DE WITT TALMAGE, speaking of the present position of the churches, says:—

"I simply state a fact when I say that in many places the church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipations. Fifty grog-shops are built to one church established. Literary journals in different parts of the country are filled with soum, dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. There are three hundred and ten newspapers, journals, and magazines in New York, and more than two hundred of them are depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad, and see the surrender, even on the part of what pretend to be Christian churches, to Spiritualism and Humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christians, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

"There is a mighty host in the Christian church, positively professing Christianity who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of the Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, 'I fear that some of this audience will be lost for the rejection of Christ,' why, there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistics that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen,—within the last twenty-five years the churches of God in this country have averaged *less than two conversions a year* each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly, that while

here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back; and if you do not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world, and sacrificing everything, shall snatch up the torn and shattered banner of Emanuel, and rush ahead, crying: ‘On! on! This is no time to run; this is the time to advance.’”

Below are given extracts from the M. E. “Church Discipline.” By comparing them with statements following, made by ministers who stand high in authority in their own ranks, it can readily be seen how the church has wandered from its primitive simplicity:—

“ARTICLES OF RELIGION.

“*Sec. 1.*—The General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

“*Sec. 2.*—**I. OF FAITH IN THE HOLY TRINITY.**—There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this godhead, there are three persons, of one substance, power, and eternity,—the Father, the Son, and the Holy Ghost.

“**II. OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN.**—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the Blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof one is Christ, very God and very man, who truly suffered, was crucified, dead and buried to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

“**III. OF THE RESURRECTION OF CHRIST.**—Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man’s nature, wherewith he ascended into heaven, and there sitteth until he returns to judge all men at the last day.

“**IV. OF THE HOLY GHOST.**—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

“**V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVA-**

TION.—The holy Scriptures contain all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

“CHAPTER III.

“CHURCHES AND CHURCH PROPERTY.

“SECTION 1.

“*Ques. 1.*—BUILDING CHURCHES.—Is anything advisable in regard to building churches ?

“*Ans. 1.*—Let all our churches be built plain and decent, and with free seats wherever practicable, but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them, And then farewell to Methodist discipline, if not doctrine, too.”

Of the Methodism of the present time, Prof. S. C. BARTLETT of Chicago, in the *New York Independent*, says :—

“Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men ‘speak well of it.’ Ex-Presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment.”

A presiding elder says in the *Christian Advocate* :—

“Surely, now, when the world, with its trickery and fashion and folly, is coming in upon us like a flood, God calls his faithful ministers and people everywhere to lift up a standard against it.”

The *Advocate* (Methodist), published at Charlestown, Mass., says :—

“Notwithstanding the prohibition of the Methodist principle, it is a serious fact, and one generally to be deplored, that

there is *more jewelry and superfluous dress* worn by the Methodists of this day than there is by any other class of religious professors in our land."

The *N. Y. Herald* says:—

"Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants. Magnificent edifices, high-priced pews, fashionable music, long salaries, and short sermons, all things, indeed, that help to make religion attractive, the church now employs as its instruments."

Even the Jews, who have stood for the seventh-day Sabbath for thousands of years, are affected by the prevailing worldly tendency. An extract from the *Christian Herald* is as follows:—

"Dr. Samuel Hirsch, a noted Jewish rabbi, has published a declaration that he does not think the Jewish faith would be compromised if the Jewish synagogues should generally substitute Sunday services in the place of Saturday services. It would at once relieve Jewish men of all sorts of disability under which they now labor by reason of being at variance with the prevailing customs of the world, while it would devote the same amount of time—one day in seven—as now, to rest and observance."

The following remarkable statements concerning the attitude which some of the leading Jews of the country are assuming toward Sunday-keeping, are taken from the *National Baptist* of Jan. 17, 1884. When a Jew is willing to exchange the Sabbath for Sunday, what may we look for next? It would, no doubt, as the *Baptist* says, be a great convenience if such views should prevail; but meanwhile what about truth and the word of God? Are these to be made the foot-ball of "convenience"? It says:—

"There is some excitement among the Hebrews of Philadelphia over the introduction of Sunday lectures in the synagogue of Keneseth Israel. On Sunday, Nov. 18, Rev. David Stern delivered there the third of a series of lectures to a large audience, his subject being, 'The Sources of Atheism.' Rev. Dr. Samuel Hirsch, the rabbi in charge of that synagogue, disclaims any intention to make a concession to Christianity in these Sunday services; yet he made some very remarkable declarations to a reporter of the *Record*. 'As a matter of fact, however, there is no reason why the Jews should not observe Sunday as a holy day of rest, and observe it as such instead of

Saturday. Any day of the week might be selected as a holy day, or Sabbath, without doing violence to the conscience. The command was, "Six days shalt thou labor." One day of the week was to be a day of rest; and, without affecting the Jewish religion, any other day than Saturday would do as well. The acceptance of Sunday, therefore, if that was what we propose, would not be fatal to our religion. But we only have in view a system of lectures by which the Jews who cannot observe the Sabbath can be instructed on Sundays. I think that this is right. A Jew in a Christian country like this is in a dilemma. If he does not work six days, he commits a sin; for the command is, "Six days shalt thou labor." The law does not allow him to labor on Sunday; therefore he must labor on Saturday. One day he must also observe as holy day. He cannot observe Saturday. We propose to give him a chance to observe Sunday. The Jewish wives and children continue to observe Saturday. It is not thought of changing that. We only want to give the Saturday workers a chance. But I do not believe if we should even accept Sunday for the Sabbath, that any great harm would come to Judaism.' This seems to indicate a tendency toward the adoption of the Christian Sabbath. It would certainly be a great convenience to all if such views should prevail, and the particular 'seventh day,' kept holy, be the one that is observed by the great majority."

CHURCH LOTTERIES AND GAMBLING.

The following is a copy of a handbill advertising a benefit for a church in New Orleans:—

"Benefit of Christ's Church Parochial School. Near the dancing platform, a splendid booth and a large canvas tent, with seats reserved for the accommodation of ladies and children. The patrons of this church, as well as the public, will here find a soda-water stand and confectionery, a restaurant filled with everything to satisfy the appetites of epicureans; and, also, a splendid bar, stocked with the choicest kinds of liquors, cigars, etc."

The N. Y. *Observer* copies this, and adds:—

"This is a copy of a handbill conspicuously posted in New Orleans at the present time. The church for which this 'splendid bar' is to be opened is called *Christ's church*; but our private opinion is, if Christ attends the fair, he will come with a scourge of large cords and drive out every man and woman who dishonor his house and name with such things as these. Call it a church if you will; but for Christ's sake, O New Orleans people, don't call it *Christ's church*. Anything but that!"

Under the head of "Lotteries and Religion," the *N. Y. Observer* indulges in severe criticism on some practices at a church bazaar. Another editor justifies the *Observer* and says :—

> "Now we *know* that these fair lotteries, raffles, and the like, have this consequence. They kindle the desire for gambling. A young man wins once or twice a costly article, and begins to have a superstition about his 'luck.' That will tempt him to other ventures in other places. And it makes the young feel that there is no harm in such things. The *Observer* has taken church people to task for breaking the laws of the State. We accept and indorse the rebuke, and add that these have also broken the laws of God."

The "Statutes of California" define a lottery as follows :—

"A lottery is any scheme for the disposal or distribution of property by chance among persons who have *paid* or *promised* to pay, any valuable consideration for the chance of obtaining such property, or a portion of it, or any share or interest in such property upon any agreement, understanding, or expectation, that it is to be distributed or disposed of by lot or chance, whether called a lottery, raffle, or gift enterprise, or by whatever name the same may be known."

The "Mercantile Library Association" of San Francisco, obtained a grant from the legislature for a \$1,000,000 gift enterprise. Some of the judges claimed that the action of the legislature had virtually abolished the law of California concerning lotteries.

Many severe criticisms were passed upon the Library Association for their lottery scheme, but the president, R. B. Swain, replied that "the principle of such lotteries has been recognized as right in most of the church fairs and festivals, in this and other States."

The *Active Christian* (Methodist) says :—

"The steps that have been taken in late years toward raising money for church purposes are such as to excite no wonder if open, unblushing gambling be adopted a few years hence."

> Mr. MOODY, at Baltimore, thus paid his compliments to "church fairs" :—

"And there are your grab-bags—your grab-bags! There is too much of this. Your fairs and your bazaars won't do, and

your voting, your casting of ballots for the most popular man or the most popular woman, just helping along their vanity. It grieves the Spirit ; it offends God. They have got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this ! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way. What is the use of going to a gambling den when you can have a game of grab with a lady for a partner ?”

The *Chicago Tribune*, under the head of “Some Pious Frauds,” gives the following :—

“The arrest and incarceration of Father Forhan, the young Catholic priest who absconded some days since with the proceeds of a Bridgeport fair, bring up the whole subject of church fairs, into which this particular case resolves itself. There will probably be a mutual disgust at the announcement that Catholics and Protestants meet on common ground here ; but such is the case. It is no reflection on the cause of religion itself to say that these institutions are pious frauds. They are conceived in a mistaken zeal, and the few hundreds and thousands of dollars realized for the benefit of church organizations fall far short of compensating for the concomitant evils. The circumstance that one priest had been tempted to appropriate the funds of one fair is not nearly so bad as that hundreds of fairs have misled hundreds of men and women into pernicious practices first acquired under the sanction of the church. At this very fair, for instance, Father Forhan received \$600 as the proceeds of a bar ! It requires an acute religious perception to distinguish any difference between stepping up to a bar and taking a drink under the auspices of a church and doing the same thing at a public saloon.”

The late Dr. NADAL, in view of the Judgment and eternity, could well afford to be honest and speak plainly. He said :—

“The church raffles are as complete specimens of gambling as the Crosby Opera House Lottery, and either of them is as real gambling as the operations of the faro bank or the card table.

“In our church fairs, in addition to the countenance and respectability, as in the ‘Opera House Raffle,’ we give to gambling the sacred sanction of religion. It is the church spreading her hands, and saying grace over every faro bank and gambling hell in the country.

“The raffles of the church tend to remove religious and moral scruples ; the last breakwater that holds back the

threatened inundation of gambling. If the church fiddles, the world will dance, of course. Like priest, like people.

"The church's raffles are felt, however unconsciously, in every bet on every race horse, at every card table, in every art lottery, aye, in every prize fight. When the bride of Christ raffles, and pockets her gains amid the smiles of gay ladies and flattering beaux, every gambling hell rises in dignity. Whatever wrong there may be in the gambler's calling, the church shares it in principle in her raffles; and the only difference between her and the regular gambler in this respect is, that he, perhaps, does his rudely, profanely, in a place set apart to sin, while she does hers *genteelly, piously*, and in the *church or lecture-room*. This abuse of holy things, this profanity, this prostitution of the sacred offices of the church ought to be stopped.

"The church has been poor, and can afford, if need be, to be poor again; but she cannot afford, whatever may be the bribe, to be the pomp of worldly lust. We therefore bow penitently under the world's accusations, and confess that we deserve the scourge of the old proverb, 'Physician, heal thyself.'"

Of the tendency of church lotteries, the *Watchman* relates the following:—

"A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and seeking the young man, found him in his chamber. He commenced his lecture; but before he concluded, the young man laid his hand upon his arm and drew his attention to a pile of splendid volumes that stood upon the table. 'Well,' said the young man, 'these volumes were won by me at a *fair* given in your church; they were my first venture; but for that lottery, under the patronage of a Christian church, I should never have become a gambler.'"

The City Council of Bloomington, Ill., have excepted pious gambling from games of chance, and have exempted it from the law prohibiting the latter.

The following speaks for itself:—

"SECTION 1. *Be it ordained by the City Council of the City of Bloomington, Ill., That no person or persons shall hereafter within the city limits, sell any lottery or gift enterprise ticket or tickets of any kind whatever, or any prize package or packages containing, or purporting to contain a prize or prizes of any kind whatever, nor sell or give in a drawing, a chance or*

pretended chance for the purchaser or receiver to draw a prize of any kind whatever, provided nothing in this ordinance shall prevent any society or organization using an election or other means to raise money for educational, charitable, or religious purposes."

But Gov. WASHBURN of Wisconsin was not of the above opinion. Of his declaration the *Detroit Post*, in an article headed, "A Bold Governor," says:—

"The Governor of Wisconsin is a bold man. If he were here, we would shake hands with him, and dub him 'the bravest of the brave,' not excepting Gen. Grant, Gen. Sheridan, or any other hero. Why?—Because the Governor of Wisconsin, in his annual message, has had the moral courage—and a most desperate courage it is in a politician—to declare point blank, the too long whispered truth that church fairs, charitable raffles, concert lotteries for charitable and other purposes, prize packages, 'grab-bags,' Sabbath-school and other religious chances by ticket, are nurseries of crime, inasmuch as they promise something for nothing, are games of chance, and are really gambling. The Governor says that the pernicious spirit of gambling is fostered, encouraged, and kept alive by these agencies to a degree little known by good citizens; and that, but for them, the ordinary laws against gambling would be much less violated and much more easily enforced. He says these practices ought not to be permitted any longer to debauch the morals of the young. Think of the row this plain speaking will stir up! Think of the courage necessary to say this in a public official, depending upon the votes of the people for future official honors! Then think how true and well deserved it is, and join us in crying, 'Good for Governor Washburn!'"

Of such measures the *Golden Censer* gives the words of Rev. B. F. BOOTH:—

"I hide my face in shame when I hear of a governor of a State being compelled to call upon the law-making department of his State to pass laws to counteract the swindling carried on under the auspices of the church, under the name of church fairs, festivals, and other forms of 'pious' church gambling."

But the United States is not the only country where Protestants tolerate such grievous iniquity as religious gambling, as is shown from the following extract from the *Christian Commonwealth*, a leading religious journal of England:—

"More than once we have strongly denounced the pernicious vice of gambling in all its varied forms, and we expect to do it

again many times before the evil practice dies out. Certainly we cannot be silent when we find that even the church itself is infected with this pestilent disease. The raffling which goes on at bazaars is a species of gambling, and it is marvelous that Christian men should countenance it in any way. It is a lottery, pure and simple. At Birmingham the other day, £5 and £10 notes were raffled at a Congregational bazaar. This is just as much gambling as betting on horse-races, or playing at games of chance in the gambling hells of Monte Carló. How can Christian men protest against the vices of the world while their own hands are polluted? What are the ministers of Birmingham about that they have not uttered a protest against this scandalous transaction? We should like to know, too, where the eyes of the police were. Those gentlemen are sharp enough to detect ordinary culprits, but they wink at violations of the law on the part of the very persons who ought to be the first to set an example of obedience. At Manchester a confectioner is pounced upon for selling 'lucky balls' containing coins, and in London a man is prosecuted for holding a lottery in the streets; but if they had done the same thing at a religious bazaar, they would have gone scot-free. It is high time ministers and church officers washed their hands of this business, and frowned it out of existence. Dean Oakley, we are glad to see, has been lifting up his voice against gambling, in the pulpit of Manchester Cathedral. From every pulpit in the land the same testimony ought to be borne. The Dean pertinently asks why poor boys should be stopped from playing chuck-farthing in the streets, while betting clubs are allowed to flourish; why there should be one law for the rich and another for the poor. And we want to know why lotteries should be put down by the arm of the law in every place but the church."

The *Present Truth*, published in Gt. Grimsby, Eng., quotes from the same paper:—

"It is a sad fact that the secular authorities must suppress church lotteries, as at Birmingham recently. Surely it is a crying shame when vices in the churches have to be put down by the strong hand of the law. Another instance of religious gambling is given as follows in the *Christian Commonwealth* of Jan. 29, 1885:—

"**MORE CHURCH GAMBLING.**—In a country like Wales, so distinguished for genuine Christianity, one would scarcely expect such an exhibition of worldliness as is seen in the following, which we print *verbatim et literatim*, as far as we think proper to prin. at all:—

“ “ “ A GRAND PRIZE DRAWING

In aid of the Building Fund of Zion Welsh Baptist
Chapel, . . .

Will be held on May 5th, 1885,

When the following Prizes will be drawn for —

FIRST PRIZE, £20.

2nd Prize		£8 0 0
3rd	“ Watch, value	3 10 0
4th	“ Tweed Suit, value	3 3 0
5th	“ Gold Bracelet, value	2 10 0
6th	“ Silver Electro-plated Castor	2 2 0
7th	“ “ “ “ “ “	2 0 0
8th	“ Overcoat, value	1 15 0
9th	“ Silver Electro-plated Teapot	1 10 0
10th	“ “ “ “ “ “	1 10 0
11th	“ Silver Electro-plated Butter Cooler	1 10 0
12th	“ “ “ “ “ “	1 0 0
13th	“ “ “ “ “ “	0 15 0
14th	“ “ “ “ “ “	0 10 0
15th	“ “ “ “ “ “	0 5 0

TICKETS, 6d each. A Book of 12 for 5s.

“ “ “ Now we simply denounce this whole business as unworthy of the religion of the divine Master, and enter again our solemn protest against this wicked practice of church gambling. We wonder that worldly-minded Christians (?) do not blush for very shame when they think of their association with such a lottery scheme as the foregoing.” ”

POPULAR AMUSEMENTS.

The love for worldly amusements has come in like a flood, and the popular churches have been taken by storm.

Dr. JOHN LORD of England writes to the New York *Observer* in the following strain :—

“ It is not the fashion in London to appeal to the intellect. Everything is in the way of amusement. The whole city seems sensualized. Of course, there are grand exceptions; but no man, except in Parliament, or in the court, or universities, rises to fame, in the popular sense, unless he amuses. The novelists are sensational. Music is sensational. *Preaching is sensational.* Everything is sensational.”

The N. Y. *Independent*, giving a report of a missionary meeting, says:—

“It was almost a failure for want of numbers, and this the writer would fain attribute to the rainy evening had he not learned that hundreds had failed to get seats at the opera that night, and that a party given by one of the church members the same night was numerously attended.”

What a striking illustration of St. Paul's latter-day characteristic, “Lovers of pleasure more than lovers of God”!

A correspondent of a daily paper writes from Seymour, Conn. :—

“Messrs. Editors: The town of Seymour is alive this summer. Picnics, fairs, festivals, and the like, are the order. The last was an ice-cream festival, given for the benefit of the Congregational Society, Rev. Mr. Quick, pastor, in the basement of their church. There were present, ‘lots of fair women and brave men,’ and as at all festivals, cream disappeared, and *fun and frolic prevailed*. *The church made money!*”

This tells the whole story. The church wants money, and so provides “*fun and frolic*.”

As long ago as 1867 the Methodists became alarmed for their church, and, with many other denominations, raised a voice of warning; but it was too late; nothing can stay the general rage for fashionable amusements.

H. MATTISON, D. D., appeals to his people in the following strain :—

“You Methodists who were once poor and unknown, but have grown rich and prominent in the world, have left the narrow way in which you walked twenty or thirty years ago, have ceased to attend class-meeting, seldom pray in your families or in prayer-meetings, as you once did, and are now indulging in many of the fashionable amusements of the day, such as playing chess, dominoes, billiards, and cards, dancing, and attending theaters, or allowing your children to indulge in them. . . . These things, it is said, are most common in cities and villages; and the rich and aristocratic families of the church, as some call them, lead the way, and are the most prominent and open in the practice of these follies.”—*Popular Amusements*, p. 3.

The following resolution, passed at a Methodist Con-

ference, shows in what the members of that denomination indulge:—

“*Resolved*, 1. That we, the members of the New York Annual Conference of the Methodist Episcopal church, deeply regret that the members of our church should ever be found attending dances, theaters, circuses, operas, negro minstrels, playing those games which do not tend to godliness,” etc.

Below is given the preamble to a resolution presented at the New York East Conference, which expresses the same:—

“*Whereas*, There is cause to fear that the examples and practices of worldly society are steadily pressing upon our members and their families, endangering our simplicity and purity, especially in the form of drinking vinous and other liquors; of card-playing and dancing; of visiting the theater and the opera, and of taking part in lotteries,” etc.

The *Northern Christian Advocate* thus speaks:—

“This demand for amusement by Christian professors is, in itself, painfully suspicious. We fear such demands arise from leanness of soul spiritually.”

The *North-Western Christian Advocate* says:—

“It is of the utmost importance that this tide of trifling, and amusement, and sin be stayed, or it will drown out the life of the Christian church.”

The *Christian Union* says:—

“Affiliation between the church and the theater is proceeding, we should think, as rapidly as the most ardent advocate of an alliance between them could reasonably desire.”

It then goes on to state that “Pinafore” was performed in New York by a company made up almost entirely of members from the church choirs of Philadelphia, and the same in Boston by concert singers, most of them leading singers in the church. Now, “As You Like It” is announced at Wallack’s theater, by a company including “prominent singers from two or three of our prominent churches.” And lastly, the New England Theater Reform Association, indorsed and sanctioned by several clergymen, lends its auspices for a series of dramatic performances. And yet people do not like to have us say that such churches are fallen.

That the "Centenary Methodist Episcopal Church" in Chicago was well provided for the latter-day feasting, is shown by the *Chicago Tribune* :—

"Beneath the vestibule and parlors is a basement, consisting of a *large dining hall*, furnished with table accommodations for one hundred and fifty persons; a *kitchen*, with *cooking apparatus*, sinks, closets, dressing-rooms, etc. The basement, under the vestibule and parlors, secures some desirable advantages; the social gatherings can be made agreeable and pleasant without introducing the refreshments into the lecture room or parlors."

Under the head of "Mock Benevolence," we quote the following :—

"It is a question of much solicitude whether the real spirit of benevolence is on the increase or decrease. Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ.

"If funds are wanted now to repair or fresco a church, build a chapel, buy an organ, or even to build a fence around a grave-yard, nobody must be called on to give. Oh, no! Have a fair, tableaux, mock trial, antiquarian supper, or something to eat, anything to amuse the people and to give them an equivalent for their money."

THE STATE OF THE CHURCHES.

Can any one read the following declarations from persons qualified to judge, and occupying positions which would lead them to pronounce a contrary opinion if they could, and then deny that such a change has come over the religious world as is indicated in Rev. 14? Speaking of the transient effects of modern revivals, the *Examiner and Chronicle* says :—

"Communities are turned over with wild excitements; thousands are received into the church to be turned out again, or retained as dead weights; society is filled with very wicked men, ex-church members; and the very soil is worn out, as by the old Southern mode of cultivation, so that rational and Scriptural labor for souls is rendered almost a hopeless task."

The Rev. GEO. F. PENTECOST, of Boston, speaks as follows about the spiritual condition of many of the churches of to-day, according to the *Christian Statesman* of Jan. 8, 1876 :—

"A confession can be had from the lips of the pastors of most of our churches that in our midst there are wicked, unholy, corrupt men who maintain their positions, and are saved from a righteous discipline either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . This departure from Christ has been brought about largely by the terrible and shameless worldliness of the churches. The drift of the churches in their social life, in their religious work, in their management, is to worldliness. One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.'"

The *Examiner and Chronicle* says:—

"When a man like Thomas Hood dares to say that as soon as he hears a man is pious, he begins to suspect him; when he can say this, and not outrage the sense of the world by it,—then we begin to ask what kind of Christians our age of the world has to show. For the insolence of the Sadducees will always be found in near proportion to the indolence of the Christian. Many a church of Christ at the present time sits like Eli, without courage to rebuke sin in its own members, yet trembling for the ark of God."

The following pointed, but truthful, statement is from the *Louisville Recorder*:—

"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the church has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The church have become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's supper, and expected to enjoy good preaching. Like the door on the hinges, they come and go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony."

The following extract is from an address before the Theological School, Cambridge, Mass.:—

"I think no man can go with his thoughts about him into one of our churches without feeling that what hold the public had on men is gone or going. It has lost its grasp on the af-

fections of the good, and the fear of the bad. It is already beginning to indicate character and religion to withdraw from religious meetings."

Mr. SPURGEON says:—

"Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the apostles'."

And WENDELL PHILLIPS says:—

"No man in the pulpit or on the platform can be true to the truth, and at the same time be popular with his generation."

The following shows how little dependence can be placed upon modern converts. Seventy-five per cent never unite with the church. It is sad to reflect upon the condition of many who do unite with it:—

"The *Northern Christian Advocate* of 1875 makes the statement that the M. E. Church loses seventy-five per cent of its probationers. In fourteen years, 2,092,686 probationers were reported, of whom only 509,316 went into full communion, or 22 to each 100. In other words, in fourteen years more were lost than would make another church as large as itself."

The *Chicago Tribune*, speaking of church members, says that "good, reputable Christian men" in that city rent rooms to well-known gamblers, and must be aware of the purpose for which they are used by the tenants, and it is the sheerest nonsense to feign ignorance. For instance:—

"Before the fire, a prominent gentleman, who is authorized to use 'honorable' as a prefix to his name, was the owner of a block in the business center of the city. The basement was occupied as a large beer hall, the first floor as a liquor store and drinking saloon, the second floor was used as a faro bank, and had rooms for other games of chance, and the other floors were tenanted by prostitutes, who plied their vocation with as much boldness as if they had been boarders at a brothel. This landlord was one of the most prominent members and officers of a leading orthodox church, and made himself conspicuous as a champion in maintaining the purity of the church against any innovations upon its ancient forms of worship."

ROBERT ATKINS, in a sermon preached in London, says:—

"The truly righteous are diminished from the earth, and no

man layeth it to heart, The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.

"*Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'"

PREACHING FOR HIRE.

"For among my people are found wicked men; they lay wait as he that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they *overpass the deeds of the wicked*; they judge not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets *prophecy falsely*, and the priests *bear rule by their means*; and my people *love to have it so*; and what will ye do in the end thereof?" Jer. 5: 28-31.

"For from the least of them even unto the greatest of them, every one is given to *covetousness*; and from the prophet even unto the priest every one *dealeth falsely*. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6: 13, 14.

"The heads thereof judge for reward, and the priests thereof *teach for hire*, and the prophets thereof *divine for money*: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Micah 3: 11.

The Cincinnati Times, July 28, 1870, says:—

"A well-known clergyman here, who comes under the head of sensationalist, was asked by a friend the other day why he so often violated good taste both in matter and manner, when speaking in the pulpit.

"I will tell you, was the reply: I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and I must furnish the sort of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. If I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, however, to retain the position; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty?"

"Churches now are nothing more than theological theaters, and preachers, the actors who are paid so much for performing cleverly and acceptably. When the priestly artists do not draw, their engagement is discontinued. We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal

surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get \$3,000. So, you see, bread-earning outweighs both aspiration and inspiration."

This case probably illustrates thousands of others who are in the same position, but are not frank enough to confess it.

TIME OF THEIR FALL.

If the churches are thus fallen and left of God, there must be a reason for it. They were Babylon all the time, but not *fallen*, as they are now. They must have rejected great light, or some important message. It was thus that the Jewish church fell. Jesus gave them the reason of their fall: "Because thou knewest not the time of thy visitation." Luke 19: 44. Prophecies and signs were given, and a *special warning* was sent to them; but they were too proud to receive it. And the second house of Israel stumbled and fell in the same manner. A message of warning, based upon the fulfillment of prophecy and signs of the times, was given from 1838 to 1844. The first message was a time movement. (See Rev. 14: 6.) Did not the churches as bodies reject the Advent message?—They did. Then in quick succession followed the message, "Babylon is fallen." But did the churches meet with a moral fall about the year 1844? We find that was the very time of their fall, they themselves being judges.

Prof. FINNEY of Oberlin College, in 1844, spoke in the following mournful strain:—

"We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also, through the religious prints, that, very extensively, church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the *churches generally are becoming sadly degenerate*. They have gone very far from the Lord, and he has withdrawn himself from them."

The *Christian Palladium*, of the same year, said :—

“In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North, settling like an incubus on the breasts of the timid, and drinking up the energies of the weak, that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion.”

The *Congregational Journal*, for the same year, said :—

“At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the first Presbyterian church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are *no awakenings, no conversions*, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of world-mindedness. *Thus it is with all denominations.*”

The *Religious Telescope*, of Circleville, Ohio, in 1844, contained the following :—

“*Great Spiritual Dearth.*—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a *general declension* of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how ‘few and far between’ cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, ‘Has God forgotten to be gracious?’ or, *Is the door of mercy closed?*”

The *Christian Advocate and Journal*, a little later, thus lamented :—

“Our church is crippled in her energies, and impeded in her progress, and chilled in her soul, and faint in her spirit, because the word is not successful as it ought to be—as *it used to be*”

The *Genessee Evangelist* also spoke sadly :—

“Our Zion is in a *state of mourning*. The Holy Spirit has not visited us as in former years, and we have great cause for

deep humiliation in view of the *sins* and *worldliness* and *spiritual indifference* of most of our churches."

The report of the Michigan yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says:—

"Sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, 'Woe unto you, scribes and Pharisees, hypocrites.'"

As far back as 1854, the *Oberlin Evangelist* contained the following very pointed testimony:—

"Alas, what object, nay, what bauble of earth, has not been made a rival to her Lord, even in the church herself? 'Upon every hill she has wandered, playing the harlot,' 'scattered her ways under every green tree.' There has she made her bed and her home, instead of dwelling with her covenant Lord! This the *American church* has done far more flagrantly than did Israel of old, and yet God threatened to 'pour upon them his fury and his jealousy for it,' and did do it.

"And, again, where does all this necessarily place the church—in what connection, what service, what fellowship? Our Lord himself has decided that question. 'He that is not with me is against me.' But to be against Christ is to be with Satan. It leaves the church, then, in a virtual alliance with Satan—*married to the Devil!* This language may seem harsh, and I utter it with pain and grief; but the dreadful truth it declares is forced upon us, and it is of no use to conceal it. God sees it, yea, the world sees it, and the church herself must see it."

THE UNITED STATES IN PROPHECY.

THE TWO-HORNED BEAST OF REV. 13: 11-14.

On the "Probability that the United States would be a Theme of Prophecy," S. D. BALDWIN, A. M., President of the Soule Female College, says:—

"The whole history of the world is, therefore, given prophetically at different times, and all points of great interest to the church are embraced in prophecy. There is not a single age since the oral prophets, but is the subject of their predictions; nor is any great nation, whose existence virtually affects

the church, neglected by them, unless the United States be that nation. How can it be that all other nations affecting the cause of God, and man, should be specially and repeatedly predicted by prophets, and our country, which has done more good than all others, not be mentioned by the prophets?"

JOHN ADAMS, Oct. 12, 1775, wrote :—

"Soon after the Reformation, a few people came over into this New World *for conscience' sake*. Perhaps this apparently trivial incident may transfer the great sea of empire to America."

On the day after the Declaration of Independence, he wrote :—

"*Yesterday* the greatest question was decided which ever was debated in America, and a greater perhaps never was, nor will be, decided among men."

COUNT D'ARANDA, one of the first of Spanish statesmen, in 1783 thus wrote of this Republic :—

"This Federal Republic is *born a pigmy*, so to speak. It required the support and forces of two powers as great as Spain and France in order to attain independence. A day will come *when it will be a giant*, even a colossus formidable in these countries."

GOVERNOR POWNAL, an English statesman, in 1780, speaking of the establishment of this country as a free and sovereign power, calls it—

"A revolution that has stronger marks of *divine interposition* superseding the ordinary course of human affairs than any other event which this world has experienced."

GEO. ALFRED TOWNSEND, speaking of the misfortunes that have attended the other governments on this continent ("New World and Old," p. 635), says :—

"The history of the United States *was separated by a beneficent providence* far from this wild and cruel history of the rest of the continent."

Again he says :—

"This hemisphere was laid away for no one race."

From the "United States in the Light of Prophecy," by Uriah Smith, p. 11, we take the following interesting summary :—

"1. No nation has ever acquired so *vast a territory* in so *quiet a manner*."

"2. No nation has ever risen to *such greatness by so peaceable means.*

"3. No nation has ever advanced so rapidly in all that constitutes national strength and capital.

"4. No nation has ever risen to such a pinnacle of power in a space of time so incredibly short.

"5. No nation in so limited a time has developed such unlimited resources.

"6. No nation has ever existed founded on principles of justice so pure and undefiled.

"7. No nation has ever existed in which the consciences of men have been left so untrammelled and free.

"8. In no nation and in no age of the world have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved, as in our own country during the last fifty years.

"9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to spread abroad their principles and develop their strength."

MATHER, in his "History of New England," says:—

"It hath been deservedly esteemed one of the great and wonderful works of God in this last age that the Lord stirred up the spirits of so many thousands of his servants to leave the pleasant land of England, the land of their nativity, and to transport themselves over the ocean sea, into a distant land in America, at the distance of a thousand leagues from their own country; and this merely *on the account of pure and undefiled religion*, not knowing how they should have their daily bread, but trusting in God for that, in the way of seeking first the kingdom of heaven and the righteousness thereof; and that the Lord was pleased to grant such a gracious presence of his with them, and such a blessing upon their undertakings, that within a few years a wilderness was subdued before them, and so many colonies planted, towns builded, and churches settled, wherein the true and living God in Christ Jesus is worshiped and served, in a place where time out of mind had been nothing before but heathenism, idolatry, and devil-worship; and that the Lord has added so many of the blessings of heaven and earth for the comfortable subsistence of his people in these ends of the earth. Surely of this work and of this time it shall be said, 'What hath God wrought?' 'This is the Lord's doing, and it is marvelous in our eyes.'"—*Mather's Magnalia*, vol. 1.

CHRONOLOGY OF ITS RISE.

At the time the papal beast went into captivity, the two-horned-beast government was seen "coming up." Rev. 13 : 9-11.

JOHN LITCH says :—

"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."—*Restitution*, p. 131.

JOHN WESLEY, in 1750, speaking of the two-horned beast, says :—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—*Notes on Rev. 13*.

The papal beast went into captivity in 1798.

CHRISTOPHER KELLEY, in his work entitled, "The French Revolution," p. 243, says :—

"The Roman Republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existence by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the *people of Rome*, thus *dissipating the last hope of the holy father*. The arrival of the French army, and the proclamation of the general, had given the *fatal blow* to the papal sovereignty."

HOLLIS READ says :—

"Bonaparte lays sacreligious hands on the pope himself, and leads him away captive, and makes the seven hills of Rome tremble."—*Hand of God in History*, p. 114.

LOCATION OF IT.

From Asia, the cradle of the race, the course of empire has been *westward*, until it has made the circuit, and ends with the setting sun on this continent.

More than one hundred years ago, Bishop BERKLEY spoke of it as follows :—

"*Westward* the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

A writer in the *Dublin Nation* says :—

“*In the West* an opposing and still more *wonderful* American empire is *emerging*. We islanders have no conception of the extraordinary events which, *amid the silence of the earth*, are daily adding to the power and pride of this gigantic nation. Within three years, territory more extensive than these three kingdoms, France and Italy put together, has been *quietly*, and in ‘almost matter of course’ fashion, annexed to the Union.”

MANNER OF ITS RISE.

The word which John uses to describe the manner in which this beast comes up, is very expressive. It is *ἀναβαίνων* (*anabainon*), one of the prominent definitions of which is, “*to grow or spring up as a plant* ;” and it is a remarkable fact that this very figure has been chosen by political writers as one which best illustrates the rise of our government. Mr. G. A. Townsend, in his work entitled, “*The New World Compared with the Old*,” p. 462, says :—

“Since America was discovered, she has been a subject of revolutionary thought in Europe. The *mystery of her coming forth from vacancy* the marvel of her wealth in gold and silver, the spectacle of her captives led through European capitals, filled the minds of men with unrest ; and unrest is the first stage of revolution.”

On p. 635 he further says :—

“In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land ; there Spain began her baneful and brilliant Western empire ; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent providence far from this wild and cruel history of the rest of the continent, and *like a silent seed, we grew into empire*.”

A short time before the great Reformation in the days of Martin Luther, not four hundred years ago, this Western continent was discovered. The Reformation brought out a large class of persons who were determined to worship God according to the dictates of their own consciences. Being fettered and oppressed by the religious intolerance of the old world, they sought in the wilds of America that measure of civil and religious free-

dom which they so much desired. A little more than two hundred years ago, Dec. 22, 1620, the Mayflower landed one hundred of these voluntary exiles on the coast of New England. Here, says Martyn, "New England was born," and this was "its first baby cry, a prayer and a thanksgiving to the Lord."

A writer in the *Dublin Nation*, about the year 1850, spoke of the United States as a wonderful empire which was "emerging," and "*amid the silence of the earth* daily adding to its power and pride."

In Martyn's "History of the Great Reformation," vol. 4, p. 238, is an extract from an oration of Edward Everett on the English exiles who founded this government, in which he says:—

"Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leydon might enjoy freedom of conscience? Behold the mighty regions over which in *peaceful conquest—victoria sine clade*—they have borne the banners of the cross."

We now ask the reader to look at these expressions side by side: "*coming up out of the earth*," "*coming forth from vacancy*," "*emerging amid the silence of the earth*," "*like a silent seed we grew into empire*," "*mighty regions*" secured by "*peaceful conquest*."

In 1783 the war of the Revolution closed by a treaty of peace with Great Britain, whereby our independence was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787 the Constitution was framed and ratified by the thirteen States, and on the 1st of March, 1789, went into operation. Then the American ship of state was fairly launched, with less than *one million square miles* of territory, and about *three millions of souls*.

MACMILLAN & Co., in their "Year Book," give the following:—

"The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one states in Europe against fifty-nine which existed in

1817. Not less remarkable is the territorial extension of the superior states of the world. Russia has annexed 567,364 square miles; the United States, 1,968,009; France, 4,620; Prussia, 29,781; Sardinia, expanding into Italy, has increased 83,041; the Indian empire has been augmented by 431,616. The principal states that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands."

We ask the especial attention of the reader to these particulars. During the last half century, *twenty-one governments have disappeared altogether*; and only three new ones have arisen. Five have lost instead of gained in territory. Only five, besides our own, have added to their domain. And the one which has done the most in this direction has added only a little over half a million of square miles, while we have added nearly two million. Thus the United States government *has added over fourteen hundred thousand square miles of territory more than any other single nation, and over eight hundred thousand more than have been added by all the other nations of the earth put together!*—*Gen. Hiram Walbridge, in N. Y. City, July 4, 1862.*

The increase in the population of the Union has been, since 1790,—

*Four times greater than Russia,
Six times greater than Great Britain,
Nine times greater than Austria; and
Ten times greater than France.*

Mr. TOWNSEND (p. 21) says:—

"The memory of one man can swing from that time of primitive government to this, when thirty-eight millions of people living on two oceans and in two zones are represented in Washington, and their consuls and ambassadors are in every port and metropolis of the globe."

MITCHELL, on the United States, says:—

"When it is considered that one hundred years ago the inhabitants numbered but 1,000,000, it presents the most striking instance of national growth to be found in the history of mankind."—*School Geography*, p. 101, fourth revised edition.

The American minister to England, at a dinner on the fourth of July, said :—

“The American republic at the time of its birth was a puny creature, sickly, feeble, and diminutive. It then contained 2,500,000 souls. The population is now 27,000,000. The territory was then a margin of the Atlantic. It is now an immense continent. Our wealth was then comparative poverty, while our resources are now actually exhaustless.”

COMING UP—UNPARALLELED GROWTH!

Louisiana, acquired from France in 1803, comprises 930,928 square miles of territory ; Florida, from Spain in 1821, with 59,268 square miles ; Texas, admitted to the union in 1845, with 237,504 square miles ; Oregon, as settled by treaty in 1846, with 380,425 square miles ; California, as conquered from Mexico in 1847, with 649,762 square miles ; Arizona (New Mexico), as acquired from Mexico by treaty in 1854, with 27,500 square miles ; and Alaska, as acquired by purchase from Russia in 1867, with 577,390 square miles. This gives a grand total of three million, five hundred and seventy-eight thousand, three hundred and ninety-two (3,578,392) square miles of territory, which is about four-ninths of all North America, and more than one-fifteenth of the whole land surface of the globe.

SQUARE MILES.—From 800,000 in 1792 to 3,602,990 in 1885.

POPULATION.—From 3,000,000 in 1792 to 52,000,000 in 1880.

DWELLING HOUSES.—From 250,000 in 1792, worth \$130,000,000, to over 10,000,000 in 1880 worth \$7,500,000,000.

POST-OFFICES.—From 75 in 1792 to 51,000 in 1885. The number of letters mailed daily in the United States amounts to 3,000,000 ; postal-cards, 1,000,000 ; newspapers, 2,000,000.

SHIPS.—Now upwards of 100,000 steam and sailing vessels.

AGRICULTURAL CAPITAL.—In 1870, \$11,121,937,706,—an increase of over 40 per cent in ten years.

AMOUNT OF LAND OCCUPIED.—Over 500,000,000 acres in 1875.

ANNUAL VALUE OF CROPS.—Over \$3,020,000,000.

ACTUAL VALUE OF LAND OCCUPIED.—More than \$7,000,000,000.

ANNUAL AMOUNT OF DOMESTIC EXCHANGES.—About \$10,000,000,000.

BANKS.—There were in 1884, 2,522 national banks with reservoirs amounting to \$2,500,000,000.

The Secretary of the Treasury reported \$6,187,243,385.30, June 10, 1880.

“When America was discovered, there were but sixty millions of gold in Europe. California and the territories round her have produced *one thousand millions of dollars in gold in twenty years*. Sixty-one million dollars was the largest annual gold yield ever made in Australia. California has several times produced *ninety millions of gold in a year*.”—*Old World and New*, p. 384.

The *Domestic Journal* has been studying our national wealth; and the following is what it says of the relation of the United States in this respect to other nations:—

“The position which the United States holds among the nations of the world is clearly shown by the wonderful fact that one-fifth of the wealth of the seventeen principal countries of the globe is credited to this Republic, which has only just entered upon the second century of its existence. The wealth of the United States equals the combined valuation of Italy, Spain, Portugal, India, South America, Turkey, Egypt, Sweden, Norway, Canada, Australia, Denmark, and South Africa. It exceeds the wealth of Germany and Russia combined. It is equal to the wealth of Great Britain, Canada, and Australia. Agriculture has been the main factor in this marvelous increase of national wealth.”

COAL BEDS.—“The area of workable coal beds in all the world outside the United States is estimated at 26,000 square miles. That of the United States, not including Alaska, is estimated at over 200,000 square miles, or *eight times as large as the available coal area of all the rest of the globe!*”—*Year Book*, 1869, p. 655.

MOUNTAINS OF IRON.—"Three mountains of solid iron [in Missouri], known as Iron Mountain, Pilot Knob, and Shepherd's Mountain, are among the most remarkable natural curiosities on our continent."—*Year Book*, p. 654.

Prof. WATERHOUSE thus describes one of them :—

"The elevation of Iron Mountain is 228 feet, and the area of its base 500 acres. The solid contents of the cone are 230,000,000 tons. It is thought that every foot beneath the surface will yield 3,000,000 tons of ore. At the depth of 150 feet, the artesian auger was still penetrating solid ore. These mountains contain enough ore above the surface to afford for 200 years an annual supply of 1,000,000 tons. The iron is strong, tough, and fibrous."

RAILROADS—"Chariots" of prophecy. Nahum 2 : 3, 4. "With flaming torches." "Rage in the streets." "Jostle one against another." "Seem like torches," and "*run like the lightnings.*"

The fastest speed on record is 100 miles an hour.

"The *Railway Age* of October, 1877, shows that the number of miles of railroad now in operation in the United States reaches the enormous figure of eighty thousand. It may help us to appreciate this statement to consider the eighty thousand miles of railroad as equivalent to a railroad three times around the entire circumference of the world, with five thousand miles to spare.

"But more than this, our railroad mileage is greater than that of the seven great powers of Europe combined. Russia, Turkey, Germany, Austria, Great Britain, France, and Italy combined, have only seventy-six thousand, six hundred and twenty miles; while the United States has, as above stated, eighty thousand,—a most significant record of progress, when we view our country as a subject of prophecy."—*Review*.

In 1880 there were nearly 100,000 miles of railroad, with over 40,000 in contemplation. At that time the equipment of all the railroads in the United States comprised 17,412 locomotives, 12,330 passenger-cars, 4,475 mail, express, and baggage cars, 375,312 freight cars, and 80,138 other kinds of cars; cost of equipment, \$418,045,459. The aggregate number of all employes was 418,957; amount of yearly pay-rolls, \$195,350,013.

STEAMBOAT.—This wonderful invention was by ROBERT FULTON, an American.

The first steamboat on the Hudson River passed the city of Hudson on the 17th of August, 1807. In the *Hudson Bee*, a newspaper in that city, the following advertisement was published in June, 1808 :—

“STEAMBOAT.

“*For the Information of the Public.*”

“The steamboat will leave New York for Albany every Saturday afternoon, exactly at 6 o'clock, and will pass—

West Point about 4 o'clock Sunday morning,
Newburgh, 7 o'clock Sunday morning,
Poughkeepsie, 11 o'clock Sunday morning,
Esopus, 2 o'clock in the afternoon,
Red Hook, 4 o'clock in the afternoon,
Catskill, 7 o'clock in the afternoon,
Hudson, 9 o'clock in the evening.

“She will leave Albany for New York every Wednesday morning exactly at eight o'clock.

“As the time at which the boat may arrive at the different places above mentioned may vary an hour, more or less, according to the advantage or disadvantage of wind and tide, those who wish to come on board will see the necessity of being on the spot an hour before the time.”

The year that the first steamer crossed the Atlantic, Dr. Lardner predicted that “the ocean never would be navigated by steam;” but that very year, this English philosopher's prophecy failed; for the steamer *Savannah* crossed from Savannah to Liverpool. Equally surprised with the more intelligent world were the ignorant natives. An Indian chief, in giving a description of this modern wonder to his tribe, thus described it: “*Big canoe—no row, no sail, pot boil, walkam.*” If we refer to the sailing craft upon the high seas, it is well known that in an actual experiment in England a few years ago, the *American Clipper* outsailed the vessels of all other countries.

MANUFACTURES OF THE UNITED STATES.—The following statistics show the number and value of the manufactures in the U. S., as given in the census of 1880, not including 400 gas-works with a capital of \$75,000,000 :—

Number of establishments, 253,852; capital, \$2,790,272,606; hands employed, 2,738,890; wages for year, \$947,953,795; value of products, \$5,369,579,191.

PAPER MILLS.—There are said to be 800 paper mills in operation in the United States, with a capital investment of \$50,000,000, and a total production of \$70,000,000. These mills give employment, nominally, to 25,000 people, whose earnings are footed at \$10,000,000 annually.

TELEGRAPH.—There are about 1,500,000 miles of line now in operation in the world. It was invented by Franklin and Morse, Americans. These words have become a saying :—

“If Benjamin Franklin *tamed* the lightning, Prof. Morse *taught it the English language.*”

At an Atlantic Cable glorification in Indianapolis, ex-Gov. WALLACE gave the following interesting account of the first Telegraph bill in the House of Representatives of the United States :—

“Some sixteen years ago, I had the honor of a seat in Congress as the representative of this district.

“In the midst of the political strife around us, two remarkable persons appeared—Espy, the ‘Storm King,’ and Morse, the Electrician. Each was asking for assistance. Each became the butt of ridicule, the target of merciless arrows of wit. They were voted downright bores, and the idea of giving them money was pronounced farcical. They were considered monomaniacs, and as such were laughed at, punned upon, and almost despised.

“One morning, I entered the House of Representatives, and, to my astonishment, saw a gentleman rise from his seat whom I had never heard open his mouth before, unless it was to vote or address the Speaker. ‘I hold in my hand,’ he said, ‘a resolution which I respectfully offer for the consideration of the House.’ In a moment, a page was at his desk, and the resolution was transferred to the Speaker, and by him delivered to the Clerk, who read :—

“‘*Resolved*, That the Committee of Ways and Means be instructed to inquire into the expediency of appropriating \$30,000 to enable Professor Morse to establish a line of telegraph between Washington and Baltimore.’”

The vote of the Committee of nine was found to be a tie, and Mr. Wallace had the deciding vote, and was finally led to give it in favor of the bill. He says :—

“My vote would decide the question either way. To tell the

truth, I had paid no attention to the matter. Like the majority around me, I considered it a great humbug. I had not the faintest idea of the importance of my vote. But as fortune would have it, I recollected that Mr. Morse was then experimenting in the Capitol with his telegraph. He had stretched a wire from the basement story to the ante-room of the Senate Chamber, and it was in my power to satisfy myself in regard to its feasibility. I determined to try it. I asked leave to consider my vote. It was granted. I immediately stepped out of the committee room, and went to the ante-chamber. I found it crowded with Representatives and strangers. I requested permission to put a question to the 'madman' at the other end of the wire. It was granted immediately. I wrote the question and handed it to the telegrapher. The crowd cried, 'Read! read!' In a very short time the answer was received. When written out, the same cry of, 'Read! read!' came from the crowd. To my utter astonishment I found that the madman at the other end of the wire had more wit and force than the Congressman at this end. He turned the laugh upon me completely. But, as you know, we Western men are never satisfied with one fall; that never less than two out of three can force from us an acknowledgment of defeat. So I put a second question, and there came a second answer. If the first raised a laugh at my expense, the second converted that laugh into a roar and a shout. I was more than satisfied. I picked up my hat and bowed myself out of the crowd, and as I passed along the halls and passages of the Capitol, that shout followed me. As a matter of course, I voted in the affirmative of the motion then pending before the Committee, and it prevailed. The chairman reported the bill. The House, if I mistake not, passed it *nem con.*, without asking the yeas and nays. And thus concurring, the Whig portion of that Committee, and that Old New Yorker, played the part of Isabella toward Mr. Morse in this his last struggle to demonstrate the practicability of the most amazing invention of the age, the Magnetic Telegraph!"

"Party demagogues in Indiana," says an exchange, "used the telegraph vote of Gov. Wallace to his disadvantage, and succeeded in making the people generally regard it with utter contempt. One old Shelby County farmer urged the Governor to deny having voted for the telegraph, and a Jerry Johnson, to show his contempt for the humbug, suggested that we would next hear of the people's driving the Almighty's lightning across the ocean to split Europe into fragments."

Now on the European continent there are 947,400 miles of telegraph wire with 39,100 stations; while in

the United States alone there are 142,000 miles of line, 520,000 of wire, and 17,500 stations.

A message was sent from San Francisco, California, to Valentia, Ireland, and an answer received in just *two minutes!* The lightning courier had traveled 14,000 miles in two minutes, including all delays at the other end of the line. And now (1885) the telegraph has been so perfected that messages may be both received and sent on rapidly moving trains.

Dr. JOHN PIERREPONT, writing upon the telegraph, concludes thus:—

“A hero chieftain, laying down his pen,
Closes his eyes in Washington at ten;
The lightning courier leaps along the line,
And at St. Louis tells the tale at nine;
Halting a thousand miles whence he departed,
And getting there an hour before he started.”

The telephone, an apparatus for transmitting sounds to a distance through the agency of electricity, is an invention, the perfection and usefulness of which is confined to the past few years. By this means messages may be transmitted, and the speaker's voice easily recognized hundreds of miles away. It may also be used in a sub-marine cable, the same as a telegraph. The first patent on a telephone was granted to Prof. A. G. Bell of Massachusetts. Like the telegraph, its first presentation to the public was met with incredulity; but in 1880 there were 148 companies, 34,305 miles of wire, 54,319 receiving telephones, and 3,338 employés.

The invention of the phonograph, another wonder of the 19th century, is also accorded to an American, Prof. Thomas A. Edison of New Jersey. By means of this instrument, conversation, music, or any sound whatever, is received, and, after an unlimited time, reproduced with wonderful fidelity. Besides being employed for numerous other purposes, electricity has also been rendered useful for lighting purposes by American inventors; and the electric lights are fast superseding the use of gas in lighting the streets of large cities, the light being much superior to anything yet known, in fact, almost as penetrating as the noon-day sun.

"MEN OF AMERICA—MEN OF THE AGE.—The greatest man, 'take him all in all,' of the last hundred years, was *George Washington*, an American; the greatest philosopher was *Benj. Franklin*, an American; the greatest living sculptor, *Hiram Powers*, an American; the greatest living historian, *William H. Prescott*, an American; the greatest ornithologist, *J. J. Audubon*, an American; the greatest lexicographer since the time of Johnson, *Noah Webster*, an American; the greatest inventors of modern times were *Fulton*, *Fitch*, *Whitney*, and *Morse*, all Americans."

THE TWO HORNS.

These represent two distinct elements of power,—*Protestantism* and *Republicanism*. Plurality of horns is not always a symbol of division, for the two horns on the ram (Dan. 8) symbolized the *union* of Media and Persia in *one government*.

A horn is not used exclusively to represent civil power; for the little horn of Daniel's fourth beast, the papacy, was a horn when it plucked up three other horns, and established itself in 538. But it was then purely an ecclesiastical power, and so remained for two hundred and seventeen years from that time. Pepin, in the year 755, made the Roman pontiff a grant of some rich provinces in Italy, which first constituted him a temporal monarch. (See "Goodrich's History of the Church," p. 98; and "Bowers's History," vol. 2, p. 108.)

Hon. J. A. BINGHAM, speaking of the Puritans, says:—

"I can tell you that they had another and a sublimer object in view; it was to found what the world had not seen for ages, viz., a church without a pope, and a state without a king."

APPLICATION OF REV. 13: 11.

"And he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

LAMB-LIKE APPEARANCE.

The lamb-like horns must represent the mild and harmless character of the profession of this power.

PROTESTANT PROFESSION.—"The Bible and the Bible alone is our standard of faith."

REPUBLICAN PROFESSION.—*Declaration of Independence*.—"We hold these truths to be self-evident, that all men are

created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*Amendment of the Constitution, Art. I.*

THE DRAGON VOICE.

"A sentence of whipping upon the person who denied any portion of the Bible—for the second offense, death."—*Ancient Laws and Charters of Massachusetts Bay*, pp. 120, 121; date 1656-7.

"Quakers to be whipped, have the tongue bored with a red-hot iron, and killed. Four were killed; Marmaduke Stephenson, Oct. 27, 1659; William Robinson and Mary Dyer, June 1, 1660; William Ledden, March 16, 1661, killed because he refused to take off his hat in court, and said 'thee' and 'thou.'

"The first two Quakers who set foot in the Colony, Mary Fisher and Ann Austin, were seized on shipboard, their books burned by the hangman, they themselves closely imprisoned for five weeks, and then thrust out of the Colony, July, 1656. It was a crime to offer hospitality to Quakers, or even direct them on their way.

"In 1660, at one court, seven or eight persons were fined as much as ten pounds for entertaining Quakers; and Edward Wharton, for piloting them from place to place, was whipped twenty stripes, and bound over for his good behavior."—*Hutchinson's History of Mass.*, vol. 1, pp. 180-9.

"Matthew Hopkins was assisted by one John Stein, a kindred genius, and in the years 1644, 45, and 46, they brought a great number of poor wretches to the fatal tree. Matthew himself hung, in one year, no less than sixty reputed witches of his own county of Essex. He received twenty shillings a head from the public authorities for every witch he discovered."—*Parley's Panorama*, art. Matthew Hopkins.

"William Penn was imprisoned in 1668 for writing against the Church of England."

That old dragonic spirit which was manifested in hanging Quakers, and in imprisoning and banishing Baptists in this country, is still lurking here, and ere long it will be heard.

CHARLES BEECHER says:—

"Our best, most humble and devoted servants of Christ are

fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon."—*Sermon on Creeds.*

GREAT WONDERS.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13 : 13, 14.

These great wonders to deceive are fulfilled in modern Spiritualism.

The Apostle PAUL, speaking of the last days and Christ's coming, says :—

"Whose coming is after the working of Satan, with all power, and signs, and lying wonders." 2 Thess. 2 : 9.

The various signs and wonders of these latter-day manifestations are named by Mr. SUNDERLAND as follows :—

"Amulets, charms, enchantments, spells, fascination, incantation, magic, mesmerism, philters, talismans, relics, witchcraft, ecstasy, hallucination, specters, trance, illusions, apparitions, clairvoyance, somnambulism, miracles, sympathy, etc."

So they have mediums for rapping, writing, speaking, personating, painting, healing, etc., etc.

The *Spiritual Clarion* says :—

"This revelation has been with a power, a might, that if divested of its almost universal benevolence, had been a terror to the very soul ; the hair of the very bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable phenomena. It comes with foretokening, with warning. It has been, from the very first, its own best prophet, and step by step it has foretold the progress it would make."

THE IMAGE TO THE BEAST.

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13 : 14.

The wounded beast, nearly all agree, was the Roman combination of civil and ecclesiastical power, or Church and State ; hence, to "make an image" in this country, there must be a union of Protestantism and Republicanism.

That there is such a tendency now manifested is certain from the following facts:—

1. Republicans have legislated, and do still legislate upon religious facts.
2. Both political and religious men have publicly advocated the necessity of union of Church and State.
3. They are united in measures and action in the Sunday-keeping reform movements.

History shows that the steps taken by the beast were about as follows:—

1. They formed a creed.
2. They made the creed a rule of faith and test of fellowship.
3. They used the creed as a tribunal in the trial of members.
4. They branded all as heretics who did not subscribe to the creed.
5. They obtained the aid of the civil power to enforce their penalties.

GIBBON says:—

“And as the emperor ascended from the holy fount, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style) that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the Pontiff Damascus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious trinity. *We authorize* the followers of this doctrine to assume the title of Catholic Christians; and as *we judge* that all others are extravagant madmen, *we brand them with the infamous name of heretics*, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them.”—*Gibbon's Rome*, chap. 27.

In the fifth *Council of Toledo*, can. 3d, the "Holy Fathers" say :—

"We, the Holy Council, promulge this sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount to the throne till he hath sworn among others *to permit no man to live in his kingdom who is not a Catholic*. And if, after he has taken the reins of government, he shall violate this, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire."

Old Theology is still making desperate efforts to bind the consciences of men. The Ecumenical Council at Rome met for that purpose, as everybody knows. The Protestant Ecumenical Council met at Pittsburg for the same purpose.

The Romish church duly promulgated twenty-one canons. We quote three of them, as a fair counterpart of the sentiments of the Pittsburg Council :—

"Canon XVIII.—Whosoever says that the power necessary for the government of a civil State does not emanate from God, or that one is not bound by divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema.

"Canon XIX.—Whosoever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema.

"Canon XX.—Whosoever says that the supreme rule for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning what is lawful and unlawful do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema."

Mr. HAVENS, an American, in a speech delivered in Erie Co., N. Y., says :—

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great *American Catholic church* instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic."

In May, 1869, S. M. MANNING, D. D., in a sermon in Broadway Tabernacle, New York, spoke of the recent

efforts to unite all the churches in the land into co-operation on the common points of their faith, as a "prominent and noteworthy sign of the times."

Dr. LYMAN BEECHER is quoted as saying :—

"There is a state of society to be formed by an extended combination of institutions, religious, civil, and literary, which never exists without the co-operation of an educational ministry."

CHAS. BEECHER, in his sermon at the dedication of the Second Presbyterian church, Ft. Wayne, Ind., Feb. 22, 1846, said :—

"Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? *Are we not living her life over again?* And what do we see just ahead? *Another general council! A world's convention! Evangelical Alliance and universal creed.*"

The *Christian Union* sees the tendency to a creed in the present agitation for amendment. It says :—

"For even if the demand of the reformers were reduced as nearly as possible to the first principles of natural religion, the inevitable tendency would be (as in this experiment it has been) toward an increase of that amendment until it would attain to the proportions of a *creed*."

In an anniversary address at an American Sunday-School Union as early as May, 1865, Rev. THOS. STREET of New York said :—

"It is almost impossible to hold a religious meeting now without turning it into a patriotic one. We can hardly talk about anything without referring to our flag, and bringing the patriotism in. A little Sunday-school boy was called up on the platform at an anniversary to repeat a verse of Scripture. When asked if he was ready, he replied, 'Yes,' and gave it thus: 'If any man haul down the American flag, shoot him on the spot.' [Applause.] It will not be strange, then, if on this occasion, when celebrating the anniversary of an institution bearing the name *Union*,—a word so precious at this time,—we should get the flag and the church a little mixed together."

Twenty years ago we could say :—

“The lightest down will soonest show
Which way the rising breezes blow ;”

But now we have it talked out so boldly there is no mistaking.

The N. Y. *Church Union* says :—

“If we are not Christians, let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us *have them incorporated in the basis of our government, and the national policy shaped to them. Let no one hold an office of trust or profit whose life has not been conformable thereto.*”

The *Examiner and Chronicle* (Baptist) which claims to be “the most largely circulated denominational newspaper in the world,” in an article on the “Political Effect of Religious Union,” says :—

“It may not be well to create a religious party, though many worse things have been done. But it is well, it is even very desirable, that the religious sentiment of the country should make itself felt in politics, and become a power that is no longer to be trifled with. And we hail every judicious step toward ecclesiastical co-operation and Christian union as a means for promoting this important end.”

The fourth resolution passed at the Pittsburg Convention reads :—

“*Resolved*, That in order to maintain and give permanency to the *Christian features* which have marked this nation from its origin, it is necessary to give them *authoritative sanction in our organic law.*”

Eld. J. H. WAGGONER, in his report of the Pittsburg Convention, says :—

“Dr. Kieffer said that this movement was more political than ecclesiastical, appealing to the patriotism of all classes alike, and should be accepted by all. Dr. Hodge said it was in no sense sectarian, and the ends it sought could be accepted by one denomination as well as another,—by the Catholic as well as the Protestant. He said it was destined to unite all classes ; and their work was all in this direction.”

The *North-Western, Christian Advocate* of Chicago, Ill., December, 1867, said :—

“We warn them further that in the contest for the Sabbath [Sunday] it may so fall out that Roman Catholicism in America and Protestantism will be found side by side, for neither of these will consent to be marshaled by German atheists.”

Zion's Herald says :—

“What we long to see is an alliance of sects,—a great council, composed of delegates elected by the general conferences of Methodism, the general assemblies of Presbyterianism, the triennial conventions of the Episcopalians, the general associations of Baptists, and, in short, by the highest bodies of all denominations included in the term ‘Protestant’ throughout the world. Such a council, meeting septennially or decennially, would give tone to the opinion of the Christian world; its utterances would be respected by statesmen of all nations.”

The *Statesman*, in quoting the above, remarks :—

“The article on ‘Protestant Unity,’ from the pen of an able contributor to *Zion's Herald*, is worthy of thoughtful perusal. The time is not yet for plans of union, but we cannot meditate too earnestly on the necessity for a true organization of the forces of Protestantism.”

The *Christian Union*, commenting on the aspect in other countries, says :—

“The demand for union among men of different sects is heard throughout Christendom. In London an influential movement has lately been made to promote a union between the Greek and Anglican churches.”

DANIEL WISE, D. D., treating on the subject, “Can the Forces of Protestantism be United?” speaks as follows :—

“The manifest and wonderful tendency to unite Christian action in moral reforms, in Sabbath-school work, in opposing infidelity and Romanism, everywhere manifest of late in the Christian world, is at once an illustration and a proof of the possible union of the forces of Protestantism.”

Under the head of “The Congress of Churches,” the *Review* of May 26, 1885, comments on the formation and object of a newly organized association :—

“The first meeting of an association called the ‘American Congress of Churches’ has just been held in Hartford, Ct.

The organization owes its origin to influences which have for several years been growing in this country, tending to a coalition between the different Protestant denominations. We can hardly call it by any stronger name; for the end sought is not a putting away of wrongs and errors, and a union on the basis of truth and a loftier piety, but only to seek some common ground of co-operation for 'aggressive purposes.'

"The *Christian Statesman* speaks of it as a 'noteworthy sign of the times.' The N. Y. *Independent* says:—

"'The Congress of American churches is an evidence of the increase of the spirit of unity and fellowship in our divided Protestantism. Influences have been at work many years, softening denominational asperities, abating disastrous rivalries, and humbling sectarian pride; and we welcome the Congress as a sign of the growing potency of these influences.'

"This organization is distinct from other organizations, which are working, though perhaps more indirectly, in the same field. Of its relation to these other organizations, the *Independent* thus speaks:—

"'The Congress of Churches is a co-worker together with the Evangelical Alliance, with the Young Men's Christian Association, with the International Sunday-School Association, and with those benevolent institutions belonging to our common Protestantism, in breaking down denominational barriers, and cultivating a broader and more generous spirit in place of the narrowness and exclusiveness which denominationalism tends to establish.'

"With all these forces, it would seem that something ought soon to be accomplished. If we interpret the signs aright, the platform will be made so broad as to take in the Catholic church itself, and virtually surrender the issue of three centuries; and then all will be ready for a general crusade against that movement in which the last vitality of the Reformation is now centered,—the commandments of God and the faith of Jesus."

LEONARD WOOLSEY BACON, in reporting the Christian union at Bonn, says:—

"The prevailing idea of Christian union is that of uniting certain classes of Christians against certain other classes of Christians, generally with the ulterior idea that if only such a league can be made large enough and strong enough, the Christians left outside can be either brought in or put down."

At the Ministerial Association of the Methodists at Healdsburg, California, April 26-28, 1870, Rev. Mr.

TREFREN of Napa City gave vent to his feelings against S. D. Adventist preachers as follows :—

“As well might a few ants undertake to capture a great city, as for these few miserable, ignorant fellows to change the Sabbath from the first to the seventh day of the week. I predict for them a short race. What we want is law in this matter, and we will have it too; and when we get the power in our hands, we will show these men what their end will be.”

HOW THE AMENDMENT MOVEMENT PROGRESSES.

The National Association, whose object is to secure a recognition of Almighty God and the Christian religion in the Constitution of the United States, asks, in substance, for the following amendment :—

“We, the people of the United States, (acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, and his revealed will as of supreme authority), in order to constitute a Christian government, form a more perfect union, establish justice, insure domestic tranquillity, provide for the defense, and promote the general welfare, do ordain and establish this Constitution for the United States of America.”

In reference to this movement, the *United Presbyterian* says :—

“The movement, looking to the amendment of the national Constitution, so as to put our government upon an acknowledged Christian basis, is fast growing in popularity. The pulpit, the press, and the platform—the great engines of every reform—are pushing forward its interests. Meetings for its discussion are multiplying over the land.”

The National Convention of this Association for 1873 was held in New York City, Feb. 26, 27. We give the following from the report of the meeting as given in the *Christian Statesman* of the following March 8 :—

“The most imposing and influential Convention yet held in behalf of the Religious Amendment of the Constitution of the United States, assembled last week in the hall of the Cooper Union, in the city of New York. In the number of delegates in attendance, in the variety and effectiveness of the addresses which commended the cause to enthusiastic and delighted audiences, and in the generous provision made for the prosecution of the work on an enlarged scale during the coming year, this Convention far surpassed all that preceded it. . . .

“According to the report of the Committee on Enrollment, *four hundred and seventy* members took seats in the Convention, and *three hundred and sixty-three* of these bore certificates of their appointment as delegates from public meetings, auxiliary societies, churches, and other bodies. The students of Harvard Law School, for example, had held a meeting, and appointed three of their number as delegates to New York. Thus the Convention, large as it was, represented an immensely larger constituency devoted to the cause. . . .

“But the most convincing proof of the increasing power of the movement was furnished in the subscription of upwards of *five thousand dollars* to the treasury of the National Association, to carry forward the work during the year.”

At the last National Convention held in Pittsburg in February, 1874, the President of the Association, and Chairman of the fifth Convention, Hon. FELIX R. BRUNOT, in referring to the increasing strength of the movement, said that their “cause had made the progress of twenty years in five;” and the General Secretary, Mr. McALLISTER, said of the past year that it had “numbered a larger array of accessions to our rank, than any two, or three, or perhaps five preceding years.”

The following is from the pen of one who was present at some of the sessions of this Convention, as given by him under date of February 8, 1874:—

“This was a meeting of delegates, but largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1073, representing 18 States. Petitions to Congress partially returned, as I understood, footed up over 54,000 names.”

In giving a report of the Convention of 1873, they were greatly encouraged, and quite enthusiastic in being able to report that 470 members took seats in the Convention, and regarded that Convention as far surpassing in importance any that had preceded it. What, then, must have been their delight to be able to report 1073 delegates present at their next National Convention, held in less than a year from that time, with a corresponding accession of numbers and strength throughout the country generally?

The writer from which we have just quoted says:—

“They do not speak in tones of doubt as to the accomplish-

ment of their purpose; they report nothing but abundant success and the highest enthusiasm wherever their cause is presented. Their whole bearing in the Convention was that of men already flushed with victory."

The *Christian Statesman* of Feb. 14, 1874, in reference to this movement, said:—

"No other movement in the country could bring together such a Convention as that which met in Pittsburg on the 4th and 5th of this month. With thousands of workers scattered all over the land, the movement will and must progress with ever-accelerating rapidity."

Of its further progress we copy from "United States in Prophecy," by Prof. U. SMITH:—

"Instead of a large national convention in 1875, four conventions, more local in their nature, were held in different parts of the country, as follows: One in Tremont Temple, Boston, Mass., Dec. 16, 1874; one in St. Louis, Mo., Jan. 27 and 28, 1875; one for Kansas and adjacent States, Feb. 10 and 11; and one for Ohio and adjoining States, early in March. . . . Nov. 9, 1875, a special meeting of the National Association was held in Philadelphia, Pa., at which meeting the Association took steps, which have since been carried out, to become incorporated in law, under the name of the 'National Reform Association.' An important meeting was held in Philadelphia at the time of the Centennial Exposition, and meetings have been held each year since, in all parts of the country.

"The Association has at the present time the following board of officers: A president, corresponding secretary, financial secretary, recording secretary, treasurer, four district secretaries, and fifty-three vice-presidents. Among these, besides the president, Hon. Felix R. Brunot, Pittsburg, Pa., are seven Reverends, twenty-eight D. D.'s (sixteen of these are presidents of, or professors in, colleges and other institutions of learning, and most of the others are bishops and presiding elders), nine LL. D.'s, four justices of supreme courts, two editors, two generals, etc."

Whatever influence great names can impart to any cause is certainly secured in favor of this. Can we rightly comprehend the importance of conventions composed of over a thousand delegates, each representing a class of people laboring in behalf of this movement, and of an association whose officers are so numerous, and of such an influential class as these, without being com-

pelled to believe that this society is destined to wield a very powerful influence in this country?

HOW IT APPEARS TO OTHERS.

The Janesville (Wis.) *Gazette* speaks thus of the movement, in case it should succeed:—

“Such measures are but the initiatory steps which ultimately lead to *restrictions of religious freedom*, and to commit the government to measures which are as foreign to its powers and purposes as would its action be if it should undertake to determine a disputed question of theology.”

The *Weekly Alta Californian* of San Francisco, March 12, 1870, said:—

“The fact is that the movement is one to bring about in this country that union of Church and State which all other civilized nations are now trying to dissolve.”

The *Champlain Journal* remarks:—

“However slight, it is the entering wedge of Church and State. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text-book of a sect beneath whose tyrannical sway *all liberty of religious opinion will be crushed.*”

The *Christian Union*, Jan., 1871, said:—

“If the proposed amendment is anything more than a bit of sentimental cant, it is to have a *legal effect*. It is to alter the status of the non-Christian citizen before the law. It is to effect the legal oaths and instruments, the matrimonial contracts, the sumptuary laws, etc., etc., of the country. This would be an outrage on natural right.”

The National Association for the Constitutional Amendment, in their appeal, say:—

“Men of high standing in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure.”

“Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and ap-

prove all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority? . . . This great majority is becoming daily more conscious, not only of their rights, but of their power. Their number grows, and their column becomes more solid."

The N. Y. *Independent* speaks of the Association as follows:—

"There are honorable and noble men, not a few, working in this movement; but, with the utmost respect for their motives, we frankly declare ourselves totally opposed to the object which they have in view. The Constitution of the United States, in its relations to religion, is, in our judgment, exactly right as it stands; and we are glad to believe that the great majority of Christians of every denomination agree with us. The chance for carrying the proposed amendment is just as good and no better than the chance of uniting Church and State in the New World."

The *Christian Advocate* in 1870, advocating the protecting of Sunday by law, said:—

"The time has come when the moral and religious element of the body politic must *make itself felt* in the halls of legislation, and in the administration of the government, or all will be lost."

Dr. DURBIN, in the *Christian Advocate and Journal*, speaks of a time coming when the civil power will enforce the sentiments of the church by law. He says:—

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath [Sunday] as required in the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound, through her magistrates, to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter."

The prophecy clearly indicates that Spiritualism is to have a voice in the new form of government to be made. And now, while they write and speak against a union of Church and State, they are in favor of a change which is equivalent. They will go for any change which will give the reins of power into their hands.

At a "Progressive Convention," held by Spiritualists, Sept. 11, 1863, in Potsdam, N. Y., the following resolution was adopted:—

"Resolved, That Spiritualists, reformers, progressive friends, and all who love their fellow-men, organize a Religio-Political Association, or party, to the end that higher civilization may dawn upon society, the nation, and the world through the practical application of laws and principles which they deem more powerful for good than have yet been recognized in the administration of civil government."

The *Banner of Light* for May 7, 1864, speaks as follows:—

"A system will be unfolded, sooner or later, that will embrace in its folds *Church and State*; for the object of the two should be one and the same. . . . It is possible that when the child organization is born, it will have to be cradled in a manger."

The same paper, under date of July 30, 1864, said:—

"The time is rapidly approaching when the world will be startled by a voice that will say to every form of oppression and wrong, 'Thus far shalt thou go, and no farther.'

"Old things are rapidly passing away in the *religious* and social, as well as in the *political* world. Behold, all things must be formed anew."

In a speech in Boston, May 10, 1868, WARREN CHASE said:—

"He beheld with heartfelt satisfaction the dawning of this new light, and he could see, drawing nearer and nearer, the fulfillment of the promises he had received *from the spirit world*, that the governments of earth should ultimately pass into the hands of its followers.

"This question of the union of Church and State, seemingly tending to a different answer in England, promises to come up with us before long in momentous proportions. We have numerous premonitions of its approach now. On American soil, it is believed by not a few, is to be fought out that stern battle between the two religious systems—Catholicism and Protestantism—which will decide the question of a united religious and political supremacy for the continent. That Protestantism, by that name, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuit of doctrines not taught by its founders. What it will lead to is just the problem. Were the result to prove no more than the ecclesiastical aggrandize-

ment of either one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of Spiritualism, with its millions of believers already, and its ranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens."

The true feelings and designs of spirits will "crop out" in spite of their studied effort to conceal them.

L. JUDD PARDEE, a Spiritualist lecturer, is thus reported in the *Banner of Light* :—

"If we are to have a new theology, we must have a new State, the new church (ere long to rise) to be the mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. Thus *ostensible* separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified, and a continuously inspired church, and it must help keep pure and heaven-helped the State."

The following is an extract from a letter from Detroit, Mich., to the above paper, published May 12, 1866 :—

"Let Spiritualists make *their power* known, and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon Spiritualism and Spiritualists must cease; that they cannot permit our holy religion to be so reviled, and our feelings so trifled with."

TO BE IN ALLIANCE WITH THE CIVIL POWER IS TO BE AGAINST THE DOCTRINE OF CHRIST.

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." 2 John 9.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man.*" Luke 3 : 14.

"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26 : 52.

"For the weapons of our warfare are *not carnal*, but mighty through God," etc. 2 Cor. 10 : 4.

"But I say unto you that ye *resist not evil*," etc.

See also, Prov. 20 : 22 ; 24 : 29 ; Luke 6 : 27-29 ; 12 : 14 ; Rom. 12 : 17, 19 ; 1 Cor. 6 : 7 ; 1 Thess. 5 : 15 ; 1 Pet. 3 : 9.

The reformers, LUTHER, MELANCTHON, and others, in their confession at Augsburg, have the following :—

“Christians ought necessarily to yield obedience to the civil officers and laws of the land, unless they should command something sinful ; in which case it is a duty to obey God rather than man.”—*Augsburg* Confession*, Art. XVI.

“Many men have injuriously mingled together the power of the church and the power of the sword. From this confusion the greatest wars and commotions have proceeded. . . . Therefore the power of the church and the civil power *should not* be mixed and confounded together.”—Art. XXXIII.

Dr. CLARKE says :—

“When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the State : the State has often corrupted the church.” “No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.” “‘Woe to the inhabitants of earth’ when the church takes the civil government of the world into its hands.”—*Christian Theology*, pp. 251, 252.

DUTY TO OBEY ONLY RIGHTEOUS LAWS.

Disobedience to the laws of men becomes duty when they require anything contrary to the laws of God.

“We ought to obey Go. rather than men.” Acts 5 : 29 ; Ex. 1 : 15-20 ; 1 Sam. 14 : 44, 45 ; 22 : 17 ; Esth. 3 : 1-3 ; 5 : 9 ; Dan. 3 : 15-18 ; 6 : 7-10 ; Acts 4 : 18-20. Obedience to civil rulers in such cases is sinful. Proof : 2 Kings 17 : 7, 8, 19 ; 1 Kings 12 : 28-30.

The Congressional Committee of 1830 reports :—

“The framers of the Constitution recognized the eternal principle that man’s relation to his God is *above human legislation*, and his right of conscience inalienable. Reasoning was not necessary to establish this truth : we are conscious of it in our own bosoms. It is this consciousness which, in *defiance of human laws*, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.”

*The unaltered Augsburg Confession, as read before Charles V., Emperor of Germany, June 25, 1530, by Christian Heinrich Schott, pastor of St. Peter’s Church in Leipzig.

The Constitution of Pennsylvania is equally explicit. It says :—

“No human authority can, in any case whatever, control or interfere with the rights of conscience.”

LORENZO DOW says :—

“Human governments have no right to interfere by assuming a power to tolerate man to pay his devotion to God. For before any human government existed in the world, there was a compact between man and his Maker, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact ; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils and animosities ; consequently all denominations of religion should be protected in the peaceable enjoyment of their rights. And universal rights of conscience ought to be established in every land, agreeable to the Creator's law, primarily established by him. Moral duties are the result of ‘moral law,’ which is the divine prerogative alone ; and man hath no right to invade the moral duty of another, for this is the right of the divine government. *No man, therefore, nor set of men, has a right to infringe upon or bind the conscience of another.*”—*Dow's Journal*, pp. 423, 467.

DR. ADAM CLARKE says :—

“‘Render to Cæsar the things which are Cæsar's’ is a maxim of Jesus Christ ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted.”—*Comment on Dan. 3 : 17*.

Article 9, sec. 3, of the Constitution of Pennsylvania, reads as follows :—

“That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences ; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent ; no human authority can, in any case whatever, control or interfere with the rights of conscience ; and no preference shall ever be given by law to any religious establishment or modes of worship.”

This article is an unqualified guarantee for liberty of conscience, and yet they enforce a Sunday law regardless of the rights of Jews and Seventh-day Baptists. Appeal has been of no avail. Several have been fined and imprisoned !

SIGNS OF THE TIMES.

SIGNS IN THE EARTH.

“WHAT shall be the sign of thy coming and of the end of the world?” Matt. 24 : 3. Before the definite answer is given to this question, our Saviour mentions with other things that “there shall be *famines*, and *pestilences*, and *earthquakes* in divers places.”

History records how wonderful and certain has been the fulfillment of this prediction. From a work by NOAH WEBSTER, LL. D., published in 1799, and from other sources, we gather the following summary of recorded earthquakes, famines, and pestilences for nearly eighteen hundred years :—

“By famine and sword 580,000 Jews were destroyed between A. D. 96 and A. D. 180.

“In Antioch, from A. D. 96 to A. D. 180, earthquakes destroyed thirteen cities, and over 100,000 lives.

“In Rome, A. D. 169, pestilence destroyed 10,000 daily,

“In London, A. D. 810, 40,000 died by famine.

“A most notable and disastrous earthquake occurred in Italy in 426. 120,000 persons perished.

“In A. D. 446, Sept. 17, an earthquake shook down the walls of Constantinople, and 57 towers fell.

“In Rome, A. D. 539, in one district 50,000 died.

“In Antioch, A. D. 588, an earthquake killed 60,000.

“In A. D. 590, the plague killed 10,000 daily in Turkey.

“In A. D. 679, a severe famine in England three years.

“In A. D. 717, in Constantinople, 300,000 died of plague.

“In A. D. 1005, earthquakes three months, followed by pestilence, by which it is said one-third of the human race died.

“In A. D. 1077, in Constantinople, so many died by plague and famine, the living could not bury them.

“In A. D. 1124, in Italy, there was such famine that the dead lay in the streets, not buried; and in England, one-third of the people died of plague.

“In A. D. 1294, in England, thousands died of famine.

“In A. D. 1345, in London, 50,000 died of plague and famine, and were buried in one grave-yard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in Eastern nations, 20,000,000. It was called the black death.

"In A. D. 1352, in China, 900,000 died of famine.

"In A. D. 1450, in Milan, 60,000 died of plague.

"In A. D. 1611, in Constantinople, 200,000 died of plague.

"In A. D. 1625, in London, 85,000 died of plague.

"In A. D. 1626, in Lyons, 600,000 died of plague.

"In A. D. 1662, an awful earthquake destroyed 300,000 persons in Pekin, China.

"In A. D. 1665, in London, 68,000 died of plague.

"In A. D. 1693, in Sicily, 100,000 lives were lost by an earthquake which overturned 54 cities and towns.

"In A. D. 1731, in China, 100,000 were swallowed up at Pekin alone.

"In A. D. 1755, in the East, an earthquake destroyed the city of Lisbon, killing 50,000. In Mitylene and the Archipelago, it shook down 2,000 houses. It shook all the Spanish coast. The plague followed, which destroyed 150,000 lives in Constantinople.

"In A. D. 1861, the city of Mendoza, S. A., was destroyed in three minutes, and 16,000 persons perished.

"In A. D. 1868, the city of Arequipa was destroyed with 50,000 persons."

The above list might be greatly extended, but it is sufficient to show that the prediction has had a most striking and unmistakable fulfillment.

INCREASE OF DISEASE.

The increase of disease in the past century is alarming. The inroads of cholera, deadly fevers, plagues, etc., are of yearly occurrence. Their frequency and fatality are such that efforts to statisticize the results have been rendered impossible. Diseases entirely unknown a quarter of a century ago have become frequent but unwelcome visitors in nearly every home.

D. T. TAYLOR, commenting on the ravages of the dreaded diphtheria, says:—

"Previous to 1860, this fatal scourge was scarcely known in our country. That year, however, it swooped down upon the little ones, and its victims were 10,000. Physicians said its visit was transient, and, like the Asiatic cholera, it would in time depart. But time shows the error of this medical prognosis. The scourge came to stay. It cuts down the darlings of three, five, and eight with relentless hand. Whole households are swept away by it. Medical men say it is caused by

some strange and unknown affection of the air. It is on the increase most alarmingly.

“Five years ago, in 1872, it stood the nineteenth on the list of fatal diseases in Massachusetts. In 1873 it was the same; in 1874, the eleventh; in 1875, the seventh; in 1876, it stood second. In deadly action, it now [1877] stands next to consumption in all the old Bay States. The faculty are in alarm at its ravages. Parents tremble at its visitation.”

In Massachusetts alone, in the ten years ending with 1880, 18,714 persons died from diphtheria, 17,812 of whom were fifteen years of age and under. During this same period, 20,000 persons died from yellow fever in the United States. Still new diseases are developing, and their ravages are not confined to the human race alone, but have appeared in cattle and other domestic animals with alarmingly fatal results.

The following is taken from the *Christian at Work* :—

“Turkey is at this time a deeply afflicted country. Besides the ravages of famine, a deadly disease is raging among the flocks and herds throughout the empire from Bagdad to the Adriatic. In the province of Smyrna a kind of small-pox has broken out among the sheep, while there is a pulmonary disease among the cattle that is rapidly thinning the herds. On the plains of Troy, the skeletons of thousands and thousands of sheep cover the ground. Shepherds, stripped of their entire herds in many cases, have gone insane over the calamity. In the country about Adrianople, fully thirty per cent of the horned cattle and horses have already died of the disease. The entire pastoral regions of the empire seem smitten with the disorder which is said to greatly resemble the murrain spoken of in the Bible.”

INCREASE OF EARTHQUAKES.

“Thou shalt be visited of the Lord of hosts, with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.” Isa. 29: 6.

“Tremble, thou earth, at the presence of the Lord.” Ps. 114: 7.

The first earthquake recorded was at the giving of the law at Mt. Sinai. And the object of that was, no doubt, to admonish, to fill with awe, and to impress the people with the fact that “with God is *terrible majesty*.”

When God met Elijah on the mount, there was “an earthquake.”

When the Saviour of the world was crucified, "the earth did quake."

Also at his resurrection, "there was a great earthquake." The following table is arranged from the best and most reliable authorities.* Mr. Mallett arranged chronologically and distinguished the registered earthquakes into five periods :—

	No.	No. of years.	Average.
Those recorded before A. D. 1	58.	1700.	1 in 29 years.
Thence to the end of 9th century, 197.	532.	900.	1 in 4 "
" " 15th "	532.	600.	1 in 1 year.
" " 18th "	2804.	300.	9 in 1 "
" to 1850	3240.	50.	64 in 1 "
" " 1868	5000.	18.	277 in 1 "

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows :—

	No.	No. of years.	Average.
From B. C. 1700 to A. D. 96,	(1796)	16.	1 in 112 years.
From A. D. 96 to 1850,	(1754)	204.	1 in 8 "
From 1850 to 1865,	(15)	15.	1 in 1 year.
From 1865 to 1868,	(3)	15.	5 in 1 "

In a single year, 1868, over *one hundred thousand* persons perished by earthquakes. In January, 1869, there were *eleven* earthquakes, two of them great and destructive.

The *Christian Statesman* of July 17, 1875, says :—

"The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved."

The following extract is taken from the *Detroit Tribune* of July 8, 1875, concerning an earthquake at Cucuta, United States of Columbia, which destroyed completely nine other villages and damaged many more :—

"Such was the violence of the shock that not a single house remained standing, and the monuments in the cemetery were thrown down, and many of them removed a considerable distance from their original sites. In thirty seconds, the city of Cucuta was converted into a mountain of ruins. This horrible blow resulted in the death of more than ten thousand persons,

*In his "Coming Earthquake," to which we are indebted, D. T. Taylor quotes from Ponton and Mallett.

in addition to another thousand who were seriously wounded and bruised. Great numbers of haciendas have been destroyed, and hundreds of houses in the country overthrown, leaving the people homeless and consigned to poverty. Many trees were torn up by the roots, and the small hills opened like a melon. The cause of the catastrophe is of course unknown, or the precise place of its first manifestation. Some suppose that the volcano of Sahatera, which was in eruption in 1840, is again breaking out, while others say that a new volcano has appeared in the hills of Giracha. It is thought the government will appoint a scientific commission to investigate the nature of the catastrophe."

From the *Panama Star and Herald* we quote the following graphic account of the terrible earthquake that visited the South Pacific coast in May, 1877:—

"The terrible earthquake and tidal wave on the Peruvian and Bolivian coasts, May 9, 1877, proves it to have been one of the severest calamities of the kind ever known. Six hundred lives and twenty millions worth of property were destroyed. At Mollendo, a violent hurricane unroofed houses, while the sea tore up the railway. At Arica, people were building defenses to repel the expected attack of the rebel ram *Harascar*. The shocks were numerous; the waves rose from ten to fifteen feet; houses, cars, locomotives, boats, etc., were tossed about like shuttle-cocks. The shock continued all night. The volcano *Illaga* is charged with the authorship of the phenomena.

"At Iquique at the same hour, 8:30 p. m., the shaking began; amid the horrors of falling buildings and quaking earth, a fire broke out, and while trying to stay the flames, the sea rushed in and swept everything away. At Chanavya the earth opened in crevices of fifteen meters deep. Two hundred persons were killed, dead bodies floated about the bay, and a pestilence was feared. The wave at Guanillos was sixty feet high, and that at Mexillonos was sixty-five feet. A mine at Tocopilla caved in, smothering two hundred workmen. Cobija, in Bolivia, was swept of three-fourths of its houses. The wave was thirty-five feet high. In Chanural the shock at 8:30 p. m. lasted three minutes. A fire broke out, followed by a swamping by a rush of the sea. At Pabelloa de Pica and Chanara, some sixty workmen were buried under the falling masses of guano. The damage done the shipping was very great, some vessels being sunk with all on board, while the crews of a few were saved on spars and planks. The water at the anchorage suddenly receded so that ships in eight fathoms of water touched bottom. At the same time the ships went swinging round and round in opposite directions, the anchor

chains becoming entangled beneath the copper, and the yards and masts interlocking, while the air resounded with falling spars and the crash of bulwarks. The water also came whirling in like a maelstrom, causing the wrecks to spin round and round in great circles till they struck rocks and went down."

The *Herald*, speaking of the eruption of Mauna Loa, near the close of the year 1880, says:—

"The grand eruption reported as now in progress from the volcanic cone of Mauna Loa, gives ample evidence of mighty forces at work under the bed of the Pacific. Mauna Loa towers over the island of Hawaii, the largest island in the open Pacific, 13,760 feet, and is marked by two distinct and apparently disconnected craters,—one at the summit, and the other, Kilauea, at a considerable lower level. A fearful eruption from the summit crater took place in 1840, and another in 1843 from the lower crater; but this was exceeded in August, 1855, when the 'fire stream' continued to flow for many months, until by July, 1856, it had traversed a distance of over sixty miles. The floor of the great crater of Kilauea is said to resemble 'a lake of fire,' having been scooped out a thousand feet deep, and covering an area of twenty square miles. This enormous vent seems to have been, for a benignant purpose, planted in the central Pacific Ocean, whose 'great basin,' says Maury, 'has its rim resting upon volcanic formations, and set with volcanoes all the way round.' One remarkable fact, which is confirmed by numerous eruptions, is that the discharge of molten matter, even in 1859, when shafts of white hot lava were thrown up to the estimated height of eight hundred feet, are attended by no earthquake shocks or other seismic signs. The burning lava, on reaching water, is shivered like glass into millions of particles, which, rising in clouds, darken the sky, and fall like a storm of hail on the surrounding country, while the glare from the fiery river converts night into brilliant day over all Eastern Hawaii; but the vast territorial safety-valve quietly performs its office, allowing the immense plutonic furnace beneath the mountain free and full vent."

The *Inter Ocean* gives the following particulars of the Java calamity:—

"Java, one of the East India islands, suffered from one of the most terrific volcanic eruptions ever recorded. The first demonstrations began Saturday night, Aug. 25, 1883, on the island of Kakatoa, in the strait of Sunda, distant about fifteen miles from Java. The deep rumblings, distinctly felt 45 miles

away, occasioned little alarm at first; but in a few hours showers of stones began to fall. All through the night red-hot rocks and showers of ashes fell, rendering the roads impassable, breaking down bridges, and causing destruction in all directions. On Sunday the disturbance extended beneath the strait, and in a few hours spread through Java till more than one-third of the 45 volcanoes in the island were in active operation. Great showers of mud, cinders, ashes, and huge rocks were thrown high in the air, and after spending their force, fell in the valleys, crushing houses and bringing death to the people. The sea was as fearfully shaken as the land. One island disappeared; others were almost completely overwhelmed. A tract of land fifty miles square and a range of mountains sixty-five miles long disappeared forever. Not one crop in Java will probably be saved. Ruin and desolation are everywhere visible. Whole villages were swallowed up. Fifteen huge water-spouts were seen at one time. Over 100,000 souls were probably destroyed."

The *Interior*, speaking of the same eruption, says:—

"The particulars which have arrived by mail of the volcanic convulsion in the straits of Sunda show that the loss of life in that calamity has, if anything, been rather under than over-estimated. Tjeringen—which, with its population of ten thousand, was engulfed in waves, not a soul escaping—is only one of several coast towns which have totally disappeared. Where Anjer once stood there is now only a wide expanse of mud. The same is the case with Tanara, where the day after the calamity 704 corpses were found. The populations of Karang, Antoo, Kramat, and Mauk were completely destroyed. The market place of the first of these places was found choked with dead bodies. At all these spots the people were drowned by the huge tidal wave, in some cases as they were running from their houses to gain the higher ground, while in other cases inmates and dwellings were swept away together. The coast of Southern Sumatra could not be approached, owing to the dense masses of floating pumice-stone and the danger from the new banks formed by the ashes deposited during the eruption. News reached Batavia that Telok Beton was almost entirely destroyed, and that for many miles along the coast nothing had escaped destruction. While Karatao had been swallowed up by the waves, another island near had been split into five parts, and sixteen new volcanoes had sprung up in the middle of the sea. Dead bodies were met with in all directions. The distress of those left alive was shocking, and many after the eruption died of starvation, but help was sent as fast as possible from Batavia. The total loss of life will never be known."

CYCLONES AND OTHER DISTURBANCES.

The cyclones, tornadoes, water-spouts, and tidal waves of a few years past are the most remarkable of any recorded in history. This fact is indisputable. The very elements are in disorder. Nature herself seems to be unsettled. Like the rushing waters before the cataract, and the preliminary chills and pains before dissolution, these naturally impress the mind as portents of the terrible day of God. These are evidently referred to in Luke 21:25 as signs of the day of Judgment. Such atmospheric and cosmic disturbances cause the "roaring of the sea and waves."

LIST OF CYCLONES.

The *N. Y. Sun* of Sept. 22, 1875, gives a thrilling account of the devastating work of a cyclone in Texas, by which the town of Indianola was laid in ruins. About one hundred and fifty lives were lost, and the village, with a population numbering some twelve hundred, was nearly swept away. Only three houses remain free from damage. The corpses were strewed for twenty miles on the beach of Matagorda Bay. The same storm completely submerged Galveston Island, with the loss of many lives and a great amount of property.

"If the disasters which have overtaken the unfortunate inhabitants of Bengal, India, had occurred in ancient times, we should now possess traditions of punishments inflicted by an offended Deity, beside which the legends of the flood, Sodom and Gomorrah, and the Egyptian plagues would be altogether inconsiderable. The population of the province is now as numerous as that of the United States. Through the failure of the rice crop in 1868, owing to protracted droughts, a famine occurred which killed off the people by the hundred thousand, and the deaths would undoubtedly have reached millions had not the British government exerted itself to send immense quantities of food to the starving cultivators of the land. Now comes one of the most terrible hurricanes ever experienced in the land of typhoons and fierce storms; and official reports tell us that over 25,000 people have fallen victims to the three great storm waves which have submerged the country for over 8,000 square miles.

"The cyclone which occurred on October 31, 1876, arose in the bay of Bengal, and took a northward course, wrecking sev-

eral large vessels which lay in its track. It just missed Calcutta, but struck Chittagong, which lies in the most northeasterly corner of the bay, stranding every vessel in the harbor, and nearly destroying the town. Meanwhile the storm waves submerged the great islands of Hattiah, Sundeeep, and Dakhin, lying in one of the mouths of the Ganges, covered several smaller islands, and then flowed over the land for five or six miles toward the interior.

"It appears that the immense waves were projected with astonishing velocity. Up to 11 o'clock on the night of October 31, Calcutta dispatches reporting the storm said that no especial danger was anticipated; but before midnight the waters had overrun the land to the depth of twenty feet.

"An examination of the map shows that the islands mentioned are situated near an estuary of the river Megna, and they owe their origin to the deposition of soil washed down by the Ganges. They constitute part of the Sunderbunds, as the low, marshy land thus produced is called from its being covered with the 'sunder' tree; and the district is not only the hottest, but probably the most unhealthy portion of British India. Malaria reigns everywhere, and the forests and jungles abound with tigers and other ferocious beasts. The English government for some time past has labored to reclaim the islands, and has offered strong inducements to settlers to cultivate the ground, which is rich and extremely fertile. These efforts have resulted in the clearing of a large portion of the territory, and the raising thereon of valuable crops of cotton, rice, sugar-cane, mulberry-trees for silkworm food, and timber; while the population of Dakhin, the largest island, of about 800 miles in extent, has increased to 240,000, and that of Hattiah and Sundeeep together numbers some 100,000 inhabitants.

"Of course the devastation in this district has been complete. The country is dead flat; and the people, when the wave burst upon them, had no place of safety but in the tree tops. And there such as were able found their way, sharing their refuges with the wild beasts, birds, and serpents. Houses by the thousand were utterly swept out of existence, and the only relics of human habitations afterward found, were cast up on the Chittagong shore, ten miles distant.

"The Calcutta *Government Gazette* says that 'wherever the storm wave passed, it is believed that not a third of the population survived. The islands have barely one-fourth of their former inhabitants.' All the cattle were destroyed, and the stench of the decomposing remains has already generated an outbreak of cholera which, it is feared, will prove general. The British government is taking steps to relieve the distress which prevails."

April 14, 1879, a cyclone struck Collinsville, Ill., and damage was done to the amount of \$50,000. Ten houses were destroyed, several persons were injured, and one killed.

April 16, the lower part of South Carolina was visited by a tornado, which caused great destruction of life and property. 100 dwellings were destroyed in Waterboro, and all the churches in the town were swept away. Fifteen persons were killed, and many wounded.

June, 1879, a cyclone in Kansas destroyed hundreds of houses, killed 40 persons, wounded 70 or 80, and destroyed an immense amount of property.

July 15, 1881, a terrible cyclone visited New Ulm, Minn., occasioning a great loss of property. The town was in ruins, and thirty or forty persons and hundreds of cattle were killed.

During April 6, 7, 8, and 9, 1882, cyclones visited Kansas, killing several persons and injuring others.

April 25, 1882, a cyclone occurred in Saline Co., Mo., in which 11 were killed, 35 wounded, and much property destroyed.

June 17, 1882, the villages of Grinnell and Malcom, Iowa, and their vicinity, were visited by the most destructive cyclone that has been known for twenty years. The storm traveled three hundred miles through the center of the State, carrying destruction and death in its path. The loss of property is now estimated to be between \$2,000,000 and \$3,000,000; and besides the large number of persons killed or seriously injured, fifteen hundred are homeless and destitute. In Grinnell, as the many trees stripped of their bark and cut to pieces begin to turn yellow, it adds to the deserted appearance of that portion of the town. A correspondent of the *Inter Ocean* says that though that part of the town should be built up again, fifty years would not efface the marks of the tornado.

In the week ending May 19, 1883, many cyclones were experienced. Six men were injured in Coventry, Montana. In Racine, Wis., 20 were killed, and 100 wounded. 150 houses were wrecked. In Valparaiso, Neb., two

were injured. White Pigeon, Mich., was visited, a school-house overturned, and many persons were injured.

At Kansas City, Mo., 3 were killed, and great damage and done. At St. Joseph, Mo., great damage was done.

In the week ending May 26, 1883, such storms visited Missouri, Beloit and Racine, Wis., in which 25 were killed, and more than 100 wounded. In Beloit, live fish, one of which weighed a pound, fell in the business street.

The cyclone of Tuesday, Aug. 20, 1883, wrecked 300 houses in Rochester, Minn., damaged 200 others, and killed 25 persons. The total loss to the little city is \$400,000. At Kasson five people lost their lives, and in the counties of Dodge and Olmsted, the destruction of property has been terrible. The whirling storm blew a passenger train from the track between Zumbrota and Rochester, the force of the gale smashing the cars to kindling wood. It is stated that 100 passengers were killed or injured, and 50 wounded alone were removed to Rochester and Owatonna. 35 were killed at Rochester and 82 wounded, 9 of whom will die. The storm covered a tract of country 60 miles long by 2 wide. Complete destruction marked its path.

April 21, 1885, a terrible cyclone visited Copiah Co., Miss., killing more than 40 people, and wounding more than 150 others. A vast number of houses were blown down. It visited Georgia also, and did great damage.

On the same day many people lost their lives by a cyclone in Iowa; Sac, Woodberry, and Monona counties suffered great damage.

The same month another visited South Carolina, and many persons were killed. In one place 33 were killed and 60 wounded.

About the same time a hurricane visited Como, Colorado, and injured many persons.

Many pages of such accounts might be given. Hundreds of these destructive storms have visited the country, and in the aggregate, thousands of lives have been lost. In large sections of the country, underground cellars, to which the people can flee for safety, have been constructed. Such a proceeding would not have been dreamed of a few years since.

T. DE WITT TALMAGE, in a sermon delivered in 1883 on the wonders of our day, speaks thus of cyclones:—

“But look at the cyclonic,—the disasters cyclonic. At the mouth of the Ganges are three islands,—the Hattiah, the Sun-deep, and the Dakhin Shabozpore. In the midnight of October, 1876, the cry on all those three islands was, ‘The waters! the waters!’ A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. *Did you ever see a cyclone?* No? I pray God you may never see one.

“But a few weeks ago I was in Minnesota, where there was one of those cyclones on land, that swept the city of Rochester from its foundations, and took dwelling-houses, barns, men, women, children, horses, and cattle, and tossed them into indiscriminate ruin. It lifted a rail-train, and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas within a few months, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbance as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?”

The *Review and Herald* of June, 1882, says:—

“Among the many singular features of the terrible storms which have been devastating portions of the West within the two weeks past, the following item is reported from Lincoln, Neb., June 26, 1882. After stating the destruction of crops, the wreck of buildings, and some loss of life, the report says:—

“‘A woman had her leg broken, and four houses were blown to pieces at Rising, and hardly a window was left in town. One mass of ice which crashed through a house and floor weighed twenty-seven pounds.’

“A further report states that ‘one man was killed by being struck on the head with hailstones.’

“A few such experiences as this may begin to convince people that the great hailstones threatened under the seventh plague (Rev. 16: 21), every stone about the weight of a talent, or nearly sixty pounds, is not an impossible visitation.”

The hailstorm which swept south-easterly across Iowa and Illinois on Thursday night, July 19, 1883, inflicted damage which cannot be computed. In Scott county, Iowa, a tract of forty square miles was devastated, and in Black Hawk county a thousand acres were ruined.

Trees were uprooted and windows broken in Galesburg, Ill. A storm equally disastrous swept over Alton, unroofing the Methodist church, and blockading the streets with fallen trees. Two freight cars were blown from the track at Atchinson, Kansas.

Says the N. Y. *Tribune*, Nov. 12, 1862:—

✓ "All over the country these storms have been of unusual frequency and dreadfully destructive this year. The lightning, the hurricane, the water-spout, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."

A series of the most destructive water-spouts ever recorded ran riot over portions of Kern, San Bernardino, and Inyo counties, Cal., on Friday, June 30, 1882. From the line of destruction there must have been several of these fearful visitors. One of the greatest was discovered on the afternoon of that day about two miles west of Coyote Holes, on the stage road between Caliente and Lone Pine, moving north. It was terrible in its work of destruction, for one hundred and fifty miles in extent. For nine miles it followed the line of the stage road, and swept it away completely. In places it plowed the track of the road thirty feet in depth. The supervisors of Kern county have sent a force of men and teams to remake the road. This spout came through the mountains at Walker's Pass, leaving a line of destruction of one hundred and fifty miles.

The same, or another spout, south of Coyote Holes, swept across the line of the new Atlantic and Pacific Railroad, where a most surprising spectacle was found. The water washed the road-bed away, but the rails remained, and held the debris of the storm in miscellaneous confusion. In the mass of matter arrested by the rails and ties were two grizzly bears, a large number of coyotes, jack-rabbits, wild cats, various kinds of snakes, about five hundred of them rattlesnakes, many coiled around the rails to save themselves from being whirled any further, and being killed by the flying mass of stones,

gravel, and all manner of matter that was hurled along by the resistless storm.

About the same time, on the opposite side of the mountains, on the South Fork of Kern River, another spout came down the canyon, and carried away a fine farm, and covered the land with water. In Tejon Pass another similar storm came roaring out to the plain, destroying the little Indian village in an instant, carrying away their houses, horses, dogs, cornfields, and vineyards, and drowning several of the Indians, and wounding nearly every one more or less. The great dry plain for twenty miles north, to Pampa, was converted into a lake, which slowly settled away into the hot and thirsty soil.

Already there appear to be found the tracks of four of these wonderful storms that moved from south to north. As they all came from a part of the country where there is no water, the question naturally arises, Where did the water come from? Those who saw the floods say that the water came in a body, as if a lake had instantly fallen on the earth. The only lakes near the source of these storms are dry lakes, which everybody who ever traveled over them would be glad to lose, without offering any reward for their return. It is probable that this great cataclysm may not be an unmixed evil. The great furrows plowed by this gigantic force must change the features of the country very materially, and it is altogether probable that veins of metal have been exposed along its track.

DISTURBANCES AT SEA.

"The sea and waves roaring." Luke 21: 25.

"Stormy wind fulfilling his word." Ps. 148: 8.

"Let the *sea roar*, and the fulness thereof; the world, and they that dwell therein. Let the *floods clap their hands*; let the hills be joyful together before the Lord; for *he cometh to judge the earth*: with righteousness shall he judge the world, and the people with equity." Ps. 98: 7-9.

BURNETT, in his "Theory of the Earth," remarks:—

"Let us then proceed in our explication of this sign, the roaring sea and waves, applying it to the end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest; for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some

great evil coming upon the world, as this will do. What proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze or affright us. . . . And such a troubled state of the waters as does not only make the sea unmanageable, but also strikes terror into all the maritime inhabitants that live within the view or sound of it."

Harper's Magazine for 1869 says:—

"That most horrible phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with the ocean sand, and peopling their palaces with sea-monsters!"

"I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a *fearful roar* now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crush the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The *mighty waves surged*, and *roared*, and *leaped*. The cries of human beings and animals were frightful."

At Arica, the British vice-consul was an eye-witness. He exclaims:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate."

The *New York Tribune* of Nov. 12, 1868; says:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about a *thousand miles an hour*. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas, and all the neighboring islands, which were *full fifty feet in height*. . . . It is said by those who have witnessed these waves that the ocean's *roar is exceedingly frightful*."

The *N. Y. Tribune* of Nov. 12, 1869, says:—

"Later and fuller details are every day increasing the inter-

est with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the *most remarkable* and extensive of which there is *any written record.*"

The New York *Mercantile Journal* for November, 1868, thus soberly describes our times :—

"Old mother earth has been indulging in some old caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornados, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence, and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over *one-third of the earth's surface.* These portentous phenomena are seriously engaging the attention of the scientific world. ~~The~~ remark that they only seem to us more frequent, because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, *will not explain the matter,* since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the gulf-stream from its course, and the alteration of climates, have been some of these increased marvels."

OCEAN DISASTERS.

The *Daily Press* says :—

"Fourteen hundred ships were wrecked in one week, the first week in December, 1863, in the Mediterranean Sea."

On the coast of England the same gale was terrible. The *London Shipping List* of Dec. 9, says :—

"The late terrible gale experienced in this country commenced on the morning of the 3d inst., and continued with little intermission until after midday on the fifth. The list of casualties extends over thirty columns of the London papers, and embraces almost every locality on the coast of the United Kingdom, and many points on the adjacent continental seaboard. The most serious disaster recorded is the loss of a Hamburg ship with emigrants for Australia. Of the crew and passengers, forty-four were saved and *three hundred perished.*"

In November, 1872, the telegraphic dispatches announced the following :—

“A terrible disaster to an arctic whaling fleet. Thirty-three vessels were caught in the ice and *crushed like egg-shells*, becoming a total loss. The vessels and cargo were valued at one million and five hundred thousand dollars. Twelve hundred sailors were saved from the wreck.

“The total losses in the United States marine since 1865 are 2,821 vessels, valued at \$129,067,700.

“The total losses throughout the world for one year, from Jan. 1 to Dec. 10, 1870, as reported to the British Lloyds, were 1,887 vessels.”

China papers report as follows :—

“In the North of China there have been inundations of a very destructive character. In New-Chiang, *twenty thousand square miles were submerged*, and one thousand people were drowned. A terrible typhoon visited the region of Macao on the 2d of September, and besides doing immense damage to property, destroyed 300 lives.”

Sept. 22, 23, 1874, a typhoon swept over Hong Kong and vicinity, by which 30,000 persons lost their lives, and property was destroyed to the amount of \$50,000,000.

SUPERNATURAL FIRES.

“Thou shalt be *visited of the Lord* of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the *flame of devouring fire.*” Isa. 29: 6.

“And I will show wonders in heaven above, and *signs in the earth beneath*; blood, and *fire*, and vapor of smoke.” Acts 2: 19.

The *Detroit Post*, under the head of “The Great Fires Supernatural,” says :—

“Those who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned, testify nearly unanimously that ‘the air seemed to be on fire.’ These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but a *great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane*, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent

trees and fences. Many were killed in compact masses as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people *believed that the last day had come*; as well they might. The roaring of the whirlwind which preceded the blaze sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame."

The following graphic description of the Chicago fire, as viewed from the top of the Tremont House, is by Mr. Abel Palmer, in the *Detroit Post*;—

"A strong wind was blowing at that time, and yet the flames seemed to go in all directions, like an expanding scythe mowing great and increasing swaths with frightful rapidity. We could think of nothing else but hell. The flames were in some places like huge waves, dashing to and fro, leaping up and down, turning and twisting and pouring,—now and then a great column of smoke and blaze hundreds of feet into the air, like a solid perpendicular shaft of molten metal. In other places it would dart out long streaks, like mammoth anacondas, with hissing, fiery tongues; then these serpentine shapes would swoop down over the blazing path into the yet unburned buildings, which *seemed pierced and kindled instantaneously*. There were also billows of flame that rolled along like water, submerging everything in their course. . . . There was a terrible fascination in gazing upon the scene.

"It was *unearthly, hideous, terrific*. Our eyes seemed riveted so that we could not withdraw them. There were miles of fire, mountains of flame, waves of light, flashes, clouds, brilliant scintillations. With the aid of glasses we could see the streets thronged with people flying for their lives. Close to their heels in hot pursuit, came the belching, roaring, crackling flames. In some places, they actually advanced as fast as men could run. The most awful of all was the thunderous roar that seemed to roll upward and outward from the center of the huge holocaust."

Mr. Moody describes the Chicago fire as follows:—

"It was my sad lot to be in the Chicago fire. As the flames rolled down our streets, destroying everything in their onward march, I saw the great and honorable, the learned and wise, fleeing before the fire with the beggar, and the thief, and the harlot. All were alike. As the flames swept over the city, it was like the Judgment day. Neither the mayor, nor the mighty men, nor the wise men could stop those flames. They were on a level then, and many who were worth hundreds of

thousands of dollars at morning were left paupers that night.

"In like manner, when the day of Judgment comes, there will be no difference. When the deluge came, there was no difference; Noah's ark was worth more than all the world. The day before, it was the world's laughing stock, and if put up for auction, would not have been bought for fire-wood. And when the day of Judgment comes, Christ will be worth more than ten thousand worlds. And if it was a terrible thing in the days of Noah to die outside the ark, it will be far more terrible for us to go down in our sins to a Christless grave."

J. H. W., in the *Review and Herald* of Oct. 17, 1871, thus gives the extent of the fire in Chicago:—

"A space one mile wide, east and west, and five miles long, was burned over, not even sparing buildings which were considered fire-proof. This gives the enormous extent of *thirty-two hundred acres of burned buildings*. Compared with this, former fires appear small. The great fire in Pittsburg, Pa., in 1845, burned eighty acres. The fire in Portland, Me., in 1866, consumed property estimated at \$10,000,000. The celebrated fire in London, in 1666, destroyed about £10,000,000 sterling. The destruction of property in Chicago is more than *three times that in London*, and over fifteen times that destroyed in Portland!"

The same writer, in the *Youth's Instructor* of October, 1874, speaking of the burning of White Rock, Mich., says:—

"They who witnessed it say the atmosphere was all aglow with heat. Far overhead it looked like the top of a heated oven. The fire fell thick as flakes of snow all around. Many still believe that it was supernatural, and came from the clouds. Hearing their descriptions, which, of course, fall immeasurably short of the reality, we cannot wonder at their belief."

The following is a graphic description of the Northern Michigan fires from the *Detroit Free Press*:—

"Fires had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds, and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip;

then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with a sound of thunder. In others it was preceded by a terrible roaring, as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

"At Richmondville, ten miles above Sanilac, 150 people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once, and reduced them to nothing in ten minutes.

"I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw they were all surrounded by the flames, he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

"Meantime the mother and children had taken refuge in the root-house. This was a structure mostly sunk in the ground, and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them, one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

"I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root-house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through the fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for

years of wild cats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape was cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

"In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district, he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack, and spare a barn ten feet off.

"People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forester, sailors found the heat uncomfortable. Where some houses and barns were burned, we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

"Seven miles back from the lake at Forester a farmer gathered up fifteen persons in his wagon, and started for the beach. The fire was close behind them as they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles up hill and down, with corduroy ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started, the tire of one hind wheel rolled off. They could not stop for it, and yet, even on a good road, the wheel would have crushed down in going twenty rods without it. It is an actual fact that the horses pushed over that seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

"The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders they were safe from the flames, but sparks and cinders fell like a snow-storm, and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake, and found himself close behind a large bear. They remained in company under the bank all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest, and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them."

Mr. J. A. RICHARDS, in the *Milwaukee Sentinel*, gives a description of the scene of the Wisconsin fires. He says:—

"O God! what a scene met my gaze on every side. Here came the crisis of the storm; here the fiery elements, controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life. The half has not been told, nor ever can be.

"The phenomena and results of this storm were *mysteriously strange*. In some places the forest trees lay in every imaginable position, while in others they were carried into windrows. They were mere sticks in the hands of a great power, slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the 'air,' were on fire, while *large balls of fire were revolving and bursting in every direction*, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be little doubt that the air, strongly charged with electricity, helped on the work of destruction and death. Mr. Kirby says he saw large balls of fire in the air, and when they came in contact with anything, they would bound thirty or forty rods away. Others testify that they saw *large clouds of fire burst into fragments*, and in some instances great tongues of fire like lightning would issue from the dark clouds, and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, standing from twenty to forty feet from any building, were melted.

"Many thought the 'great day of his wrath' had come.

And why should they not? If persons who visit the ruins since the fire are forced to think that God hid his face in wrath, and sent forth his thunderbolts of destruction; nay, that he gave the very fiends of hell the right and power to shake the place and burn it up, what must have been the feelings of those who passed through the fiery ordeal?"

Another account of the Wisconsin fires is from a paper of Oct. 15:—

"Later accounts from Northern Wisconsin confirm all previous reports and rumors. The loss of life in the neighborhood of the burned district of Peshtigo will reach over 1,800, and 15 per cent of those injured cannot recover. The fire tornado was heard at a distance *like the roaring of the sea*. Balls of fire were soon observed to *fall like meteors* in different parts of the town, igniting whatever they touched. People rushed with their children in their arms for a place of safety, but the storm of fire was upon them, and enveloped them in flames, smoke, and cinders, and those unable to reach the river were suffocated and roasted alive. This terrible scene happened on Sunday night, the 8th of October, already made famous by the Chicago horror. . . .

"The fiery cyclone swept over a tract of country eight or ten miles wide. Every building, fence, and all the timber was licked up clean by the tongue of fire.

"The town of Peshtigo numbered 2,000 inhabitants, one-third of whom perished in that fearful night.

"Reports from the east shore of Green Bay place the loss of life full as high as at Peshtigo."

Many fire judgments have fallen upon the wicked cities of earth. Here is a brief of the published accounts of some of them:—

NEW YORK CITY.

The largest fire that ever visited New York City was on December 26, 1835, when it swept through the First Ward east of Broadway and below Wall street, destroying 648 stores and warehouses and property valued at \$20,000,000.

PITTSBURG, PENN.

On the 10th of April, 1845, Pittsburg was visited by the Fire King. Before it could be arrested 1,000 buildings were destroyed. Loss, \$6,000,000.

QUEBEC, CAN.

In May, 1845, in Quebec, Canada, 1,500 buildings, many lives, and an immense amount of property; and in June, less than a month after, 1,300 dwellings,—in all, two-thirds of the city was destroyed.

SAN FRANCISCO, CAL.

May 3-5, 1851, 2,500 buildings burned. Loss, \$3,500,000. On June 22 following, another fire occurred, when 500 buildings were destroyed, with property estimated at \$3,000,000.

PORTLAND, ME.

A fire-cracker exploded on the 4th of July, 1866, and burned the city of Portland, Me.; loss, \$15,000,000, and 10,000 people rendered homeless.

ST. PETERSBURG, RUSSIA.

In 1870 the lightning struck a house at St. Petersburg, and in a few hours 11,000 houses were consumed.

BOSTON, MASS.

November 9 and 10, 1872, a terrible fire raged in Boston, making rapid progress even against the wind, the flames leaping from roof to roof as if by a miraculous power. Two hundred acres, literally packed with the loftiest and most costly buildings, were swept clean. Upwards of *ninety millions* of property was destroyed.

SIGNS IN THE HEAVENS.

The great signs of the near approach of the end of the world were to come "*immediately* after the *tribulation* of those days." Matt. 24:29. The days were the 1260 of the papal persecution. But the tribulation was shortened for the elect's sake. So the persecution ceased a few years before the "days" ended, which has been shown to be in 1798. Mark says, "*In* those days, *after* that tribulation, the sun shall be darkened." The tribulation ceased about 1776, or at the latest, 1778. But the *days* did not end until 1798, twenty years later.

The sun, therefore, must be darkened in the *first part* of the last twenty years of the 1260. Any other darkening will not answer the prophecy.

The influence of the reformers, together with the edicts of toleration passed by Austria and Spain cut short the tribulation.

The historian says :—

“In Austria, Maria Theresa made very important improvements for the benefit of her wide dominions. In 1776 she abolished the torture in the hereditary States; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the temporalities of the clergy; and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits.”—*White's History*, p. 458.

“*Edict of Toleration of the Emperor Joseph.*—By this edict he granted to all members of the Protestant and Greek churches, under the denomination of A Catholics or non-Catholics, the free exercise of their religion. He declared all Christians of every denomination, equally citizens, and capable of holding all charges and offices in every department of State.”—*Cox's House of Austria*, vol. 3.

DARKENING OF THE SUN AND MOON.

“And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.” Gen. 1: 14.

“There shall be signs in the sun, and in the moon,” etc. Luke 21: 25.

“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” Joel 2: 31.

“The sun became black as sackcloth of hair, and the moon became as blood.” Rev. 6: 12.

“A something *strikingly awful* shall forewarn that the world will come to an end, and that the last day is even at the door.”—*Martin Luther*.

The Concord (N. H.) *People* speaks of it thus :—

“It was not the blackness of the storm-cloud, such as sometimes, with a frightful agitation, breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands.”

✓ The Boston *Gazette* of May 22, 1780, says :—

“The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. It grew darker and darker until nearly one o'clock, when it

became so dark the inhabitants were obliged to quit their business, and they had to dine by the light of the candle. . . . Such a phenomenon *was never before seen here by the oldest person living.*"

✓ JOSIAH LITCH, in his "Prophetic Expositor," describes it as follows:—

"I refer to the dark day of A. D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun; for the moon was nearly at the full: it was not owing to a thickness of the atmosphere; for the stars were seen. The darkness began about 9 A. M., and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to their rest; and the houses were illuminated at dinner time. . . . The sun was *supernaturally darkened.*"

The *Connecticut Journal*, New Haven, May 25, 1780, says:—

"The greatest darkness was, at least, equal to what is commonly called candle-lighting in the evening. The *appearance was indeed uncommon, and the cause unknown.*"

A manuscript sermon by Rev. ELAM POTTER, M. A., on the dark day of May 19, delivered on the 28th of the same month, says:—

"But especially I mention that *wonderful darkness* on the 19th of May inst. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at eleven o'clock; people lit candles at noonday; and the fire shone as at night. Some people, I have been told, were in dismay, and thought whether the day of Judgment was not drawing on. A great part of the following night, also, was singularly dark. The *moon, though in the full, gave no light, as in our text.*"

Speaking of the dark day, NOAH WEBSTER, in the *New Haven Daily Herald*, says:—

"No *satisfactory cause* has yet been assigned."

Also in his "Dictionary," edition of 1869, we find the following:—

"*The dark day*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common

print in the open air for several hours together. . . . The true *cause* of this remarkable phenomenon *is not known.*"

MIL0 BOSTWICK, writing from Camden, N. J., March 3, 1848, says :—

"The 19th of May, in the year 1780, I well remember ; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an *uncommon appearance* in the sun. *There were not any clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of Judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood. The alarm that it caused and the frequent talk about it impressed it deeply on my mind."

Mrs. ABIGAIL BAILEY of Vermont, who was twenty-four years old at the time, has given a very interesting account of the dark day of 1780. She was a real mother in Israel, and her testimony was credited by all who knew her. She said :—

"The sky toward which all eyes were turned, appeared of a yellowish hue. *No distinct cloud was visible.* There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth. The ship-yard was before our door, but no sound of the workmen was heard. The cattle which had been turned to pasture came along homeward, and lowing as they slowly returned. The birds were fluttering on the trees, and hiding among the leaves as when a thunder-storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring, What is going to take place ? Some asked, 'Is the Judgment day approaching ?' The vessels at the wharves, with sails loosened and colors unfurled, appeared as in mourning on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind. The bells rung for meeting. The sailors poured into the house and filled it. Mr. Spring (Rev. Samuel Spring, pastor of the North church in Newburyport), standing at his place, cried, 'O earth, earth, earth, hear the word of the Lord !' In speaking,

he excelled himself. The congregation was motionless, and heard with intense and solemn interest."

The *American Tract Society* bears testimony :—

"In the month of May, 1780, there was a *very terrific dark day* in ~~New England~~ when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed and shining brighter than ever amidst the *unnatural darkness*. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379—Life of Edward Lee.*

Pres. DWIGHT says :—

"The 19th of May, 1780, was a *remarkably dark day*. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the *general opinion* that the day of Judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Conn. Historical Collections.*

✓ Dr. TENNEY, in 1785, wrote to the Historical Society concerning it. He says :—

"Although the *uncommon darkness* which attracted the attention of all ranks of people in this part of the country on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet, I believe, you will agree with me *that no satisfactory solution has yet appeared.*"

WHITTIER, the poet, writes :—

"THE DARKNESS OVER NEW ENGLAND IN 1780.

"T was on a May day of the fair old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The twilight of the gods.

Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Low'd, and looked homeward; bats on leathern wings

Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky."

The *Green Mountain Freeman* of Montpelier, Vt., published the following verses, with this remark, "They were furnished us by an old gentleman of a neighboring town, in whose family they have been preserved nearly seventy years, having been written shortly after the memorable event they describe, in the old ballad style of the day :"—

"Nineteenth of May, a gloomy day,
When darkness vailed the sky;
The sun's decline may be a sign
Some great event is nigh.

"Let us remark how black and dark
Was the ensuing night;
And for a time the moon declined,
And did not give her light.

"Can mortal man their wonders scan,
Or tell a second cause?
Did not our God then shake his rod
And *alter nature's laws*?"

An old lady of Kennebecport, Mass., furnishes the following lines :—

"Ye sons of men who saw the night
Triumphing at high noon,
On nineteenth day of month of May,
Knew well that dismal gloom.
No orb above in coasts could move,
Thus to eclipse the sun;
We understand it was the hand
Of the eternal One,
Who drew a black and fearful veil,
And interposed the light;
And overhead a curtain spread,
Converting day to night.
If every town was burned down,
And forest in our land,
'T would not create a gloom so great;
'T was God's immediate hand."

The following lines are taken from a hymn "composed

by Eld. Peleg Burroughs, the 20th of the fifth month, 1780, according to the ability which God gave him, to commemorate the darkness of the preceding day"—

"T was on the nineteenth day of May,
The sixth day of the week,
One thousand seven hundred eighty,
The Lord to us did speak,

"By spreading his thick clouds all round,
And darkening the light;
So that we heard the dreadful sound,
Our day is turned to night!

"T was like that awful gloomy day
When Christ was crucified;
Who hung upon the cross at noon,
And for poor sinners died!

"The oldest man cannot declare
He ever saw the like;
When *no eclipse* did happen rare,
To take away the light!"

ROBERT SEARS'S "Guide to Knowledge," New York, 1844, has the following:—

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or to transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. *The causes* of these phenomena are *unknown*. They certainly were not the result of eclipses."

The following extract from the account in the *Boston Journal* represents the effect of the awful occurrence on man and beast:—

"And the brute and the feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and became silent.

Pigeons on the wing took to the shelter of the forests as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodstocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places, and flew about. The fowls marched solemnly to their roosts, as they do only at night-fall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals, and the early breaking of the day. Frogs peeped their evening concert, and dogs whined or howled, and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barn-yard, lowing as they came to the gate, and sheep huddled around the circle with their heads inward,—the invariable token of apprehended danger."

From "Our First Century," pp. 88-96, we take the following graphic account:—

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing, bewildered, to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions."

✓ **HERSCHEL**, the great astronomer, gives the following testimony concerning the unaccountableness, scientifically, of the darkness:—

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

THE FALLING STARS.

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

This was literally fulfilled on the 13th of November, 1833. There have been other displays of shooting stars before and since, but not such as is described in the prophecy.

Bishop BURNETT, in his "Sacred Theory of the Earth," published in 1697, says :—

"The last sign we shall notice is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24:29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; and among others, those that are called *falling stars*."—Page 486.

The celebrated astronomer and meteorologist, Prof. OLMSTEAD of Yale College, says :—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants from other worlds*, or from the planetary voids."

That the meteors or stars did not originate in our atmosphere, but were of a celestial origin, was ascertained by the professors of astronomy at the time. "Smith's Astronomy" has this note :—

“As computed by Prof. Denison Olmstead of Yale College, New Haven, it could not have been less than 2,238 miles from the earth.”

The “New American Cyclopedia” says :—

“It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Gamma of Leo Major ; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the east. The source whence the meteors came was thus shown to be independent of the earth’s rotation, and exterior to our atmosphere.”

The *Christian Union* of May 1, 1872, says :—

“The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli, for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the *stellar region*, and are in fact *falling stars*.”

It is not possible that the planetary worlds should fall, to have a *literal* fulfilment of the prophecy. A “*star*” went before the wise men to direct them to the infant Saviour. This was a meteor prepared for the occasion.

The *Connecticut Observer* of Nov. 25, 1833, copied from the *Old Countryman* as follows :—

“We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a *merciful sign* of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold.”

The *Christian Advocate and Journal* of Dec. 13, 1833, describes it as follows :—

“The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so *extraordinary* and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display ; and I hesitate not to say that no one who did not witness it can form an adequate concep-

tion of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the track of thousands, *as if created for the occasion.*”

The following is taken from “Burrit’s Geography of the Heavens,” pp. 157, 158 :—

“But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth’s surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December.” “To the splendors of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when ‘the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.’”

Mr. HENRY DANA WARD of New York, in the *Journal of Commerce* of Nov. 14, 1833, says :—

“No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or ‘*hoi asteres tou ouranou epesan teen geen.*’ in the only sense in which it is possible to be literally true.”

A converted papist thus speaks of it :—

It was, indeed, owing to this very doctrine [praying for souls in purgatory] that I saw the beautiful meteoric shower which occurred Nov. 13, 1833. I had been taught to make the sign of the cross once for every shooting star I saw, in behalf of departed souls; and being awake when the meteoric shower lighted up the heavens, the work of crossing myself began; but very soon the use of both hands could not suffice, for the stars apparently moved so rapidly that it became *impossible* to

keep up. The consequence was, that the whole family was called up to see a wonder which excited no little fear in us all."—*The Conversion of a Papist*, pp. 39, 40.

HORACE GREELEY said :—

"While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of Judgment has come, I believe, for the stars are all falling!'"—*New York Tribune*, June 4, 1859.

The extract below is taken from the Elizabeth (N. J.) *Transcript* :—

"While engaged as a compositor on a leading New York paper on the night of Nov. 12, 13, 1883, it was my good fortune,' says James S. Drake, an employé of *The Sunday Leader*, 'to be detained at the office in Wall street until a very late hour. It was a night memorable in history for the most brilliant display of meteors ever witnessed. While busy at our allotted tasks, with the aid of sperm-oil lamps, suddenly the whole heavens shone as if in flames, and for several hours countless balls of fire flashed along the sky. The marvelous display of the Creator's glory was generally spoken of as a "rain of fire." When my duties were completed, I proceeded up Broadway, which was as light as at noonday, and throngs of citizens were still abroad at 8 o'clock in the morning of the 13th. The splendors of that night will fade from my mind only when my faculties fail to distinguish the brilliant noon from a night which envelops the landscape in gloom.' In all sections of the country, from Maine to Georgia, came tidings that the people were awakened, and watched with wonder the falling stars. Many fancied the earth was burning, and that they themselves would soon perish in the fiery furnace. The colored people in the Southern States, who were very ignorant, came out from their cabins, and often fell into wild convulsions of terror. They prayed, they shouted, they cried out, 'The day of Judgment has come!' The beautiful sight continued until morning."

"FEARFUL SIGHTS AND GREAT SIGNS." LUKE 21 : 11.

"And I will show wonders in the heavens and in the earth, *blood*, and *fire*, and *pillars of smoke*." Joel 2 : 30.

"And I will shew wonders in heaven above, and *signs* in the earth beneath ; *blood*, and *fire*, and *vapor of smoke*." Acts 2 : 19.

Bishop BURNETT says :—

"We may then easily conclude that when the last great storm is coming, and all the volcanoes of the earth are ready to burst, and the frame of the world to be dissolved, there will be previous signs in the heavens and on the earth, to introduce this

tragic fate. Nature cannot come to that extremity without some symptoms of her illness, nor die silently without pangs of complaint."—*Theory of the Earth*, p. 477.

NOAH WEBSTER, in the *New Haven Daily Herald*, says:—

"In the evening of March 20, 1782, an *extraordinary light* spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the earth was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness the *extraordinary phenomenon*."

A London correspondent of the *Christian Advocate and Journal*, of 1839, mentions an "*extraordinary phenomenon*:"—

"The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently *vapor*, rose from the northern portion of the hemisphere, and gradually extended to the center of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a *terrific fire*. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen, mingled with it, *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe."

The same paper gives this summary of the terms used descriptive of it at the time:—

"Extraordinary—singular—alarming—intense brightness—*terrific fire*—dark *crimson vapor*—most gorgeous—tremendous conflagration—volumes of smoke—producing very great consternation—galloping of every fire engine in London," etc., etc.

The following is from the "*Modern Phenomena of the Heavens*," by HENRY JONES:—

"Another instance of this phenomenon was very extensively witnessed in this country early in the evening of January 25, 1837, when, as described by many, the very heavens for a short time seemed to be on fire, and when the snow upon the ground much resembled *blood and fire*, which was so alarming in ap-

pearance as to cause the solemn inquiry with some who were out at the time, if the day of Judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of 'waves of fire rolling down the mountain.'

AURORA BOREALIS.

This wonderful phenomenon, like earthquakes, has increased greatly during the last hundred years, both in frequency and brilliancy. Many have sought to find a natural cause, but without success. There is no agreement among the learned in attempting to account for it; and it can be said of it as Noah Webster said of the darkening of the sun: "*No satisfactory cause has yet been assigned.*" We regard it as a sign in the heavens, in fulfillment of prophecy.

HENRY JONES, in "Modern Phenomena," thus speaks of it:—

"The most anciently published history of this phenomenon which I have yet seen, is contained in a large, one-volume 8vo. 'Dictionary of Arts and Sciences,' published in London, about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly that the oldest inhabitant there at that time had never seen nor heard of the like before. The writer, after giving some six or eight pages on the subject, concludes his account by giving a list of writings he had found concerning it, the oldest of which was a magazine in London for the above year of 1716."

The following statement is by Dr. J. B. FELT of Salem, Mass.:—

"The *aurora borealis* was seen for the first time in America, Dec. 11, 1719. It filled our country with great alarm. It was dreaded as being the precursor of the Judgment fires which were to consume the world. It had a similar effect in England in 1716."

WILLARD the historian refers to it as follows:—

"A phenomenon, singular at the time, and not yet satisfactorily explained, alarmed the people of New England in 1719. This was the *aurora borealis*, first noticed in this country on the night of the 17th of December."—*Willard's Hist. (U. S.)*, Ed. 1869, p. 146.

The "New American Cyclopaedia" says:—

"Prior to the year 1716 it was considered a great rarity by the inhabitants of Upsal; and Torfæus, the historian of Denmark, and an Icelander, writing in 1706, speaks of his recollection of the time when the meteor (meaning the aurora) was an object of terror in his native island."

The American *Home Magazine* has the following:—

"The first aurora seen in this country (in the winter of 1719) was of this kind; and it is said the bright light which spread from east to west over the northern sky shone like a great fire, shooting up its deadly flames. Sometimes it was of a blood-red color, and was very terrible to look at, filling the minds of the beholders with terror."

THE WORLD WAXED OLD.

"The earth shall wax old like a garment." Isa. 51 : 6.

"The earth mourneth and *fadeth* away, the world languisheth and *fadeth* away, the haughty people of the earth do languish." Isa. 24 : 4.

"Therefore hath the *curse devoured the earth.*"

The effects of the devouring curse in the earth are manifested in many ways. Statistics show that one-half of the human race dies in infancy or childhood. The race is dwarfed and enfeebled. In the first age of the world, man lived almost a thousand years; while now he rarely exceeds the allotted threescore and ten. In stature also the race is greatly reduced. This is clearly shown, not only by the Bible and ancient history, but by the discoveries of antediluvian remains.

The *Gospel Herald* of Dayton, Ohio, gives the following account:—

"In the Scientific Department of one of our most popular weekly exchanges, we find an interesting account of a large human skeleton, recently discovered in the department of Ain, France. The frame is complete in all its parts, and is four yards in height. It was found in a soil of alluvium, the head buried in the earth, with the feet upward."

The *Sauk Rapids Sentinel* (Minn.) gives the following:—

“Day before yesterday, while the quarrymen employed by the Sauk Rapids Water Power Company were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found embedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular grave which had been dug out of the solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is to-day at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one-half inches in circumference, but low in the os frontis, and very flat on the top. The femur measures twenty-six and a quarter inches, and the fibula twenty-five and a half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is *ten feet nine and a half inches*. The measure around the chest is fifty-nine and a half inches. This giant must have weighed at least nine hundred pounds, when covered with a reasonable amount of flesh.”

Prof. SILLIMAN, in a scientific lecture, is responsible for the following:—

“The giant whose bones were exhibited at Rouen in 1830, measured nearly 18 feet. Gorapius saw a girl that was 10 feet high. The giant Galabra, brought from Arabia to Rome, under Claudius Cæsar, was 10 feet high. The giant Ferragus, slain by Orlando, nephew of Charlemagne, was 28 feet high. In 1814, near St. Germain, was found the tomb of the giant Isorant, who was not less than 30 feet high. In 1850, near Rouen, was found a skeleton whose skull held a bushel of corn, and which was 19 feet high. The giant Bacart was 23 feet high; his thigh bones were found in 1704 near the river Moderi. In 1823, near a castle in Dauphiny, a tomb was found 30 feet long, 16 feet wide, and 8 feet high, on which was cut in gray stone these words: ‘Kintolochus Rex.’ The skeleton was found entire, 25½ feet long, 10 feet across the shoulders, and 5 feet from the breast-bone to the back. We have no doubt ‘that there were giants in those days,’ and the past was perhaps more prolific in producing them than the present.”

FAILURE OF GRAIN CROPS.

“The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen;

howl, O ye vinedressers, for the *wheat* and for the *barley*; because the *harvest of the field is perished*. The *seed is rotten under their clods*, the *granaries are laid desolate*, the *barns are broken down*; for the *corn is withered*." Joel 1:10, 11, 17.

There has been a great change in the productions of the earth, and the grains and fruits are fading away.

HERODOTUS (B. C. 446), p. 59, says:—

"But the soil is so particularly well adapted for corn, that it never produces less than 200 fold. In seasons which are remarkably favorable, it will sometimes rise to 300. The ears of their wheat as well as their barley, are *four digits* in size."

LAYARD, in his "Researches," p. 283, refers to the above as follows:—

"The blades of wheat and barley he declares grew full four fingers in breadth."

In JEWS' "Letters to Voltaire," pp. 260, 262, we find the following:—

"In many distributions of land, made not only under the kings of Rome, but 400 years after its foundation, about 300 B. C., every citizen or planter got but two acres of ground."

These planters' families, they say, "averaged six persons."

COLUMELA informs us that "*four acres* of land made up the whole estate of the famous dictator, *Quintius Cincinnatus*. His family, including slaves, is supposed to have been twelve persons."

GIBBON (vol. 1, p. 444) says:—

"Diocletian, near the days of Constantine, retired from the throne to a farm of between nine and ten English acres."

Now, 160 acres is counted a small farm for a family of six persons!

In the N. Y. *Tribune's* report of the "Farmers' Club" we find the following:—

"Mr. Disturnell alluded to the failing of the wheat crop in Ohio; as the facts published by the agricultural societies of

that State show, the wheat crop of Ohio, during a period of eight years, has been as follows:—

Years.	Average per Acre.	Years.	Average per Acre.
1851,.....	15 bushels.	1859,.....	7 bushels.
1853,.....	12 “	1861,.....	10 “
1855,.....	13 “	1863,.....	11 “
1857,.....	14 “	1865,.....	9 “

This fearful result is becoming apparent in Western and Southern States.

The same paper, under date of February 10, 1869, quotes from a California paper as follows:—

“It will hardly be claimed for California, that, though she has exceptional lands which yield more per acre than any lands in the great West, her soil is more lasting than that of Ohio, Illinois, and Michigan. Yet in those three States the average wheat crop has run down to less than twelve bushels per acre, and it cannot be long till wheat culture there must be abandoned as unprofitable. Our own experience is not much more encouraging. . . . In our oldest wheat-raising districts there has been a *marked decline* in productions since 1866.”

The *Detroit Post* gives the agricultural report from Washington, June 17, 1870, from which we extract the following:—

“Twenty years have wrought changes in the list of wheat-growing States that are suggestive and even startling. . . . Facts showing the decrease of yield in every State would be equally striking and more sadly suggestive. . . . Many gloomy reports and forebodings of failure, have come from the ‘Golden State.’”

FAILURE OF FRUIT TREES.

“The vine is dried up, and the fig-tree *languisheth*; the pomegranate-tree, the palm-tree also, and the *apple-trees*, even all the trees of the field, are *withered*; because joy is withered away from the sons of men.” Joel 1: 12.

J. F. WOLFINGER of Milton, Pa., in the N. Y. *Tribune*, Nov. 17, 1868, says:—

“That our apple-trees bear less and also poorer fruit than they did thirty and forty years ago, is generally true, and as generally regretted. And the *real causes* of this apple-tree failure are, as yet, *involved in mystery*, and open to dispute. . . . I am inclined to think that want of manure, and want of proper ground culture, and the changes of our climate from

moisture to a hot, scorching dryness, and the prevalence of insects are the real causes of our apple-trees' failing to produce plentiful crops of fine fruit as they did in generations gone by."

G. W. SOUTHWICK of Indiana, in the *N. Y. Tribune*, Nov. 17, 1868, says:—

"This is the oldest settled part of the State, and formerly we used to have abundance of all kinds of fruit, apples included; but for the last few years, apples have almost uniformly failed."

The celebrated SOLON ROBINSON said:—

"All through the Eastern States, many have taken great pains, have fertilized and cultivated, and even planted new orchards; but so far from finding a remedy, the trees have died. Everywhere our apple-trees are decaying, and they seem doomed."

C. H. MURPHY of Clay City, Ill., in the *Tribune* of Dec. 24, 1867, said:—

"Where I was raised, in Southern Ohio, I have known my father to frequently gather, about eighteen or twenty years ago, as high as forty bushels of apples from a single tree, and these of the most excellent varieties. In the same region *now*, it would take nearly forty trees to produce one bushel! Apples had begun to decline there previous to 1850. It began in our own orchard on a bellflower that had always given fine fruit. The apples began to speck with a bitter rot, and fall off prematurely. Other trees were soon similarly affected, and finally the whole orchard. My father grew alarmed, and hauled muck from the bottom of the canal to place around his trees, with straw and leaves. He manured, mulched, and pruned. It did no good. The trees sickened and died."

The *Tribune* speaks of "new and unheard-of diseases in the pear-trees," and asks, "What has become of nice apples?"

DESTRUCTIVE INSECTS.

"That which the *palmerworm* hath left hath the locust eaten; and that which the locust hath left hath the *cankerworm* eaten; and that which the cankerworm hath left hath the *caterpillar* eaten." Joel 1:4.

"I have smitten you with blasting and mildew; when your gardens and your vineyards and your fig-trees and your olive-trees increased, the *palmerworm* devoured them: yet have ye not returned unto me, saith the Lord." Amos 4:9.

The "Eighth Census Report" has the following:—

"In some instances, *whole armies** of destructive insects have rendered the labors of the husbandman unprofitable or fruitless. The wheat midge, the chinch-bug, and the *army worm*, besides those that have for years preyed on the products of the orchard and garden, occasion the loss of *millions* of dollars annually."

The N. Y. *Tribune*, Aug. 18, 1868, said:—

"Of these great scourges, the grasshopper, the Colorado potato-bug, the chinch-bug, the strawberry grub, and the curculio, no preventives that can be generally applied are as yet known. We may say positively that destructive insects are increasing every year, and that they destroy as great an amount of food as is saved."

THE SECOND ADVENT.

THE doctrine of Christ's personal second advent near at hand, has been regarded by many as "Millerism," "new things," etc.; but the following testimonies will show that it is not only a *Bible doctrine*, but that it has been the faith of many of the best and most learned men.

"THIS SAME JESUS which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven." Acts 1: 11.

"They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

"Unto them that look for him shall he *appear* the SECOND TIME without sin unto salvation." Heb. 9: 28.

MARTIN LUTHER, in A. D. 1545, said of passing events:—

"I do most earnestly hope that these are the blessed signs of the *immediate end of all things*."—*Mitchelet's Life of Luther*, p. 255.

Near the time of his death he said:—

"I persuade myself verily that the day of Judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer."

* In Joel 2: 25, the Lord, by the prophet, names the "cankerworm, and the caterpillar, and the palmerworm," and calls them, "my *great army* which I sent among you."—COMPILER.

JOHN CALVIN, A. D. 1535, said :—

“The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period.”—*Institutes*, b. 3, chap. 25.

The Waldenses said :—

“We ought always to watch and pray; for we see that *the world is near its end*. Daily we see the signs coming to their accomplishment, in the increase of evil,” etc.—*Horæ Apoc.*, vol. 2, p. 315.

MATTHEW HENRY, who was declared by Adam Clarke to be “always orthodox,” says :—

“How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption !”

“They (the wicked) will still attack us till the end of time,—till our Lord is come; they will not believe that he will come; nay, they will laugh at the very notion of his second coming, and do all they can to put all out of countenance who seriously believe and wait for it.”—*Com. on 2 Pet. 3*.

RICHARD BAXTER said :—

“Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death appeareth to me, is an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise and the Lord appear, before the period of my age, it would be the joyfullest tidings to me in the world. Oh, that I might see his kingdom come! It is the character of his saints to love his appearing, and to look for that blessed hope. ‘The spirit and the bride say, Come.’ ‘Even so, come, Lord Jesus.’ Come quickly, is the voice of faith, and hope, and love.

“But I find not that his servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord that they desire; but it is death that they abhor, and, therefore, though they can submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when

this full and final conquest shall be made. There is something in death that is penal, even to believers ; but in the coming of Christ and their resurrection, there is nothing but glorifying grace."—Vol. 17, pp. 555, 590.

On Luke 18 : 8 Dr. HENRY remarks :—

"In particular it intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come ; and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and conclude he will never come, because he has passed their reckoning."

ROBERT HALL, a Baptist preacher and author of great talent, says :—

"Everything in the condition of mankind announces the 'approach of some great crisis.'—*Hall's Works*, vol. 4, p. 404.

THOMAS SCOTT, who died A. D. 1821, says :—

"No doubt the end of the 2300 days or years is not very distant."—*Com. on Dan. 8 : 14*.

WILLIAM COWPER, about A. D. 1789, said :—

"The world appears
To toll the death-bell of its own decease ;
And by the voice of all its elements,
To preach the general doom. When were winds
Let slip with such a warrant to destroy ?
When did the waves so haughtily o'erleap
Their ancient barrier, deluging the dry ?
Fires from beneath, and meteors from above,
Portentous, *unexampled, unexplained*,
Have kindled beacons in the skies. The old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest ;
And nature seems with dim and sickly eye
To wait the close of all."—*Cowper's Task*, b. 2.

THOMAS COKE was associated with Wesley, and was very active, accomplishing nine missionary voyages to America. Of Christ's coming he says :—

"Near, even at the doors, is the day of Judgment. The period of time which yet remains we know is short ; how short, who can tell ? We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will, in a great measure,

be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with the earth is near at hand. It is already on the wing." See Coke's "Commentary."

LORENZO DOW says :—

"The ten toes of Nebuchadnezzar's image only remain ; these times are eventful, and the signs are portentous ; let all the Israel of God be in a state of readiness for the coming of the Lord."—*Dow's Journal*, p. 355.

THE LAW OF GOD.

THE following extracts are taken from "Sermons, Addresses, and Prayers," by D. L. MOODY :—

"People talk about the ten commandments as if they were ten laws ; they are one law,—the law of God. The minute you have broken one of them, you have broken the law of God. Supposing I am hanging by a chain from the wall, if a single link in the chain breaks, I fall. The third class are those who are not stricken by their sins, who have no deep conviction of guilt. Just bring the law of God to bear on these, and show them themselves in their true light. . . . Do n't try to heal the wound before the hurt is felt. Do n't attempt to give the consolation of the gospel until your converts see that they have sinned—see it and feel it."

CHARLES G. FINNEY, President of Oberlin (Ohio) College, the great evangelist among the Congregationalists, says :—

"I have long been satisfied that the higher forms of Christian experience are attained *only* as a result of a *terribly searching application* of God's law to the human conscience and heart."

The following was published in the *N. Y. Independent* of Jan. 2, 1879, and was the closing words of Bishop Simpson's "Yale Lectures on Preaching," No. 4 :—

"The law of God should be distinctly set forth. The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character.

The effect of preaching the law will be that some hearts will be opened; others may be repelled, and say, 'Let not God speak to us any more.' Some will object to the preaching of the law, and say, 'Prophecy better things.' But still the law must be preached. It brings the sinner to a recognition of his sins, that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially on the fatherhood of God and the brotherhood of Christ. This is well. It is more than well. It is essential. But sometimes they neglect these matters of the law, and assign them to a place in the past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundation's being dug deep by repentance toward God. The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to antinomianism; the two combined—charity out of a pure heart and of a good conscience and of faith unfeigned. [Applause.]”

WESLEY'S "Sermons," vol. 1, sermon 25, p. 23, has the following:—

"It therefore behooves all who desire to come to Christ, or to 'walk in him whom they have received,' to take heed how they 'make void the law through faith;' to secure us effectually against which, let us inquire, first, Which are the most effectual ways of making void the law through faith? and secondly, How we may follow the apostle, and by faith establish the law?

"1. Let us first inquire, What are the most usual ways of making void the law through faith? Now the way for a preacher to make it all void at a stroke is, not to preach it at all. This is just the same thing as to blot it out of the oracles of God. More especially when it is done with design, when it is made a 'rule not to preach the law,' and the very phrase, 'a preaching of the law,' is used as a term of reproach, as though it meant little less than an enemy of the gospel.

"2. All this proceeds from the deepest ignorance of the nature, properties, and use of the law; and proves that those who act thus, either know not Christ, are utter strangers to the living faith, or at least that they are but babes in Christ, and as such, 'unskilled in the word of righteousness.'

"3. Their grand plea is this: 'that preaching the gospel

(that is, according to their judgment, the speaking of nothing but the sufferings and merits of Christ) answers all the ends of the law.' But this we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell.

"There may have been here and there an exempt case. One in a thousand may have been awakened by the gospel. But this is no general rule. The ordinary method of God is to convict sinners by the law and that only. The gospel is not the means which God hath ordained, or which our Lord himself used for this end. We have no authority in Scripture for applying it thus, nor any ground to think it will prove effectual. Nor have we any more ground to expect this from the nature of the thing. 'They that be whole,' as our Lord himself observes, 'need not a physician, but they that be sick.' It is absurd, therefore, to offer a physician to them that are whole; or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken. It is in the proper sense, 'casting pearls before swine.' Doubtless 'they will trample them under foot.' And it is no more than you have reason to expect, if they 'turn and rend you.'"—*Notes on Rom. 3: 31.*

Again he says:—

"There is no room for that poor evasion with which some have delighted themselves greatly; namely, that the law must pass away that the gospel might be established."—*Ibid.*

Dr. ADAM CLARKE, commenting on Rom. 7: 13, says:—

"That a man cannot have a true notion of sin but by means of the law of God. It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance or to see the nature and necessity of the death of Christ if the law were not applied to his conscience by the Holy Spirit. It is then alone that he sees himself carnal, sold under sin, and that the law and the commandments are holy, just, and good."

ANDREW FULLER, an eminent Baptist minister, called the "Franklin of Theology," 1754–1815, says:—

"If the doctrine of the atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the

Sovereign, which has been violated ; and the very design of the atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the Lawgiver have taken upon himself the disgrace of having enacted it. . . . It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a *fallen creature*, that the sacred Scriptures depreciate it ; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it ; and if we are Christians we shall delight in it too, and shall not object to be under it as a rule of duty ; for no man objects to be governed by laws which he loves."—*Atonement of Christ, Works of Andrew Fuller*, published by the American Tract Society, pp. 160, 161.

THE TWO LAWS.—DEFINITIONS.

Buck's "Theological Dictionary," art. law, gives the following definitions :—

"Moral law is that declaration of God's will which directs and binds all men, in every place, to their whole duty to him. It was most solemnly proclaimed by God himself at Sinai. It is denominated *perfect* (Ps. 19 : 7), *perpetual* (Matt. 5 : 17, 18), *holy* (Rom. 7 : 12), *good* (Rom. 7 : 12), and *exceeding broad* (Ps. 119 : 96)."

"Ceremonial is that which prescribes the rites of worship used under the Old Testament. These rites were typical of Christ, and obligatory only till Christ had finished his work, and begun to erect his gospel church. Heb. 7 : 9, 11 ; 10 : 1 ; Eph. 2 : 16 ; Col. 2 : 14 ; Gal. 5 : 2, 3."

Webster's Dictionary says :—

"8. Moral law ; a law which prescribes to men their religious and social duties, in other words, their duties to God and to each other. The moral law is summarily contained in the decalogue, or the ten commandments, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai. Ex. 20."

"15. Ceremonial law ; the Mosaic institutions which prescribe the external rites and ceremonies to be observed by the Jews as distinct from the *moral precepts* which are of *perpetual obligation*." Editions of 1852 and 54.

Worcester's Dictionary says :—

“The moral law—the law of God—prescribing personal and social duties and prohibiting transgressions; the law of ten commandments in distinction from the ceremonial law.” Ed. 1860.

ABOLISHMENT OF THE CEREMONIAL, AND PERPETUITY OF THE MORAL LAW.

“All of thy commandments are righteousness.” Ps. 119:172.

“Every one of thy righteous judgments endureth forever.” Verse 160.

“My righteousness shall not be abolished.” Isa. 51:6.

“It is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17.

“The doers of the law shall be justified.” Rom. 2:13.

“By the law is the knowledge of sin.” “We *establish* the law.” Rom. 3:20, 31.

“All his commandments are *sure*. They stand fast forever and ever, and are done in truth and uprightness.” Ps. 111:7, 8.

“Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and *true laws, good statutes* and commandments.” Neh. 9:13.

Methodist Discipline, p. 11, art. 6, says :—

“Although the law given from God by Moses, as touching ceremonies and rights, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.”

} Luther's shorter catechism says :—

“*Ques.* How many kinds of law are given in the Old Testament ?

“*Ans.* Three. (1.) The ceremonial, or church law, which God gave to the Jews for the regulation of their worship, sacrifices, festivals, and other ceremonies; (2.) The civil law, or that which regulated their political affairs; (3.) The moral law, or that which related to their duties to God and man, which is summarily comprehended in the ten commandments.

“*Q.* Are we under obligation to keep the ceremonial, or church law of the Jews ?

“*A.* No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by his death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary.

“*Q.* Are we under obligation to keep the moral law ?

“*A.* Yes; because that is founded on the nature of God, and

cannot be changed ; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to his law."—P. 16, ed. 1834,

The "Confession of Faith" of the Presbyterian church of the United States of America, ratified by the General Assembly of 1821, and amended in 1833, has this :—

"*Of the Law of God. Article 3.*—Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits ; and partly holding forth divers instructions in moral duties : all of which ceremonial laws are now abrogated under the New Testament.

"*Article 4.*—To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.

"*Article 5.*—The moral law doth forever bind all, as well justified persons as others, to the obedience thereof ; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."

"*Article 7.*—Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it ; the spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law, requireth to be done."—Chap. 19, p. 82.

Dr. SCOTT speaks as follows :—

"Moses wrote in a book the judicial and ceremonial precepts he had received ; . . . but God himself (as it is evident from texts referred to in the margin) wrote the ten commandments, the substance of the moral law, on the tables of stone. This difference strongly marked the permanency and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions, and of the judicial law, except as coincident with the moral."—*Comments on Ex. 34 : 27, 28.*

"The Lord called Moses to come up to him into the mount to receive *the law, even the commandments*, which God himself had written on two tables of stone, as well as spoken himself from the mount. Thus a peculiar honor was put on the moral law, and it was authenticated in another manner than either *the judgments* or the *ritual institutions*."—*Comments on Ex. 24 : 12.*

Bishop E. HOPKINS says:—

“The law which God delivered by Moses was of three kinds: ceremonial, judicial, and moral.”

“The ceremonial law was wholly taken up in enjoining those observances of sacrifices and offerings, and various methods of purification and cleansing, which were typical of Christ, and that sacrifice of his which alone was able to take away sin.”—F, 20. “For so the apostle (Paul) is to be understood, when, in his epistles, he so often speaks of the abrogation and disannulling of the law. He speaks, I say, of the ceremonial law and Aaronical observances.”—*Ten Commandments*, p. 21.

“The judicial law consisted of those constitutions which God prescribed the Jews for their civil government, and was the standing law of their nation. For their state was a theocracy; and, as in other commonwealths, the chief magistrates give laws to the people, so in this, the laws for their religion and for their civil government were both immediately from God.”—*Id.*, p. 20.

“But the moral law is a body of precepts, which carry a universal and natural equity in them, being so conformable to the light of reason and the dictates of every man’s conscience, that as soon as ever they are declared and understood, they must needs be subscribed to as just and right.”—*Id.*, p. 20.

“The decalogue is a compendium of all they (the prophets, apostles, or our Lord himself hath) taught concerning moral worship and justice.”—*Id.*, p. 30.

JUSTIN EDWARDS, D. D., in “Sabbath Manual,” pp. 133, 134, says:—

“Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.”

“The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

“There were also two kinds of sabbaths, or days of rest. One was a day of *weekly rest*; and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called, by way of eminence, ‘*The Sabbath*.’ The command to keep the other sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was like them, as the

command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal, *moral laws*; the other class were local, temporary, *ceremonial laws*. . . . One would be binding in all ages, upon all who should know them, and the other would be binding only upon the Jews till the death of the Messiah."

Rev. JOSEPH S. C. F. FREY, a converted Jew, author of a Hebrew grammar, a Hebrew dictionary, etc., in his work, "Messiahship of Jesus," says:—

"All the laws contained in this covenant (the first, Ex. 24) are comprised in two kinds, viz., the moral and the positive, or ceremonial laws; the former was engraven upon tables of stone, to teach its perpetuity; but the latter were written in a book, and might be changed at the pleasure of the Lawgiver. It is of great importance to remember that there is an essential difference between the moral and the ceremonial laws. The foundation of the former is the nature of God; but of the latter, the arbitrary will of the Lawgiver. The former is the very image of the unchangeable God, and, therefore, eternal and unchangeable in its obligations upon every rational creature; the latter is the effect of the sovereign pleasure of the Governor of the world, and may be changed and altered by him at his own will and pleasure. Our rabbins make the same distinction between moral and positive laws."

The "Jews' Letter to Voltaire" is justly celebrated among all believers in the divine origin of the Bible as an able and critical work. In treating of the laws of the Old Testament, these letters make the same distinction between the two laws, the moral and the ceremonial, that we do. Here is what they say:—

“But are these ritual laws, which you quote, only the divine laws of the Jews? Are they the principal and most essential parts of it? Our prophets everywhere say the contrary. The *decalogue*, that most excellent compendium of morality, and so many other admirable precepts on the duties of man toward God, toward himself, and toward his fellow-creatures, are the foundation and first part of this law; and whatever wise rules are given for external worship, and for everything that concerns it, on the authority of magistrates, on inheritances and suits, on trials and the manner of making peace or war, etc., in a word, on the whole administration, ecclesiastical, civil, and political,—these are the second part.”—*Jews' Letters to Voltaire*, part second, letter 1, pp. 177, 178.

In a foot-note they add:—

“The divine law of the Jews is distinguished into divine natural law, which comprehends the moral laws founded in the nature of things; and into divine positive law, which comprehends the ceremonial laws, the laws of civil polity, etc., which are founded merely on the good will and pleasure of God.”

The “Religious Encyclopedia,” art. Sabbath, says:—

“That the moral law is our law, as well as the law of the Jews, all but Antinomians must acknowledge; and a few, we suppose, will be inclined to run into the fearful mazes of that error.”

Nevins’s “Biblical Antiquities,” pp. 224, 225, says:—

“The moral law, summarily comprehended in the ten commandments uttered from Mount Sinai, requires in all its precepts a spiritual obedience. . . . This law, we have said, never loses its force. Every human soul is at all times under its authority. . . . It requires full obedience or tremendous punishment. . . . According to this law we are to be judged.

“The ceremonial law of the Jews comprehended a vast number of precepts. It stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation.”

Judge J. S. BLACK, in his reply to Robert Ingersoll, as published in the *North American Review* of August, 1881, says:—

“The moral code of the Bible consists of certain immutable rules to govern the conduct of all men, at all times and at all places, in their private and personal relations with one another. It is entirely separate and apart from civil polity, the religious forms, the sanitary provisions, the police regulations, and the system of international law laid down for the special and exclusive observance of the Jewish people. This is a distinction which every intelligent man knows how to make. Has Mr. Ingersoll fallen into the egregious blunder of confounding these things?”

The “New Testament with Notes,” by the American Tract Society, says on Rom. 14:5:—

“Esteemeth one day above another; because the ceremonial law, which he erroneously thinks is still binding, makes a distinction between different days of the week. One observes the Jewish feasts and fasts, the other does not. The apostle has had no reference to the difference of days spoken of in the

moral law. He speaks in this chapter about that difference which is associated with meats and drinks, divers washings, and various other things contained in the ceremonial law."

> The "Free Methodist Discipline," art. 6, p. 20, says:—

"The Old Testament is now contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only mediator between God and man. Wherefore they are not to be heard who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

The following authorities agree with the above:—

> "The M. E. Discipline," art. 6; "The M. P. Discipline," art. 6; "Wesleyan Methodist Discipline," art. 6, p. 13, ed. of 1880; "Episcopal Book of Common Prayer," art. 7.

"Methodist Catechism," No. 2, p. 38, says:—

'*Ques.* What is the rule of our obedience?

'*Ans.* The moral law.

'*Q.* Where is the moral law given?

'*A.* In the ten commandments. Ex. 20 : 1-17."

On p. 43 it says:—

'*Q.* Are all Christians under obligation to keep the law?

'*A.* Yes; they are not without law to God, but under the law to Christ. 1 Cor. 9 : 21."

The "Baptist Church Manual" says:—

"We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."—Art. 12, p. 55.

JOHN WESLEY, the founder of Methodism, in his "Christian Perfection," pp. 44, 45, says:—

"Beware of Antinomianism, making void the law, or any

part of it, through faith. . . . Let this be our voice, 'I prize thy commandments above gold or precious stone. Oh, what love have I unto thy law. All the day long is my study of it.' Beware of Antinomian books. They contain many excellent things, and this makes them the more dangerous. Oh, be warned in time! Do not play with fire; do not put your hand upon the hole of a cockatrice's den."

WHITEHEAD'S "Life of John Wesley," giving a report of a conference presided over by the latter, June 20, 1747, says on p. 408:—

"*Ques.* 18. Have we not also leaned toward Antinomianism? —*Ans.* We are afraid we have.

"*Q.* 19. What is Antinomianism? —*Ans.* The doctrine which makes void the law through faith.

"*Q.* 20. What are the main pillars thereof? —*Ans.* (1.) That Christ abolished the moral law; (2.) That therefore Christians are not obliged to observe it; (3.) That one branch of Christian liberty is liberty from obeying the commandments of God; (4.) That it is bondage to do a thing because it is commanded, or forbear it because it is forbidden; (5.) That a believer is not obliged to use the ordinances of God or to do good works."

Bishop E. HOPKINS, speaking on the same subject, says:—

"This is a most pestilent doctrine, which plucks down the fence of the law, and opens a gap for all manner of licentiousness and libertinism to rush in upon the Christian world. . . . Therefore, Antinomianism is to be abominated, which derogates from the value and validity of the law, and contends that it is to all purposes extinct to believers, even as to its preceptive and regulating power."

THOMAS DICK speaks as follows in "The Philosophy of Religion":—

"The tables were two in number, the one containing the precepts which inculcate love to God, the other containing those which enjoin the love of our neighbor. These laws, thus engraven on the most durable materials, were deposited in the most sacred part of the Tabernacle, in the ark of the covenant under the mercy-seat. All the striking circumstances, now mentioned, were evidently intended to proclaim the majesty and grandeur of the Supreme Legislator, the excellency and perfection of his law; that it is the eternal and unalterable rule of rectitude; that it is of perpetual obligation on all the inhabitants of the earth; that it is the rule of action to angels and archangels, and to all other moral intelligences, as well as to

the human race; and that the most dreadful consequences must ensue on all who persist in violating its righteous precepts."

"Of all the absurdities and abominations which have assumed the name of religion, I know none more pernicious and atheistical in its tendency, than the sentiment which is tenaciously maintained by modern Antinomians, 'that Christians are set free from the law of God as a rule of conduct.'"

Once more he says:—

"Faith and repentance, as required in the gospel, are absolutely necessary in the present condition of man, in order to acceptable obedience to the divine law."

In a letter against the Antinomians, published by Samuel Rutherford in London, 1648, Dr. MARTIN LUTHER says:—

"I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."—*Spiritual Antichrist*, pp. 71, 72.

In A. D. 1541 LUTHER wrote as follows:—

"He who pulls down the law, pulls down at the same time the whole frame-work of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law." "*I never rejected the law.*"—*Life of Luther*, p. 217.

Prof. BROWN, of Brown University (Baptist), says:—

"You can no more change the moral law than attempt to change God himself."

IRENÆUS says:—

"For God at the first, indeed warning them [the Jews] by means of *natural precepts*, which *from the beginning* he had implanted in mankind, that is, by means of the DECALOGUE (which if any one does not observe, he has no salvation), did then demand nothing more of them."—*Against Heresies*, b. 4, chap. 15, sec. 1.

CALVIN says:—

"The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—*Institutes*, b. 2, chap. 7, sec. 15.

Dr. ADAM CLARKE, speaking of the law as a "rule of life," says:—

"And let it be observed that the law did not answer this end *merely among the Jews*, in the days of the apostles; it is *just as necessary to the Gentiles, to the present hour*. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."
—*Com. on Rom. 7: 13.*

THOMAS SCOTT says:—

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."

Dr. ALBERT BARNES, in his note on Matt. 5: 19, says:—

"We learn hence, 1. That all the law of God is binding on Christians; 2. That all the commands of God should be preached in their proper place, by Christian ministers; 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom; and, 4. That true piety has respect to all the commands of God, and keeps them."

President HUMPHREY of Amherst College, speaking of the law of ten commandments, says:—

"The law has no limitations, and therefore can never expire. It has *never been repealed*, and as the sacred canon is full and complete, we are certain it never will be. It is, therefore, binding on every one of us at this moment, and will be upon all future generations. No human authority may expunge a single word from the statutes of Jehovah."—*Essay on the Sabbath*, p. 24.

Dr. CHALMERS says:—

"For the permanency of the Sabbath, however, we might argue its place in the *decalogue*, where it stands enshrined among the moralities of a rectitude that is *immutable and everlasting*."
—*Sermons*, vol. 1, p. 51.

Dr. CUMMINGS of England, says:—

"The *law of ten commandments* is in its nature unchangeable and permanent. It was ordained by the supreme Lawgiver, as the infallible rule of life to all men, in every age of the world, in all places, under all circumstances, in every nation and generation of men on the earth. Not one jot or tittle of it was

ever abolished, nor diminished, nor altered in the least degree, by the change of dispensation from Jewish to Christian."

Mr. SPURGEON of England, says :—

"The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many ; there is not one too few ; but it is so incomparable that its perfection is a proof of its divinity. . . . No human lawgiver could have given forth such a law as that which we find in the decalogue."—*Sermons*, p. 280.

Eld. E. H. THOMAS, in the *Church Advocate*, vol. 26, No. 2, says :—

"The spirit of the decalogue is like its author, unchanged and *unchangeable*, and consequently binding upon *all men* and in *all ages*."

TAPPAN, speaking of the "great moral laws announced at Sinai," says :—

"Every one of these utters a *universal* and necessary moral truth. Duty as here presented is not arbitrary, but rational."—*Logic*, p. 241.

WESLEY'S "Works," vol. 1, pp. 225, 226, has the following :—

"In the highest rank of the enemies of the gospel of Christ, are those who openly and explicitly 'judge the law' itself, and 'speak evil of the law ;' who teach men to break (to dissolve or loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke ; who teach without any cover, in so many words, 'what did our Lord do with the law ?—He abolished it !'"

WAS THE LAW ABOLISHED BY CHRIST ?

BARNES, "Notes on the Gospels," vol. 1, on Matt. 5 : 18, says :—

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the *nature of things*, which cannot, therefore, be changed, such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow-man. Of this kind are the ten commandments ; and these our Saviour has neither abolished nor superseded. The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circum-

stances are changed, and yet the moral law be untouched. A general may command his soldiers to appear sometimes in blue, or in yellow. This would be a ceremonial law, and might be changed as he pleased. The duty of obeying him, and of being faithful to his country, could not be changed.

“This is a moral law: A parent might suffer his children to have fifty different dresses at different times, and love them equally in all. The dress is a mere matter of *ceremony*, and may be changed. The child, in all these garments, is bound to love and obey his father. This is a *moral law*, and cannot be changed. So the laws of the Jews. Those to regulate were mere matters of ceremony, and rites of worship, and might be changed. Those requiring *love and obedience to God*, and love to men, could not be changed, and Christ did not attempt it. Matt. 19:19; 22:37-39; Luke 10:27; Rom. 13:9.

“A third species of law was the judicial, or those regulating courts of justice, contained in the Old Testament. These were of the nature of the ceremonial law, and might also be changed at pleasure. The judicial law regulated the courts of justice of the Jews. It was adapted to their own civil society. When the form of the Jewish polity was changed, this was of course no longer binding. The ceremonial law was fulfilled by the coming of Christ; the shadow was lost in the substance, and ceased to be binding. The moral law was confirmed and unchanged.”

JOHN WESLEY’S “Sermons,” vol. 1, sermon No. 25, pp. 221, 222, says:—

“The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and services of the temple, our Lord indeed did not come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who so vehemently withstood those who taught that Christians ought to keep the law of Moses; not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the neck of his disciples, which neither our fathers, saith he, nor we were able to bear; but all the apostles, elders, and brethren, being assembled with one accord, declared that to command them to keep this law was to subvert their souls; and that it seemed good to the Holy Ghost and to them to lay no such burdens upon them. This handwriting of ordinances our Lord did blot out, take away, and nail to his cross.

“But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This

is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial, or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written, not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once written by the finger of God are now in a great measure defaced by sin, yet can they not be wholly blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other."

W. KENNEDY BROWN, A. M., says:—

"Our Christianity stands on the ten pillars of righteousness towards God and towards man, formulated of Jehovah, and handed down to Moses from the rock-ribbed mountains of Sinai. St. Paul and St. James agree in formal declaration of the perpetual obligation upon Christian people to abide by the commandments of the decalogue, or law. Not one abrogated, not one annulled, not one dimmed of its glorious terror.

"Jesus himself upheld and enforced the table of the ten commandments, and emphatically denied that he proposed to weaken, much less set aside, any one."

Rev. BARTON W. STONE, one of the pioneers of the Disciple church, commenting on the abolition of the law, says:—

"By the abolition of the law I do not think that the *moral law* of love to God and love to man was destroyed; for this must be unchangeable and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of the moral law, but there is an intimate connection between his death and the *ceremonial laws*; for these were types and shadows of Christ, the antitype and substance. Though the moral law was not abolished, yet its *political curse* was, which I before proved to be death under Moses."

The Moral Law, Tract No. 64 of the American Baptist Publication Society, says:—

"To prove that the ten commandments are binding, let any person read them, one by one, and ask his own conscience as he reads, whether it would be any sin to break them? Is this, or any part of it, the liberty of the gospel? Every conscience

that is not seared as with a hot iron must answer these questions in the negative. . . . The Lawgiver and the Saviour were one; and believers must be of one mind with the former as well as with the latter; but if we deprecate the law which Christ delighted to honor, and deny our obligations to obey it, how are we of his mind? Rather are we not of that mind which is enmity against God, which is not subject to the law of God, neither indeed can be? . . . If the law be not a rule of conduct to believers, and a perfect rule too, they are under no rule; or, which is the same thing, are lawless. But if so, they commit no sin; for *where no law is there is no transgression*; and in this case they have no sins to confess, either to God or to one another; nor do they stand in need of Christ as an advocate with the Father, nor of daily forgiveness through his blood. Thus it is, by disowning the law, men utterly subvert the gospel. Believers, therefore, instead of being freed from obligation to obey it, are under greater obligation to do so than any men in the world. To be exempt from this is to be without law, and of course without sin; in which case we might do without a Saviour, which is utterly subversive of all religion. . . . Thus, methinks, we have arrived at a state of sinless perfection by a sort of back way! But let us not deceive ourselves; God is not mocked; whatsoever a man soweth, that shall he also reap. . . . Evidence, even that which is drawn from the word of God, will have little or no influence on minds which have drunk deeply into these corrupt principles.”—Pages 2-6.

The American Tract Society has published a sheet called the *Centennial Voice* in the interest of a better observance of Sunday, and it has been widely circulated. From it we take the following extract:—

“Has the law ceased to bind us? If it has, where is the proof? It cannot be found in the words of Scripture. It is as true now as it ever was that God is the creator of men. He may and does say to us, as to his people of old, ‘In six days the Lord made heaven and earth, the sea, and all that in them is.’ God claimed authority over Cyrus because Jehovah had ‘formed’ him. Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it. But Jehovah has never repealed any precept of the decalogue. Where is the proof? No man can give us chapter and verse for such repeal of the law of the Sabbath. Human governments repeal laws which are found to be mischievous. But the law of the Sabbath never wrought ill to any man. Sometimes a law ordained by man to meet an exigency is afterward fitly

repealed. When a law of man is found to do harm, and not good, it ought to be set aside. But Jehovah, who knows the end from the beginning, and who rules the world in wisdom, knows that man as much needs a Sabbath now as at any previous history of the world. All admit that the law of the Sabbath was in force till the world was more than four thousand years old. What competent authority has set it aside? There has been one on earth competent to declare God's will on all subjects. Jesus Christ was the brightness of his Father's glory and the express image of his person. But he never said that any part of the decalogue was or could be abolished. Hear him: 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5: 17, 18.

"Men sometimes say that our Lord was here speaking of the ceremonial law; but the whole context shows that he was discoursing of the moral law, and was rescuing it from the glosses and false interpretations put upon it.

"Some say that the commands of God are not equally great, and that we need not concern ourselves respecting the minor precepts; and then they say that the fourth commandment is one of the lesser precepts. But Jesus Christ cuts up this plea by the roots. It is wholly vain. He goes on to say, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' Matt. 5: 19. Let no man make shipwreck of a good conscience on this dangerous rock."

Rev. T. R. MORRIS, D. D., Bishop of the M. E. Church, in his "Sermons," p. 23, says:—

"The moral law is of perpetual obligation, hence Christ said: 'I am not come to destroy the law, but to fulfill.' What law did he not destroy? Certainly not the ceremonial law; for this, Paul says, he 'abolished in his flesh;' but the moral law he destroyed not. On the contrary, he magnified and made it honorable by a holy life and a sacrificial death."

NORTON translates Matt. 5: 17, as follows:—

"Think not that I have come to annul the law or the prophets. I have not come to annul, but to perfect. I tell you in truth, Not till heaven and earth pass away, shall the smallest letter or stroke pass away from the law; no, not till all things are ended."

DICKINSON renders it :—

“Imagine not that I have appeared to subvert the law or the prophets ; I have not come to subvert, but to establish.”

MURDOCK’S translation of the Syriac Testament :—

“Do not suppose that I have come to subvert the law or the prophets ; I have come, not to subvert, but to fulfill.”

Dr. GEO. CAMPBELL :—

“Think not that I have come to subvert the law or the prophets ; I am come, not to subvert, but to ratify.”

The “Emphatic Diaglott :”—

“Think not that I have come to subvert the law or the prophets ; I have not come to subvert, but to establish. For, indeed, I say to you : Till heaven and earth pass away, one iota or one tip of a letter shall by no means pass from the law, *till all be accomplished.*”

In WESLEY’S “Sermons on the Law,” Matt. 5 : 17-20, he says :—

“One jot or tittle shall in no wise pass till heaven and earth pass ; or, as it is expressed immediately after, *eos an panta genetai*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is, therefore, no room for that poor evasion (with which some have delighted themselves greatly) that ‘no part of the law was to pass away, till all the law was fulfilled ; but it has been fulfilled by Christ ; and therefore now must pass for the gospel to be established.’ Not so ; the word ‘all’ does not mean all the law, but all things in the universe ; as neither has the term ‘fulfilled’ any reference to the law, but to all things in heaven and earth.”

THE BIBLE SABBATH.

“And God blessed the seventh day and sanctified it.” Gen. 2 : 3.

“The Lord hath given you the Sabbath.” Ex. 16 : 29.

“The seventh day is the Sabbath of the Lord thy God.” Ex. 20 : 10.

“The Sabbath was made for man.” Mark 2 : 27.

“And rested the Sabbath-day according to the commandment.” Luke 23 : 56.

THE SABBATH A MEMORIAL OF CREATION.

“Verily my Sabbaths ye shall keep ; for it is a sign between me and you . . . that ye may know that I am the Lord that doth sanctify you.” Ex. 31 : 13.

"I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20 : 12, 20.

The "Apostolic Constitutions" have the following :—

"O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof."—Book 7, sec. 2, par. 36.

Dr. ADAM CLARKE says :—

"The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world."—*Comments on Eze. 20 : 12.*

Prof. M'OWEN (Methodist), in his work on the Sabbath, pp. 12, 14, says :—

"The Sabbath was instituted to commemorate the creation of the world. To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned among the Jews as a sin of treason against his infinite majesty."

JUSTIN EDWARDS, speaking of the creation of the world in connection with the Sabbath, says :—

"As a *memorial* of that fact, he set apart the Sabbath, kept it, sanctified it, and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator."—*Sabbath Manual.*

ALEXANDER CAMPBELL thus speaks of the Sabbath as a commemorative institution :—

"Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental* institution which was as *universal* as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution too, which, notwithstanding its demand, not only of the seventh part of all time, but of the *seventh day* in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge till the giving of the law."—*Popular Lectures*, pp. 283, 284.

“Popular Lectures,” p. 284, says :—

“The humblest pillar in honor of the dead has ‘in memory of’ inscribed, either in fact or by circumstances, upon its front; and so reads the fourth principle of *the everlasting ten, remember that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh day; wherefore, remember the seventh day, to sanctify and hallow it.*”

JOSEPHUS, in his “Antiquities,” book 1, chap. 1, sec. 1, speaking of the creation, says :—

“Moses says that in just six days, the world and all that was therein was made, and that the seventh day was a day of rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue.”

PHILO, another Jewish writer, says :—

“After the whole world had been completed according to the perfect number six, the Father hallowed the day following, the seventh, praising it and calling it *holy*; for that day is the festival, not of one city or one country, but of *all the earth*, a day which alone it is right to call the day of festival for all people, and the birthday of the world.”

LUTHER LEE, D. D., in his “Theology,” p. 378, says :—

“The seventh-day Sabbath celebrated the work of creation, and for four thousand years did its weekly return talk of the day when God ceased from his works, and lit up the sun and the stars.”

KIRTO’s “History of the Bible,” note on p. 67, says :—

“Thus was the seventh day appointed by God, from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe.”

Tract No. 271, Presbyterian Board of Publication, p. 3, says :—

“Any plain reader would understand that the Sabbath was ordained for man as man, to commemorate creation and Jehovah God as the creator, against the idolatry whose ignorance of the origin of all things, it was foreseen, would tend to multiply gods. Hence the saying of the rabbins, ‘He that violates the Sabbath denies the Creator.’”

DEHARBE'S "Catechism," p. 183, says :—

"In the old law it was the seventh day of the week, or the Sabbath-day (day of rest) in memory of God's resting on that day, after he had finished the work of creation."

The "Religious Encyclopedia," art. Law, p. 733, testifies thus :—

"By commanding to keep holy the Sabbath, as the memorial of creation, it establishes the necessity of public worship."

Rev. F. R. BOSTON (Baptist), "Essays and Addresses" (First Congress Virginia Baptists, 1883), p. 38, says, after quoting the fourth commandment :—

"The Sabbath, then, is the memorial day of the Creator."

RICHARD WATSON'S "Bible Dictionary," M. E., p. 573, says :—

"By commanding to keep holy the Sabbath, as the memorial of the creation, it establishes the necessity of public worship. . . . And it enforces it by a motive equally applicable to all mankind."

BUCK'S "Theological Dictionary" says :—

"Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week,—a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day."

PHILO, an ancient Jewish writer, says :—

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is a festival, not only of one city or one country, but of all the earth,—a day which alone it is right to call the day of festival for all people, and the birthday of the world."—*Works*, vol. 1; *The Creation of the World*, sec. 30.

THE SABBATH SANCTIFIED BY GOD.

"Sanctify," from the Hebrew "Kadash," to pronounce holy, to sanctify, to institute an holy thing, to appoint."—*Gesenius*, Heb. Lex., p. 914, ed. 1854.

"Signifies to consecrate, separate, set apart a thing or person from all secular purposes, to some religious use."—*Dr. A. Clarke*.

"Sanctify: To make sacred or holy; to set apart to a relig-

ious use. Also to secure from violation ; to give sanction to.”
—*Webster*.

“Hallow : To make holy, to consecrate, to set apart for a holy or religious use.”—*Webster*.

“Appoint : 1. An order, edict, or law, made by a superior as a rule to govern an inferior. Example : 2 Sam. 15 : 15.

“2. Enacted or decreed by authority for preference, as laws established.

“3. Made, fixed by a mandate uttered, an order given.”—*Webster*.

“Kadash :” appoint. Joshua 20 : 7 ; Joel 1 : 14 ; 2 : 15 ; Ex. 19 : 23, 12 ; Mark 2 : 27.

Dr. ALBERT BARNES testifies as follows :—

“‘And sanctified it,’ Hebrew, *Kadash*. It is by this term that the positive appointment of the Sabbath as a day of rest to man is expressed. God’s sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of the creation, the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance is obligatory upon the whole human race to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., ‘*Because that in it he had rested,*’ etc., which is a reason of equal force at all times, and equally applying to all the posterity of Adam ; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. . . .

“Besides, there are traces of a Sabbath from the beginning of the world. For if no Sabbath had been given, whence came the practice of measuring time by weeks ? Yet that custom obtained both in the antediluvian and patriarchal ages. Gen. 8 : 10, 12–29 ; 27 : 28. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart to the special worship and service of God* ; for it is to be remembered that at this time everything was holy as far as moral purity was concerned.”—*Notes on Gen. 2 : 2*.

Prof. U. SMITH, professor of theology in Battle Creek College, says :—

“But some may be ready to suppose that if even the principles of the other commandments were known, surely the Sabbath was neither known nor regarded before the time of Moses. We answer that if it can be shown that any other commandment was known, tenfold more proof can be given that the Sabbath was known, and a commandment given for its observ-

ance. In proof of this it is only necessary to refer to the record of Genesis 2 : 2, 3, which records the origin of the Sabbath institution in Eden. God rested on the seventh day. He then blessed the day ; not the day past, but the day for time to come. Then he sanctified it. *Sanctify* means to set apart to a sacred or religious use. This could not refer to past time, but to the seventh day for time to come. And it was to be used in this sacred or religious manner, not by the Lord, for he does not need it ; but for man, for whom, says Christ, the Sabbath was made. Mark 2 : 27. How, then, we ask, could the Sabbath be thus sanctified for man's use, or be set apart to be used in a holy or sacred manner by him ?—Only by telling man to use it in this manner. But just as soon as the Lord had told Adam to use the Sabbath in a sacred or religious manner, he had given him a command for its observance.

“The record in Genesis is therefore plain that a Sabbath commandment was given in Eden. And we should do no violence to the text if we should read it, *And God blessed the seventh day, and commanded Adam to sacredly observe it.* But a command given to Adam under these circumstances was a command through him to all his posterity of every age and clime.”—*Two Covenants*, pp. 16, 17.

GEO. BUSH, Prof. of Hebrew and Oriental Literature in New York City University, says :—

“ ‘And sanctified it.’ Heb., *קדש*, *kadash*. It is by this term that *positive appointment* of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., ‘because that in it he had rested,’ etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam ; and if it formed a just ground for sanctifying the first day, which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . By an authoritative separation of the seventh day, God has provided that the whole race of men shall acknowledge him, and that his goodness shall be had in everlasting remembrance. This act of separation he has seen good to express by the word ‘sanc

tify,' which is used in the Scriptures primarily to denote the setting apart, devoting, or appropriating anything from a common to a peculiar and generally to a sacred use. Thus God is said to have 'sanctified,' or set apart for a holy use, the first-fruits of the earth, the tabernacle with its various furniture, the tribe of Levi to the office of priests, etc. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God."—*Notes on Genesis*, vol. 1, pp. 47-49.

Dr. LANGE, the great German commentator, says:—

"If we had no other passage than this of Gen 2 : 3, there would be no difficulty in deducing from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time, by all of that race for whom the earth and its nature were specially prepared. The first men must have known it. The words, 'he hallowed it,' can have no meaning otherwise. They would be a blank unless in reference to some who are required to keep it holy."—*Commentary*, vol. 1, p. 197.

Dr. ADAM CLARKE says:—

"The religious observance of the Sabbath was the first statute or command of God to men."—*Comments on Eze. 20 : 12*.

SANCTIFIED BY ANTICIPATION.

The *Baptist Weekly* of October, 1879, says:—

"Now the antiquity of the institution [the Sabbath] depends on the space of time covered by this word, 'remember.' It would lead us to infer at the least that the Israelites were acquainted with the Sabbath in Egypt; if acquainted with it there, it is but a fair inference that the knowledge of it was brought into Egypt by Jacob's family, and so backward to the time stated in the Mosaic record, where we find that 'God blessed the seventh day and sanctified it.' He set it apart as a memorial of his cessation from the creative work. Here, then, we reach a principle; memorials were always instituted or set up synchronically with the events they were intended to commemorate. The precious possessions of the ark (memorials) were not laid up there a thousand years after the events they were intended to commemorate. The stones set up in Jordan to memorialize the passage of the Israelites, were not erected a thousand years after the passage. The memorial is always coeval with the event which it symbolizes, and on this principle, therefore, the Sabbath must be as old as creation."

This point was ably discussed in the *Bibliotheca Sacra*,

in 1856, from which we transcribe a few paragraphs. Speaking of the arguments of a writer who took the above position, it says :—

“The first thing that strikes us in the survey of this passage, is the at least apparent violence done to the narrative in the book of Genesis. He may well lay great stress upon this narrative, as creating, if not, as he asserts, ‘the whole controversy upon the subject,’ at least an important part of it. But certainly it seems to demand the existence and exigencies of some preconceived theory, to account for the gloss which he has put upon it. Who that had no such theory to defend, would imagine the sacred writer here to describe a transaction which, according to the supposition, had not occurred for two thousand five hundred years afterward? It would not be asserted by him, or any of those who occupy the same side in this controversy, that the interpretation thus given to this passage is the one which would naturally present itself to any one of ordinary intelligence upon the first perusal of it. We will not allege, indeed, that the obvious, or seemingly obvious, import of the passage is always the true one: But if there be no dispute respecting the terms employed (and there is none here), and if the subject matter be of easy comprehension (as in the present instance), then the *onus probandi* rests upon those who would reject the obvious for the more recondite construction.

“Here is a historical statement: and the only question is, Does Moses, after describing the work of six days, suddenly, and without any intimation, alter his style when he comes to describe the procedure of the seventh day? and using a highly rhetorical figure, does he set down in connection with the record of this procedure an event which did not take place until twenty-five centuries had elapsed? We have said, *without intimation*, but it should be added also, in the face of the fact that the whole, being a plain narrative, would inevitably be differently understood by all who might read it apart from the light of such an hypothesis as the one now under examination. This, assuredly, is not what we might have expected to discover in any book written beneath the guidance of the divine Spirit, and intended for the instruction of the unsophisticated in all ages.

“We utterly deny, then, that ‘it was natural in the historian, when we had related the history of the creation and of God’s ceasing from it upon the seventh day, to add’ the words in question, unless they are expressive of an event which actually occurred at the creation. And to state in the way of argument that Moses does ‘not assert that God then blessed and sanctified the seventh day,’ but simply that he did so for a certain reason, is to be guilty of a species of sophistry very unworthy the gravity which becomes the discussion of such a theme. How

could he have conveyed more lucidly the idea that this was done *then*, than by recording it, as he does other things, in the past tense, and also in immediate connection with that very cessation from work on the part of God which it was designed to commemorate? True, he assigns the reason for this consecration; but he does this in such a manner as to imply that as the reason existed from the beginning, so also did the consecration. And it is but natural to ask, What ground could exist for the appointment of such a memorial in after ages, which did not operate 'from the foundation of the world'?

"On the whole it does appear to us that until all the principles of sound criticism are abandoned, and we are at liberty, by a dexterous and convenient application of the figure prolepsis to convert history into prophecy at our pleasure, we cannot adopt the interpretation which this writer has so strenuously advocated. We can understand what is meant by the total rejection of this inspired record, or by the reduction of it to the rank of a mere myth; but we are at an utter loss to understand the position which accepts its divine authority, and acknowledges the opening portion of Genesis to be the narrative of real transactions, and yet, to serve the purpose of a theory, would mutilate and distort its obvious meaning, and that in gross violation of all the laws which guide the historian and chronologist's pen."

F. DENISON, A. M. (Baptist), in his "Sabbath History," says:—

"Because, therefore, so little is said in the book of Genesis upon the subject of this institution, is it at all reasonable to suppose, as some have done, that the institution was then unknown? As well might we suppose that Noah preached no particular doctrine because we have no record of his sermons. Or as well might we conjecture that the Jews had no Sabbath from Joshua to David,—five hundred years,—because no record is made of it; or that they were without circumcision from Joshua to Jeremiah,—eight hundred years,—because no mention is made of that."—*The Sabbath Institution*, pp. 24, 25.

Dr. SCOTT says on Gen. 2 : 3 :—

"The sacred writer here both records the appointment of the Sabbath, and assigns the reason for it: 'Because that in it the Lord rested from all his work.' This is evidently *historical*, and not by anticipation; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mt. Sinai, long after sin had marred the beauty of the great Creator's work; and it concerns the whole human race as much as the nation of Israel."

Bishop EZEKIEL HOPKINS (Episcopalian) says :—

“Others, who I believe concur with the truth, date its original as high as the creation of the world, grounding their opinion upon the unanswerable testimony of Gen. 2 : 2, 3. . . . Now, that there cannot in these words be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath then, when he rested ; but he rested precisely on the seventh day after the creation ; therefore that very seventh day did God sanctify, and made it the beginning of all ensuing Sabbaths. So you see that the Sabbath is but one day younger than man ; ordained for him in the state of his uprightness and innocence.”—*Ten Commandments*, p. 196.

THE SABBATH AND THE LAW.

Sometimes a law ceases to be in force because it expires by its own terms. Thus the law of copyright fixes a limit beyond which he who uses an invention shall not be bound to pay the inventor anything. But on the face of it, and wherever it is spoken of in God's word, the fourth precept of the decalogue is without any limit. No hint is anywhere dropped that by and by men may cease to hallow that day, and be guiltless.

“It is true that sometimes it becomes impossible to keep certain laws enacted by men. Obedience is impracticable. Then it is cruel in human rulers to punish men for not doing what could not be done. But the whole of the moral law is practicable. Christ kept it perfectly. Good men on earth keep it sincerely and honestly. The law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a numerous people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was ever in its nature practicable, it is so now. It has never been set aside.

“If any precept of the moral law binds, the fourth commandment is not an exception. How can we think otherwise ? The Sabbath is the keystone of the moral arch. Every law is to be known by its place in a code. This is in the middle of a code, all the rest of which is acknowledged to be binding ; and why not this ? Were the other precepts of this code spoken by God from Sinai, amid blackness and darkness, and tempest and terrors ? So was this. Were the others written by the finger of God on tables of stone ? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim ? So was this. No ceremonial or repealable law given to the Jews had these marks of honor put upon it. Did Christ say, ‘I came not to destroy, but

to fulfill the law' ? He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56."—*Review*, April 5, 1881.

THE SABBATH BEFORE CHRIST.

ALEXANDER CAMPBELL, in "Christian Systems," pp. 128-130, says :—

"The moral and religious institutions of the patriarchal, or family worship, which continued from the fall of Adam to the covenant or circumcision, were the Sabbath, the service of the altar, oral instruction, prayer, praise, and benediction."

Dr. SCOTT, commenting on Gen. 2 : 3, says :—

"And the silence of Moses concerning the observation of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests upon many similar subjects, in the scriptural history of the church. Yet some intimations are given in this book, which show that the patriarchs divided the time into weeks, and observed the seventh day."

"Evidences of Christianity," pp. 302, 303, says :—

"The Sabbath was observed from Abraham's time, nay, from the creation."

CALMET says :—

"Manasseh Ben Israel assures us that, according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also, in consequence of natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans; and the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

WILLIAM M. JONES, missionary to Palestine, says :—

"The seventh day is known throughout Arabdom by Yom-es-sabt, or day of the Sabbath. Neither the word 'seven' nor any other name is given by the Arabs to the Sabbath-day. It is always the Sabbath; and the reason for it, they say, is, that this has been its name from the beginning."

GILFILLAN, in "History of the Sabbath," p. 360, says :—

"The sacredness of one of the seven days was generally admitted by all. . . . It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week."

On p. 359 he says :—

"The Phœnicians, according to Porphyry, 'consecrated the seventh day as holy.'"

Again, on p. 200 :—

"The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation."

JOSEPHUS says :—

"There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come."—*Against Apion*, b. 2, par. 40.

JOHN G. BUTLER, a Free-will Baptist author, in his "Natural and Revealed Theology," p. 396, says :—

"We learn, also, from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day, were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived, but through tradition, from its original institution in the garden of Eden?"

The *Asiatic Journal* says :—

"The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese in conformity to the directions of the king."

Archbishop USHER's "Works," part 1, chap. 4, say :—

"The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a *universal* kind of tradition, retained the distinction of the seventh day of the week."

HESIOD (B. C. 870) says :—

"The seventh is sacred."

HOMER (B. C. 907) says :—

"Then came the seventh day, that is sacred."

TIBULUS says :—

“Bad omens detained me on the sacred day of Saturn.”

The *Congregationalist* (Boston), Nov. 15, 1882, says :—

“Mr. George Smith says in his ‘Assyrian Discoveries,’ (1875): ‘In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.’ Again, in his ‘History of Assurbanipal,’ he says: ‘The 7th, 14th, 19th, 21st, and 28th are described by an ideogram equivalent to *sulu* or *subum*, meaning “rest.” The calendar contains lists of work forbidden to be done on these days, which evidently correspond to the Sabbaths of the Jews.’”

H. FOX TALBOT, F. R. S., one of the learned Assyriologists of Europe, says of the fifth “creation tablet,” found by Mr. George Smith on the opposite side of ancient Nineveh on the bank of the Tigris, and now to be seen in the British Museum :—

“This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with the creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten; and there were a number of other minute restrictions.”—Sec. 4 R., plate 32.

“But it is not known that they believed the Sabbath to have been ordained at creation. I have found, however, since this translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the Academy of Nov. 27, 1875, p. 554.”—*Records of the Past*, vol. 9, pp. 117, 118.

A. H. SAYCE, in his lectures before the Royal Institution concerning the Assyrian tablets discovered in the excavations on the site of ancient Babylon, says :—

“The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot on that day.”—*Northern Christian Advocate*.

Dr. KIMBALL, in Second Presbyterian church, Kansas City, Mo., June 6, 1880, says on this point :—

“We have read of the Babylonian Sabbath in the library which has recently been dug up from the ruins of the Mesopotamian city. In the very dawn of history we see how strictly the Sabbath was kept. We read their Sabbath law, and find that not only work of every kind, but Sabbath carriage-riding

was forbidden, as well as dosing with medicine and changing apparel."—*Review*, July 22, 1880.

THE SEVENTH DAY OBSERVED BY CHRISTIANS SEVERAL HUNDRED YEARS AFTER CHRIST.

COLEMAN says :—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Chris. Exem.*, chap. 26, sec. 2.

EDWARD BREREWOOD, professor in Gresham College, London, says :—

"It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the *ancient Sabbath* did remain and was observed by the Eastern churches *three hundred years* after our Saviour's passion."—*Treatise on the Sabbath*, p. 77.

The American Presbyterian Board of Publication, in Tract No. 118, states that—

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."

SOCRATES, A. D. 440, says :—

"There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath-day, yet the Alexandrians and the Romans, from an ancient *tradition*, refuse to do this."—*Eccles. Hist.*, p. 289.

M. DE LA ROQUE, a French Protestant, says :—

"It evidently appears that, before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

WHEN AND BY WHOM WAS THE SABBATH CHANGED?

Sir Wm. DOMVILLE says :—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

A high authority speaks of it as follows :—

“It was Constantine the Great who first made a law for the proper observance of Sunday ; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire.”—*Encyclopedia Britannica*, art. Sunday. ✓

The “*Encyclopedia Americana*,” art. Sabbath, says :—

“Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns ; but he allowed the country people to follow their work.” ✕

Of Constantine’s decree, MILMAN, the learned editor of Gibbon, says :—

“The rescript, commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration.”—*History of Christianity*, book 3, chap. 1. ✓

PRYNNE says :—

“The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord’s day.”—*Dissertation of the Lord’s Day*, 1633, p. 163. ✓

JOHN LEY, an English writer of 1640, says :—

“From the apostles’ time until the Council of Laodicea, which was about the year 364, the holy observance of the Jew’s Sabbath continued, as may be proved out of many authors ; yea, notwithstanding the decree of that Council against it.”—*Sunday a Sabbath*, p. 163.

ALEX. CAMPBELL, in a Lecture in Bethany College, 1848, said :—

“Was the first day set apart by public authority in the apostolic age ?—No. By whom was it set apart, and when ?—By Constantine, who lived about the beginning of the fourth century.” ✓

The following question and its answer we take from the *Christian Union* of June 11, 1879. The concessions made in the answer to the question—and with it, it seems any well-informed and unprejudiced person must agree—are utterly fatal to any claims for Sunday sanctity :—

“When, why, and by whom was the day of rest changed from the seventh to the first? Has the Christian Sabbath been observed since the time of the apostles?—*Reader.*”

“*Ans.*—The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process. Christ was in the tomb during the seventh day. He rose upon the first. The Christians naturally observe the first day as a festal day in the early church, and, as gradually the Gentile Christians came to be the vast majority on the church, they cared little or nothing about Jewish observances of any kind, abandoned the Jewish Sabbath along with temple services and the like, and thus, by a natural process, the first day of the week came to take its place.”

The Chicago *Inter Ocean*, answering the questions, Who changed the Sabbath-day, and when? and, Is Sunday the first day of the week? says:—

“The change of the day of worship from the Sabbath, or the last day of the week, to Sunday, the first day of the week, was done by the early Christians; but the work was so gradual that it is almost impossible to determine when the one left off and the other began. It was not until after the reformation that the change was confirmed by any legal enactment. In the first ages after Christ it does not appear that the Christians abstained from their regular business upon that day, but they were accustomed to meet early in the day, and indulged in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day.”

N. SUMMERBELL, a noted minister and author in the Christian church, and once President of Antioch (O.) College, says in his “History of the Christians,” p. 418:—

“It [the Roman church] has reversed the fourth commandment, doing away with the Sabbath of God’s word, and instituting Sunday as a holy day.”

NO AUTHORITY FOR THE CHANGE.

The “National Cyclopedia,” art. Sabbath, has the following:—

“It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of day from the seventh to the first day of the week is an insuperable difficulty.”

Dr. Cox, in his *Literature*, p. 12, says :—

“All who claim any knowledge of the works of the Fathers, say that these ancient writers usually, if not invariably, speak of the Lord’s day (Sunday) as an independent institution, of which neither the fourth commandment nor a primeval Sabbath is once referred to as the foundation.” See also Heylin, part 2, chap. 2 : Taylor’s ‘*Life of Jesus*,’ part 2, sec. 12, dis. 10, sec. 24 ; Baxter’s ‘*Practical Works*,’ 13, 386 ; Cook, 2, 291–303 ; Holden, p. 334 Bannesman, 130 ; Neale, 90, 237 ; Domville, 1, 291–9 ; Bunsen, Hippolytus, 3, 76.

The reformers, LUTHER, MELANCTHON, and others, speaking of the unwarranted assumptions of the Catholic church, say :—

“They allege the Sabbath changed into Sunday, the Lord’s day, contrary to the decalogue, as it appears ; neither is there any example more boasted of than the changing of the Sabbath-day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments.” —*Augsburg Confession*, art. 28. X

Dr. Cox refers to the reformers thus :—

“They failed to see in the New Testament any of those indications which the Puritans were the first to discover, of a transference of the Sabbath to the first day of the week by Jesus or the apostles.”—*Literature*, vol. 1, p. 127.

Again he speaks thus :—

“The early Fathers gave no support, direct or indirect, to the notion that the Sabbath had been transferred at all ; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for such observance of it.”—*Literature*, vol. 1, p. 257, note.

NEANDER says :—

“Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance ; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place ; for men appear by that time to have considered laboring on Sunday as a sin.”—*Church History*, *Rose’s Translation*, p. 168.

JOHN GILMARY SHEA, LL. D., a representative man among Catholics, and an accomplished writer, thus states the point :—

“The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations, and by exercises of devotion, is purely a creation of the Catholic church.” “Nothing in the New Testament forbids work, travel, trade, amusement, on the first day of the week. There is nothing which implies such a prohibition. The day, as one especially set apart, had no authority but that of the Catholic church, the laws requiring its observance were passed to enforce decrees of councils of the Catholic church.” “For ages, all Christian nations looked to the Catholic church, and, as we have seen, the various States enforced by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the church, has no good reason for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath with the Jews and Seventh-day Baptists. For their present practice, Protestants in general have no authority but that of a church which they disown.”—*The American Catholic Quarterly Review*, Jan., 1883. (*The Outlook*, April, 1883.)

JAMES BLAKE, M. D., another Roman Catholic, in a debate with a Protestant, drove the latter to the wall with the following unanswerable charges :—

“Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the seventh day. ‘Remember to keep holy the seventh day;’ and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman’s rule of faith, he is bound by this commandment; but does he observe it?—No, he does not. Why, then, does he not observe it?—Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the hand-writing of God the Father; and yet he will look you in the face, and declare that the Bible, without church authority, is his rule of faith.”—*Review and Herald*, Feb. 27, 1884.

Rev. CLARK BRADEN, a minister and author, and ex-President of one of the Western colleges of the Disciples, says, in the *Christian Standard*, of Sept. 26, 1874 :—

“Others observe the first day, contending without a particle of evidence that the commandment has been changed from the seventh day to the first. Our preachers are by no means agreed

in their teachings. They have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by any religious press. Advocates of the observance of the first day *stultify themselves* by taking *contradictory and inconsistent positions.*"

From the *Review and Herald*, of Aug. 29, 1878, we quote the following :—

"Attention has been called many times to the need among Sunday-keepers, of a convention to settle upon some line of argument in defense of their tottering institution. The need of this is made still more apparent by the doings of a Baptist convention which has just held a session in Ceresco, Mich. From an eye and ear witness, we give the following, touching a resolution on the Sunday question :—

"At their last meeting, among other resolutions, was the following, offered by the pastor of the church in Kalamazoo :—

"*Resolved*, That we, as a church, try, by our example and preaching, to promote a better observance of Sunday, or the Lord's day.

"On the offering of this resolution, Mr. Snashall, of Marshall, immediately arose and said that he would amend that by putting in 'Sunday of the fourth commandment,' instead of 'Sunday, or Lord's day.'

"Dr. Dodge, of Ypsilanti, a leading man among them, arose and said he thought they had better take safe grounds ; for Sunday could not be proved by the fourth commandment ; and there was a class of Adventists who would break their ranks every time on those grounds ; and that all they had to prove Sunday from was the resurrection of Christ, and he thought they had better call it 'Sunday Lord's day,' and let it go. X

"Mr. Snashall then said that if it could not be proved by the commandments, the old decalogue, they *had better not have any Sunday ; for it never could be proved because Christ arose on that day.* Y

"The Baptist minister from Otsego arose, and said that it (Sunday) *could not be proved from the Bible*, and he would defy any Baptist minister to do it ; that he could not do it nor any one else. Y

"They were so divided that a compromise was offered and carried." The meeting broke up in great confusion.

The following statements were made by a Catholic priest in the opera house in Hartford, Kansas, Feb. 18,

1884, as reported in the *Hartford Weekly Call*, of Feb. 22. On this Sunday question he spoke as follows:—

“Christ gave to the church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so, save the Catholic church. There is none, and yet all Christendom acknowledges the power of the church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath-day. Sunday is not the Sabbath-day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No; it cannot be done, it is impossible. The observance of Sunday is solely a law of the Catholic church, and therefore is not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic church. Is this not a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and do NOT KNOW IT?”

CRITICISMS.

TWO EVENINGS.

“The Hebrews reckoned two evenings; so in the phrase \square $\text{קערפֿי} \text{ בֵּין}$ (between the two evenings), as making the interval or portion of the day during which the paschal lamb was to be killed (Ex. 12 : 6 ; Lev. 23 : 5 ; Num. 9 : 3, 5), and also the evening sacrifice was to be offered (Ex. 29 : 39, 41 ; Num. 28 : 4). The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark. But the Pharisees and Rabbinites, according to the Mishnah (pesach 5 : 3), held the first evening to commence with the declining sun, and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord, the hour of evening sacrifice and prayer being then the ninth hour, or 3 p. m. (Acts 3 : 1), and the paschal lamb being regularly killed between the ninth and eleventh hours (Jos. B. J. 6. 9. 3). A like distinction of two evenings was made by the Greeks. In the New Testament η $\delta\psi\iota\alpha$, marks : a.) the former evening in Matt. 14 : 15 (comp. 5 : 23 and Mark 6 : 35). Matt. 27 : 57 ; Mark 4 : 35 ; 15 : 42 : b.) the latter evening in Matt. 8 : 16 and Mark 1 : 32 ; Matt 14 : 23 comp. 15. Matt. 16 : 2 ; 20 : 8 ; 26 :

20; Mark 6 : 47; 14 : 17; John 6 : 46; 20 : 19."—*Robinson's Greek Lexicon to the New Testament*, p. 538.

"*Όψος* (evening), two of which were reckoned by the Hebrews; one from the ninth hour (3 o'clock) until sunset (*Matt.* 8 : 16; 14 : 15); and the other from sunset until dark (*Matt.* 14 : 23; 16 : 2), et al; cf. *Ex.* 30 : 8; *Lev.* 23 : 5."—*Greenfield's Greek Lexicon*.

WM. MEAD JONES says :—

"The following was verified during my residence in the Holy Land, 1854—1861: not any of the nations, whether Jew or Arab, name the days of the week, Sunday, Monday, Tuesday, etc.; nor do they call the first day of the week 'Lord's day,' nor do they ever give to the seventh day the name *Saturday*. But this I noticed constantly: the notation of time is by hours—twelve hours for the night, and twelve hours for the day, and both are called a day, *i. e.*, a complete or perfect day. The evening before the day belongs to that day, or the night precedes the day. Beginning with our Saturday night at sundown, they call it *layltel-had*—night of the first—the *day* being understood. Sunday night is called *layltel-itneen*—night of the second—the day being understood, and rarely if ever expressed. . . . Never do they count the day from midnight to midnight, but always from sundown to sundown. The first hour of the night is one hour from and after sundown; and the first hour of the day-time is reckoned from and after the expiration of twelve complete hours of the night. The first hour of the morning of June 21, it will be seen, begins sometime after sunrise, and so ending the twelve hours of the day precisely at sundown. When an evening appointment is made for a meeting or business, the language used is 'night of the first,' 'night of the second,' etc., the only exception is where the appointment or event is soon after sundown, or in the early part of the evening, when the language is 'such a day at evening;' but the former mode of speech is the general one; yet in no case do they understand the expression, 'the same day at evening,' to mean that that evening belongs to that day, but to the day following."—*Review*.

ACTS 2 : 1-4.

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2 : 1.

H. B. HACKET, D. D., Prof. of Biblical literature in Newton Theological Institution, thus remarks :—

"It is generally supposed that this Pentecost, signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on the original text of the Acts*, pp. 50-51.

Dr. ALBERT BARNES says :—

“If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is on Saturday.—*Kuindel, Light-foot.* It is impossible to determine the truth on this subject; nor is it of much importance. The day of Pentecost was kept by the Jews also as a festival, to commemorate the giving of the law on Mount Sinai.”

JENNINGS, in “*Jewish Antiquities,*” says :—

“Since Christ ate his last Passover on the same day with the rest of the Jews, as we have already proved, namely on the fourteenth of Nisan, which was Thursday, the next day, on which he was crucified, must be the feast of unleavened bread; therefore, the sixteenth day, the Saturday, was the first day of the seven weeks betwixt that and the Pentecost; consequently the fiftieth day, or the morrow after the seventh Sabbath or week, which was the first day of Pentecost, must fall on the Saturday, or the Jewish Sabbath.”

OLSHAUSEN, the well-known German commentator, says :—

“Now, since, according to the accounts given regarding the time of the feast, the Passover, in the year of our Lord’s death, fell so that the first day of the feast fell from Thursday evening at six o’clock till Friday evening at the same hour, it follows of course that it was from Friday evening at six o’clock that the fifty days began to be counted. The fiftieth day fell, therefore, it appears, upon Saturday.”

Dr. ADAM CLARKE says not a word upon the subject, which is an argument of itself; for he never failed to note when an inference could be drawn for Sunday.

DEAN ALFORD, in his “*New Testament for English Readers,*” says :—

“The question on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord’s last Passover. (See notes on Matt. 26 : 17, and John 18 : 28.) It appears probable, however, that it was on the Sabbath, *i. e., if we reckon from Saturday the 16th of Nisan.*”

ACTS 20:7.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."

Eld. WM. SHELDON, a leading First-day Adventist, says:—

"We are driven to the conclusion that when Paul preached to the disciples at Troas, who 'had come together to break bread' upon 'the first day of the week' (there being many lights in the upper chamber, Paul continuing his speech till midnight), this 'first day of the week' having commenced at sunset on our Saturday night, the breaking of bread was on Saturday night, there being no other night on 'the first day of the week,' as the Jews counted time; nor will it change this conclusion if we conjecture that they were then counting time as the rest of the people did at Troas, instead of keeping the Jewish count; for it turns out that Troas was inhabited by the ancient Greeks, who always began their day at sunset, just like the Jews. Acts 20:7. If they had gathered to break bread on Sunday night, that would have been on the second day of the week, the first day having ended at sunset on Sunday, and the second day beginning at the same point."—*World's Crisis*.

Prof. H. B. HACKET, D. D., Professor of Biblical Literature in Newton Theological Institution, on Acts 20:7, says:—

"The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning."—*Commentary on Acts*, pp. 329, 330.

But he endeavors to shield the first-day Sabbath from this fatal admission by suggesting that Luke probably reckoned time according to the pagan method, rather than by that ordained in the Scriptures.

Dr. JOHN KITTO says:—

"The evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration

of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning. . . . It has, from this last circumstance [that this was an evening meeting], been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning (John's 'Biblical Antiquities,' sec. 393), which would hardly agree with the idea of a commemoration of the resurrection."—*Cyclopedia of Biblical Literature*, art. Lord's Day.

WILLIAM PRYNNE thus states the point :—

"Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. For my own part, I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was. . . . Therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day, the day ever beginning and ending at evening."—*Dissertation on the Lord's-day Sabbath*, pp. 36-41, 1633.

I have before me "The Life, Times, and Travels of St. Paul," by Conybeare and Howson. It is highly recommended by Bishop Simpson of the M. E. church and by others. Of this meeting at Troas they say :—

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—Vol. 2, p. 206.

Of Paul's journey that day to Assos, they say :—

"He pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."—Vol. 2, p. 209.

Prof. MCGARVEY, of the Disciple (Church of Christ) denomination, says :—

"I conclude, therefore, that the brethren met on the night

after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days."—*Commentary on Acts.*

HENRY ALFORD, D. D., Dean of Canterbury, in his "New Testament for English Readers," says on Acts 20 : 7 :—

"The idea of the transference of the Jewish Sabbath from the seventh day to the first was an invention of later times."

ALBERT BARNES, D. D., thinks the delay spoken of in verse 6 was caused by contrary winds :—

"Paul, when he crossed it on a former occasion, did it in two days (chap. 16 : 11, 12) ; but the navigation of the sea is uncertain, and they were now probably hindered by contrary winds."—*Notes on Acts 20 : 6.*

CONYBEARE and HOWSON think the delay mentioned in verse 6 was caused by unfavorable weather. They say :—

"The voyage seemed to begin unfavorably. The space between Neapolis (Phillippi's seaport) and Troas could easily be sailed over in two days with a fair wind ; and this was the time occupied when the apostle made the passage on his first coming to Europe (Acts 16 : 11). On this occasion the same voyage occupied five days. We have no means of deciding whether the ship's progress was retarded by calms or by contrary winds. Either of these causes of delay might equally be expected in the changeable weather of those seas."—*Life and Epistles of Paul.*

"It is a question of some curiosity whether it was at day-break, on Sunday morning or Monday morning, that this assembly was dismissed. They were assembled in the early part of the night, yet the time of their assembling was included in the 'first day of the week.' If the brethren in Troas were accustomed to begin and close the day at midnight, according to the Greek custom, it must have been Sunday night when they met. But if they reckoned according to the Jewish method, which began and closed the day with sunset, then they must have met on what we call *Saturday* night ; for in this case the whole of the night would belong to the first day of the week, and

Sunday night to the second day. It is supposed by many commentators that the Greek method prevailed, and that they met Sunday night; but, with Mr. Howson, I am constrained to the other opinion, a conclusive proof of which I find in the fact that if the meeting was on Sunday night, then the loaf was broken on Monday morning; for it was broken after midnight. There can be no doubt of this fact, unless we understand the breaking of the loaf, mentioned in the eleventh verse, as referring to a common meal. But this is inadmissible; for, having stated (verse 7) that they came together to break the loaf, and now stating for the first time that Paul did break the loaf, we must conclude that by the same expression Luke means the same thing. To the objection that Paul alone is said to have broken and eaten the bread, I answer, That this would be a very natural expression to indicate that Paul officiated at the table; but, on the other hand, if it was a common meal, it would be strange that he alone should eat, especially to the exclusion of his traveling companions, who were going to start as early in the morning as he did. I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days."—*Commentary on Acts, McGarvey*, p. 248.

ROMANS 14: 5.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Dr. ADAM CLARKE says:—

"*One man esteemeth one day above another.* Perhaps the word *ἡμέρα*, day, is here taken for time, festival, and such like, in which sense it is frequently used. Reference is made here to the Jewish institutions, and especially their festivals; such as the Passover, Pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian, not having been bred up in this way, had no such prejudices. . . .

"*Another.*—The converted *Gentile esteemeth every day*,—considers that all time is the Lord's, and that each day should be devoted to the glory of God, and that those festivals are not binding on him. We add *alike*, and make the text say what I am sure was never intended, viz., that there is no distinction of days, not even of the Sabbath; and that every Christian is at

liberty to consider even this day to be holy or not holy as he happens to be persuaded in his own mind.

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution (see note on Gen. 2 : 3) and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains to the people of God. Now all types are intended to continue in force till the antitype, or thing signified, takes place; consequently the Sabbath will continue in force till the consummation of all things. The word *alike* should not be added; nor is it acknowledged in any M S or ancient version."

COLOSSIANS 2 : 16.

"Let no man, therefore, judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath-days."

Dr. ADAM CLARKE, on Col. 2 : 16, remarks :—

"The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away; viz., the distinction of meats and drinks, what was clean and what unclean according to the law; and the necessity of observing certain holidays or festivals, such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, 'Remember the Sabbath-day to keep it holy,' is a command of perpetual obligation, and can never be superseded but by the final termination of time. . . . Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian. His *σαββατων* of Sabbaths or weeks, most probably refers to their feasts of weeks, of which much has been said in the notes on the Pentateuch."

Dr. ALBERT BARNES says on Col. 2 : 16 :—

"'Or in respect of an holy-day.' . . . The word rendered 'holy-day'—*εορτη*—means properly a feast or festival, and the allusion here is to the festivals of the Jews. . . . 'Or of the Sabbath-days. Gr. 'of the Sabbaths.' The word *Sabbath* in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number. . . . There is not the slightest reason to believe that he meant to teach that one

of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number,—*the Sabbath*,—it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, shows that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to moral law or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as ‘*a shadow* of good things to come.’ These commandments are, from the nature of moral law, of perpetual and universal obligation.”

“New Testament with Notes” by the American Tract Society, says on Col. 2 : 16 :—

“*Judge you* ; pronounce you good or bad, according to your treatment of the ceremonial law. A holy-day—Sabbath-days : in the original, a festival-Sabbath. The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. The weekly Sabbath was never against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God’s people. Isa. 58 : 13, 14 ; Jer. 17 : 21–27.”

TIME.

COMMENCEMENT OF THE DAY ACCORDING TO THE BIBLE.

1. Every twenty-four-hour day begins with the evening. Gen. 1 : 5, 8, 13, 19, 23, 31 ; Lev. 23 : 32.
2. The evening begins with the setting of the sun. Lev. 23 : 6, 7 ; Deut. 23 : 11 ; Judg. 14 : 12, 13 ; Josh. 8 : 29 ; 10 : 26, 27.
3. Christ healed the sick at even, or sunset. Compare Matt. 8 : 16 with Luke 4 : 40 ; Mark 1 : 32.
4. See Mark 14 : 17, 27, 30.

In the Bible the days were reckoned from evening to evening. Thus we read in Gen. 1 : 5 : “And the evening and the morning were the first day.” And so the 8th verse says : “And the evening and the morning were

the second day." And so the Lord in Lev. 23 : 32 expressly says : "From even to even shall ye celebrate your Sabbath." "Even" is when the sun sets, as is proved by Deut. 16 : 6 : "Thou shalt sacrifice the Pass-over at even, at the going down of the sun." "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13 : 19.

In the New Testament the day is reckoned in the same manner. Thus we read that Christ healed in the synagogue on the Sabbath. But the bigoted Pharisees thought this was wrong : yet as soon as the sun set, and the Sabbath was passed, then they came with their sick to be healed. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, . . . and he healed many that were sick." Mark 1 : 32-34.

Here is the testimony of several eminent authors upon this point :—

"The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation : 'The evening and the morning were the first day.' 'Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted till the same time on the day following.'—*Nevins's Biblical Antiquities*, p. 171.

"The Hebrews began their day at evening. Lev. 23 : 32."—*Union Bible Dictionary*, art. Day.

"The Jews kept their Sabbath from evening to evening, according to the law. Lev. 23 : 32. And the Rabbins say, 'The Sabbath doth not enter but when the sun is set.' Hence it was that the sick were not brought to our Lord till after sunset, because then the Sabbath was ended."—*A. Clarke on Matt. 8 : 19*.

"One of the priests stood, of course, and gave a signal beforehand with a trumpet, at the beginning of every seventh day, in the evening twilight, as also at the evening when the day was finished, giving notice to the people when they were to leave off work, and when they were to go to work again."—*Josephus's Wars of the Jews*, book 4., chap. 9, sec. 12.

CHAS. S. ROBINSON, D. D., says of Paul's tent-making of Acts 18 :

“The establishment was ‘closed on Saturdays.’ Indeed, it was shut up every Friday evening at sundown, for then God’s holy day commenced.”—*Sunday-School Times*.

A BIBLE TIME-TABLE.

“The natural day was from sunrise to sunset.
 “The natural night was from sunset to sunrise.
 “The civil day was from sunset one evening to sunset the next ;
 “For, ‘the evening and the morning were the first day.’

NIGHT (ANCIENT).	DAY (ANCIENT).
“First watch (Lam. 2 : 19), till midnight.	Morning, till about 10 A. M.
“Middle watch (Judg. 7 : 19), till 3 A. M.	Heat of day, till about 2 P. M.
“Morning watch (Ex. 14 : 24), till 6 A. M.	Cool of day, till about 6 P. M.
NIGHT (NEW TESTAMENT).	DAY (NEW TESTAMENT).
“First watch, evening, 6 to 9 P. M.	Third hour, 6 to 9 A. M.
“Second watch, midnight, 9 to 12 P. M.	Sixth hour, 9 to 12 midday.
“Third watch, cock crow, 12 to 3 A. M.	Ninth hour, 12 to 3 P. M.
“Fourth watch, morning, 3 to 6 A. M.	Twelfth hour, 3 to 6 P. M.

COMMENCEMENT OF THE DAY, ACCORDING TO HISTORY.

FERGUSON says of the beginning of the civil day :—

“The ancient Greeks, Jews, Bohemians, and Silesians began it at sunseting ; and the ancient Babylonians, Persians, and Syrians, with the modern Greeks, at sunrising.”—*Wm. Sheldon, in Crisis*.

M. A. BERK says :—

“According to the Jewish computation of time, the day commences at sunset on Friday evening ; and about an hour before sunset on this evening all business transactions and secular occupations cease, and the twenty-four hours following are devoted to the celebration of the holy Sabbath.”—*History of the Jews*, p. 335.

The “Bible Dictionary” of the American Tract Society says :—

“The Hebrews began their day in the evening.”

CALMET’s “Bible Dictionary,” art. Sabbath, thus states the ancient method of beginning the Sabbath :—

“About half an hour before the sun sets, all work is quitted, and the Sabbath is supposed to be begun.”

He speaks thus of the close of the Sabbath :—

“When night comes, and they can discern in the heaven three stars of moderate magnitude, then the Sabbath is ended, and they may return to their ordinary employments.”

The Chicago *Inter Ocean*, Aug. 4, 1881, in answer to a question says :—

“The Romans reckoned the day from midnight to midnight, as did also the ancient Egyptians; while the Hebrews, Athenians, and others reckoned it from sunset to sunset. Hipparchus, the astronomer, who lived during the second century before Christ, reckoned the twenty-four hours from midnight to midnight. It was therefore easy for Rome to graft this upon the Christian system.”

CHAMBERS' *Encyclopedia*, art. Festivals, says :—

“The only trace of the ancient manner of dating a festival from the eve, or vesper, of the previous day,—a practice discontinued since the 12th century, when the old Roman way of counting the day from midnight to midnight was introduced.”

Prof. C. S. COOKE (Baptist) says :—

“In this age they make the day commence at midnight instead of sunset. . . . The change of the hour for commencing the day is wholly unsupported by Scripture; it should never have been made; it rests wholly on the authority of civil enactment. That days shall commence at sunset is of divine authority.”—*Essays and Addresses, First Congress of Va. Baptists, 1803*, p. 29.

WILLIAM M. JONES, missionary to Palestine, says of the Jews and Arabs :—

“Never do they count the day from midnight to midnight, but always from sundown to sundown.”

THE DAYS OF CREATION WEEK.

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called.” 1 Tim. 6:20.

H. W. MORRIS, A. M., D. D., says :—

“Here the point to be decided is not what this scripture can be made to mean, but what does it mean; what idea was it intended to convey? We believe that it means literal and natural days, for the following reasons :—

“1. No language could have been chosen more explicit, nor any terms found in the Hebrew more definite, to express literal

days, than those employed. There was a first day, a second day, a third day, etc., each opening and closing with a definite evening and morning—literally rendered, there was evening, there was morning, day one; there was evening, there was morning, day two; etc.

“2. Moses, who penned the record, we have every reason to believe, understood these days, and meant that his *readers* should understand them as literal days; for we cannot suppose for a moment that he ever had in his mind anything like the ideas suggested by modern geology.

“3. God himself refers to them as literal days in the commandment given from Sinai, ‘Remember the Sabbath-day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.’ No impartial mind can read these words and come to any other conclusion than that the *six days*, as well as the *seventh*, were literal days.

“4. There is no adequate reason for this departing from the plain and natural sense of the record. . . . Why might not that creation, then, have been accomplished in six days? Nay, we ask, what has there ever been discovered in the sea or on the land that may not be explained in entire harmony with it? On the other hand, indeed, the supposition that this day (the third) was a period of unmeasured and immeasurable duration, does involve us, among other serious difficulties, in the grave one of holding that herbs, shrubs, and trees flourished and blossomed, and matured seeds and fruits *in darkness, even ages before the sun had ever once shone upon the face of the earth*; for the sun did not appear until the fourth period. . . . The fine ‘theories’ and beautiful ‘visions’ of mighty periods, that have been invented to relieve us of a few seeming difficulties connected with the sacred history, will be found without exception, when duly studied, to involve more numerous and vastly more serious difficulties, so far as the Bible is concerned. By forsaking the more simple and natural interpretations of this chapter, nothing is gained, much is lost, and everything hazarded.”—*Work-Days of God, or Science and the Bible*, pp. 184–190.

Prof. KURTZ says:—

“Now there is no question but that the division of time which is here called *day*, was conditioned and limited by the presence of *natural light*; consequently the ‘evening’ which followed such a day, and the ‘morning’ which preceded the next day, must in like manner be understood as parts of an *ordinary natural* whole day; and the latter can only be measured according to the natural, every-day standard still in use,—

the occurrence of one regular, natural change of light and darkness (of day and night). The days of creation were thus measured by the natural advent and departure of the light of day, by the occurrence of evening and morning. This standard of measurement is given by the record itself, and must be applied alike to each of the six days of creation."—*Quoted in Work-Days of God*, pp. 179, 180.

ROSENMULLER, whose authority as a Hebrew philologist and critic is entitled to the highest respect, says:—

"It could scarcely be more clearly expressed than by this formula (God divided the light from the darkness, and called the light day, but the darkness he called night), that the *natural day* is to be understood, and not a space consisting of more days or years."—*Scholæa, Gen. 1: 15.* (Quoted in "Work-Days of God," p. 179.)

The "Union Bible Dictionary" (American Sunday-school) testifies:—

"And with respect to the nature of those six days, so particularly defined in the record. . . . We can have no reasonable doubt that they were such days as now, and ever have been, occasioned by one revolution of the earth on its axis; because a perfect creation may be as easily the work of one day, or of one moment, as of thousands of years; and because that record, in the evidence of which our confidence rests, on the subject of the creation, has distinctly defined each of those days by its evening and its morning."—*Art. Creation.*

JOHN KITTO, D. D., says:—

"Defined throughout the chapter, as the term *day* is to its natural meaning by the recurring phrase of 'morning and evening,' as if with the very object of excluding any such signification (as immense periods), we cannot but fear that the latter explanation does considerable violence to the plainest principles of scriptural interpretation. On that ground *alone* we should be disposed to prefer the former, which seems to us even better than the other suited to the demands of geological science, while it does not appear that Biblical criticism can urge any substantial objection to it."—*Quoted in Work-Days of God*, p. 180.

DANIEL T. SPEAR, D. D., speaks thus:—

"You have an example of the first method in the attempt to make the word 'day,' as occurring in the first chapter of Genesis, mean an age or a geological period. This overlooks the fact that the day here mentioned is described as the first, the

second, the third day, and so on, and also the fact that in the fourth commandment this same day is spoken of as a day in a week consisting of seven days, each of which was twenty-four hours in length; and the still further fact that the Jews, for whom the record in Genesis and Exodus was originally made, not being geologists, would understand the term 'day' as thus described, to mean a natural day of twenty-four hours. They could give it no other meaning; and no man would give to it any other meaning unless led to do so in order to meet a supposed difficulty. The fact that the term is used for an indefinite period, *does not make it in this use*, with this description, and in these connections, *anything but a natural day of twenty-four hours*. To force another meaning into it is to give it a meaning which it does not bear; and moreover, when this meaning is forced into it, the supposed difficulty created by geology is by no means removed."—*Speech at Saratoga Springs, N. Y., printed in N. Y. Independent, Sept. 20, 1883.*

ORIGIN OF THE WEEK.

The "American Cyclopedia" says:—

"Week—a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and in general use among Christians and Mohammedans. Its origin is referred back in the Mosaic account to the creation of the world, and there is no other record relating to it."

SMITH'S "Bible Dictionary" says:—

"There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. 8:10; 29:27); the origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus, the week comes into very distinct manifestation."

BLISS'S "Sacred Chronology," p. 6, says:—

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being."

HALE'S "Chronology"—same as above.—Vol. 1, p. 19.

Dr. COLEMAN says :—

“Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings.”—*Brief Dissertation on the First Three Chapters of Genesis*, p. 26.

The “Bible Dictionary” of the American Tract Society, art. Sabbath, says :—

“The week was an established division of time in Mesopotamia and Arabia (Gen. 2:927); and traces of it have been found in many nations of antiquity, so remote from each other, and of such diverse origin, as to forbid the idea of their having received it from Sinai and the Hebrews.”

ROBERT PATTERSON, D. D., testifies :—

“The prevalence of the week of seven days, and of the dedication of the seventh day to the worship of the chief deity among the various nations of the earth, proves its antiquity. Thus, the Greeks and Romans, and nations of Western Asia, and our own ancestors, dedicated that day to the sun. From China to Peru, the division of time into weeks attests the ancient and common origin of the institution, and refutes those who maintain that the Sabbath is a purely Jewish institution.”—*The American Sabbath*, p. 5, *Tract No. 63 of the Presbyterian Board of Publication*.

Tract No. 271, Presbyterian Board of Publication, says :—

“In fact, the division of time into weeks is not only *non-natural*, but in a sense *contra-natural*, since the week of seven days is no sub-division of either the naturally measured month or year. Yet this singular measure of time by periods of seven days may be traced not only through the sacred history before the era of Moses, but in all ancient civilization of every era, many of which could not possibly have derived the notion from Moses. . . . Among the learned of Egypt, the Brahmins of India, by Arabs, by Assyrians, as may be gathered from their astronomers and priests, this division was recognized. Hesoid (900 B. C.) declares the seventh day is holy. So Homer and Callimachus, even in the Saxon mythology, the division by weeks is prominent. Nay, even among the tribes of devil worshipers in Africa, we are told that a peculiar feature of their religion is a weekly sacred day, the violation of which by labor will incur the wrath of the Devil god. Traces of a similar division of time have been noticed among the Indians

of the American continent. Now, on what other theory are these facts explicable than upon the supposition of a divinely ordained Sabbath at the origin of the race?—Pages 5-7.

Let it suffice, however, in a matter on which there is so general an agreement, to present the words of the following eminent authors:—

“The septenary arrangement of days,” says Scaliger, “was in use among the orientals from the remotest antiquity.” “We have reason to believe,” observed President Degognet, “that the institution of that period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and America.” According to Laplace, “the week is perhaps the most ancient and incontestable monument of human knowledge.”

WILLIAM M. JONES, Missionary to Palestine, speaks as follows:—

“Not any of the nations, whether Jew or Arab, name the days of the week, Sunday, Monday, Tuesday, etc.; nor do they call the first day of the week the Lord’s day, nor do they ever give to the seventh day the name Saturday.”

NAMES OF THE DAYS OF THE WEEK, ETC.

In Lockyer’s “Elements of Astronomy,” we find the following:—

“Although the week, unlike the day, month, and year, is not connected with the movements of any heavenly body, the names of the seven days of which it is composed were derived by the Egyptians from the seven celestial bodies then known. The Romans, in their names for the days, observed the same order, distinguishing them as follows:—

“Dies,.....	Solis,.....	Sun’s Day,.....	Sunday.
“Dies,.....	Luna,.....	Moon’s Day,.....	Monday.
“Dies,.....	Martis,.....	Mar’s Day,.....	Tuesday.
“Dies,.....	Mercurii,.....	Mercury’s Day,.....	Wednesday.
“Dies,.....	Jovis,.....	Jupiter’s Day,.....	Thursday.
“Dies,.....	Veneris,.....	Venus’s Day,.....	Friday.
“Dies,.....	Saturni,.....	Saturn’s Day,.....	Saturday.

“We see at once the origin of our English names for the

first three days ; the remaining four are named from Tiu, Woden, Thor, and Frigga, Northern deities, equivalent to Mars, Mercury, Jupiter, and Venus, in the classical mythology."—P. 222.

THE LOST TIME QUESTION.

The following testimony, touching a point about which there has been so much discussion, is of service, coming as it does from high authority. The first is from ISAAC M. WISE, Jewish Rabbi in Cincinnati, Ohio :—

"The Jewish Sabbath is, in point of the particular time, a matter of tradition, to which the whole people of Israel from Moses to us testify, without any demonstration to the contrary.

"There is no century in authentic history not covered by Jewish tradition. Hence, one might just as well argue Sunday is not the first day of the week or the third after the resurrection, or the Hebrew Bible is not the literature of the ancient Jews, or any other fact or facts, as to maintain that the Jews forgot the order of days, when the Sabbath was so holy to them.

"The Jews, having no names of days, called them first, second, etc., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in any other locality, and a dispute among themselves about the right Sabbath must have occurred. But history chronicles no such dissension. From Ezra to 70 A. D., the body called first 'the great synagogue' and afterward 'the Sanhedrim,' existed in Jerusalem ; and then to 300 A. D., at Jamania, Ushah, or Tiberias. This body announced annually, in regular succession, the calendar to all Jews in the world. Then followed in authority the Babylon academy from 200 to 1000 A. D. again in regular succession. When could they have forgotten the Sabbath ? Those persons maintain an absurdity."

Below we give the statement of Prof. F. KAMPE, astronomer of the United States corps of engineers :—

"By observations of the stars, the time can be found out at any time, day or night. Knowing the time at which any star ought to be in the meridian, we find the difference between noon and the observing time, or local time. Stars being visible in the daytime and at night, on all places of the earth, it is possible to determine without seeing the sun."

THE TEMPORAL MILLENNIUM, OR THE WORLD'S CONVERSION A FABLE.

THE doctrine of the world's conversion, styled a "modern novelty," and admitted by its author to be a "new hypothesis,"* was invented by Daniel Whitby, D. D., of England, and first published about A. D. 1680.

Dr. HENSHAW, late bishop of Rhode Island, thus speaks of it :—

Origin † "The fact is that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and conversion of all nations for a thousand years before the coming of Christ, is a novel doctrine, unknown to the church for the space of sixteen hundred years. So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterward advocated by Hammond, Hopkins, Scott, Dwight, Bougue, and others, and has been received without careful examination by the majority of evangelical divines of the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent, and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."—*Henshaw on Second Advent*, p. 115.

A writer in the *Church Advocate*, Vol. 24, No. 16, says :—

"However Dr. Whitby got up the *notion* of the world's conversion, I cannot tell. The ancient church never believed it, and for hundreds of years it was never preached."

D. D. BUCK, in his treatise on the "Avenging of the Elect," says :—

"The primitive Christian faith entirely discarded the Origenia and Romish faith that the world would be converted previous to the second coming of Christ."—Page 71.

* "Daniel Whitby, D. D., who is thus referred to, was born A. D. 1638, in England, and died A. D. 1727. In the development of his theory, he denominated it 'a new hypothesis.'"—*Time of the End*, pp. 295, 296.

“Luther and the eminent men associated with him in the work of reformation appear not to have had the faintest expectation of the world’s conversion before the coming of the Lord.”—Page 83.

We have the strongest presumptive evidence against the Whitbyan theory; for if the preaching of the apostles, and even of the Son of God himself, was rejected by the majority of all that heard them, it will be so to the end. No greater power can be brought to bear upon the minds of men. The powerful preaching of Christ and the apostles, backed up by the many miracles and signs of the Holy Ghost, exhausted the provisions of the divine plan, so that no power could move those who were hardened under all the rich provisions of the mercy offered.

Will there ever be more powerful and persuasive preaching than that of Christ and the apostles?—Never! If, then, there is not a more mighty Saviour, a more powerful spirit, or a more effective gospel, there is no ground for hope that the whole world will be converted in the last days. But to settle the matter, we may appeal with all confidence first of all to the—

BIBLE TESTIMONY.

“Because iniquity shall abound, the love of many shall wax cold.” Matt. 12: 24.

“Evil men and seducers shall wax worse and worse, deceiving and being deceived.” 2 Tim. 3: 13.

“When they shall say, Peace and safety; then sudden destruction cometh upon them.” 1 Thess. 5: 3.

“But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” Matt. 24: 37-39.

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.” 2 Pet. 3: 3.

TESTIMONY OF MEN.

CALVIN, on Matt. 24: 30, says:— *Presbyterian*

“There is no reason why any person should expect the conversion of the world.”

LUTHER, on John 10: 11, 16, says:—

“Some, in explaining this passage, say that before the latter

days all the world shall become Christians. This is a *falsehood forged by Satan*, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

Dr. A. CLARKE says:—

"Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of Judgment, when, the earth having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God, and righteousness alone shall dwell in them."—*Notes on Rev. 20 : 2.*

MATTHEW HENRY, on Luke 18 : 8, says :—

"Even to the end of time will be occasion for the same complaint ; the world will grow no better, no, not when it is drawing toward its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."

Dr. WILLIAM AMES, of Norfolk, England, A. D. 1640, says :—

"The last days, by reason of that depravedness and corruption which hath ever prevailed among men, are, as it were, the sink of all ages that went before to receive the dregs !"

COTTON MATHER says :—

"They indulge themselves in a *vain dream*, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. They who expect the rest promised for the church of God to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it, these do err, not knowing the Scriptures nor the kingdom of God."

WHITEFIELD says :— *Asleyau*

"As it was formerly, so it is now, and so it will be to the end of time ; he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times than others, yet all Christians in all ages will suffer persecution."—*Memoirs and Sermons.*

MARTIN LUTHER remarks :—

"You will see before long such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry

will be raised, God, come with thy last Judgment."—*Life of Luther*, p. 342.

Having now learned what was to be expected, we next inquire what has come to pass.

FIGURES AND FACTS.

The following compilation is taken from "Cram's Family Atlas," and is presumed to be very nearly correct:—

The entire population of the globe.....	1,392,000,000
Christians {	
Roman Catholics....	201,000,000
Protestants.....	106,000,000
Eastern Churches....	81,000,000
Buddhists.....	400,000,000 to 600,000,000
Mohammedans.....	207,000,000
Brahmins.....	175,000,000
Followers of Confucius.....	80,000,000
Shinto Religion.....	14,000,000
Jews.....	7,000,000
Entire Protestant Church membership.....	16,500,000

To say half of these last are real Christians (a charitable estimate) would give only about 8 in 1300 ! !

The following is clipped from the *Watchman*, and is but a fair sample of the evidences in all our States of the near approach of the Millennium:—

The State Secretary of the Y. M. C. A. of Wisconsin, made the startling statement in the last Illinois State Convention:—

"In one of their cities, containing 4,500 young men, 236, or one in 19, are members of churches; 39 united last year; 129, or one in 34, attend church regularly; 104 more attend occasionally; 4,267 never attend. On Sept. 17, 1888, in all the churches, 184 young men were in attendance; in the evening, 185. On the contrary, 99 saloons have 4,950 daily visits; 1,009 were convicted of crime last year; one saved; 26 lost. In another city, with 3,500 young men, 85, or one in 41, are members of churches; 175 attend church regularly, and that number were in attendance at the morning services on Sept. 17.

The past year, five were received into the churches; the year before, none; 85 saloons have a daily attendance of 16,680; during the year, 400 were convicted of crime; one saved; 80 lost."

The foregoing is no doubt true, and represents the condition of very many places.

INCREASE OF CATHOLICISM.

The Catholics are increasing five times faster than all other denominations.

In Canada there is one church member to 93 of the population, and only one in 17 of those are Protestants.

Russia has a population of 80,000,000, and only one to 120 of them are Protestants.

In 1883 there were 6,832,954 Roman Catholics in the United States. The increase in thirty years was 4,753,000.

The *Golden Censer* gave in 1875 the following table, showing the surprising increase of the Catholic population in our own country from 1790 to 1879 :—

In 1790	there was	1	for every	131	of our	population.
" 1808	"	"	1	"	"	65 " " "
" 1830	"	"	1	"	"	29 " " "
" 1840	"	"	1	"	"	18 " " "
" 1850	"	"	1	"	"	11 " " "
" 1860	"	"	1	"	"	7 " " "
" 1870	"	"	1	"	"	7.7 " " "
" 1875	"	"	1	"	"	6 " " "

The *N. Y. Independent*, from a study of the "Catholic Directory," gives the following Catholic statistics for the United States :—

"The totals for 1884 show that there are 13 archbishops, 57 bishops, 6,835 priests, 1,651 ecclesiastical students, 6,613 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools, 481,834 pupils attending the parochial schools, 294 asylums, and 139 hospitals. These figures show an increase over 1883 of 289 priests, 217 ecclesiastical students, 372 churches, 6 colleges, 20 academies, 41 parochial schools, and 19 asylums; but a decrease of 9 seminaries."

But not in the United States alone is this significant increase apparent. We quote the following from the *Christian Leader* of Nov. 26, 1884 :—

"Dr. Wylie, in his opening lecture to the Edinburgh Protestant Institute on John Wycliffe, lamented that England should

to-day be undoing his work, and be at this hour on the march back to the old prison-house of the papacy. She has bent her neck to the political yoke, and is opening her ears to the spiritual teaching of the Vatican. There is at this hour a judicial blindness on the nation, which will continue till God's purposes toward them and the papacy have been fulfilled, and then the interest in that question will return with a rush, and with it will come lightnings, and thunderings, and the great earthquake."

The London *Tablet* gives the following tables comparing the strength of Roman Catholics in England in 1840 with their strength forty years later—in 1880:—

	1840	1880
Churches.....	520	1,461
Colleges and schools,.....	31	514
Clergy.....	624	2,282
Latty.....	539,500	1,384,000

A correspondent of the *Times*, commenting on these figures, says:—

"Thus in forty years they have built 1,422 churches and schools—thirty-five each year. At present, the Catholics of Great Britain have one church or convent for every forty-five square miles, as compared with one for every 162 miles in 1840. Their numbers have grown in that time about three times as fast as the population; for while the latter has increased sixty per cent, Catholics have increased at the rate of 158 per cent, constituting now about five per cent of the inhabitants."

Not only is Catholicism increasing all over the world, but Mormonism is also. The *Independent* furnishes the following statistics under the head of "Mormonism in Europe and America":—

"According to official statistics just published, there are in America Mormondom 28 'stakes' and 374 'wards,' *stake* being the Latter-day term for diocese, and commonly being bounded by county lines, while *ward* is equivalent to branch, or local church. Of these 374 wards, 282 are in Utah, while 92 are found in the 6 neighboring Territories. Idaho has 45, and a Mormon population of something more than 12,000. Arizona has 31, and about 4,000 adherents to Joseph Smith. Colorado has 6 wards, and Nevada the same number; Wyoming has 3, and New Mexico 1. In the Sandwich Islands 14 Mormon missionaries are laboring, and in the various branches some 3,600

church members are found. The membership of the Mormon church in Europe was reported, March 1, as 9,759. Of these, Scandinavia has 4,497; Great Britain, 4,173; the German mission, including Switzerland and Austria, 999; and Holland, 90. Within a year 1,586 have been baptized; 767 in Scandinavia, 537 in Britain, 266 in Germany, and 16 in Holland. The year's emigration to Utah from Europe was 1,799; from Scandinavia, 808; and from Great Britain, 804. Since the beginning of the 'gathering' in 1840, not less than 85,000 have crossed the ocean, seeking Zion. The present cost per emigrant from Liverpool to Salt Lake is but \$53. Latter day elders, to the number of 12, are laboring among the Maoris in New Zealand. They baptized 545 in 1884, and have gathered a membership of 810.

INCREASE OF CRIME.

London population, 3,500,000; thieves, 30,000; gamblers, 10,000; drunkards, 300,000; prostitutes, 70,000.

New York population, 1,000,000; arrests for crime yearly, 100,000; prostitutes, 20,000; Catholics, 550,000; infidels, 75,000; Jews, 40,000; Protestant members, 64,000.

Blackwood's Magazine states as follows:—

"For the past seventy years crime has increased in England 700 per cent. In Ireland, 800 per cent; and in Scotland, 3,600 per cent; while the entire population within this period has increased but 65 per cent! This certainly shows progress in immorality. It has been estimated, also, that England has 100,000 professional thieves and suspected persons, and 400,000 prostitutes! and that the cost of crime is 50 times more than that expended for religion.

"In the United States the moral picture is no less dark and fearful. We have the record of 800 suicides annually; 800 murders; 100,000 thefts; 30,000 deaths by drunkenness, and 500,000 cases of assault and battery."

The following is from the *Exchange* quoted in the *San Francisco Chronicle* of April 5, 1883:—

"The Chinaman who wrote a poem on a grain of rice did very well, but a Chicago printer accomplished a feat which sounds more remarkable. He took a copy of a Chicago paper, and, after canceling all the accounts of divorces, murders, and other crimes, reprinted what was left of it on a three-cent piece."

We give the following from the report of Gen. CHAMBERLAIN, warden of the Massachusetts State prison, before a committee of the Legislature of that State, in the early part of 1876, as a striking illustration of the desperation of the criminal classes, and the methods they adopt to escape justice. These classes are organizing as never before. Gen. CHAMBERLAIN says :—

“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 that prison, are all duly recorded. The society discuss the most improved plans for burglary, tools, equipments, etc. They also keep a regular register of the best criminal lawyers in the country, 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 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.”

H. W. BEECHER, in Plymouth church, Nov. 15, 1868, said :—

“The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah.”

At the National Convention of the Association for the Amendment of the Constitution, at Philadelphia, 1871, the Rev. Mr. McALLISTER said :—

“The dishonesty, the profanity the drunkenness, the licentiousness, of a large proportion of our public men are simply notorious. They are the most tangible point of our political malady. They are the outward manifestations, to which we cannot be blind, of a diseased system.”

The *California Christian Advocate* (Methodist), of Nov. 5, 1874, says :—

“An observer of public morals at the present day cannot fail to see the effort being made to blend or obscure the line of distinction between right and wrong in all matters where the

pleasures of the world or the gratification of the passions are interfered with."

The *Christian Union*, of Nov. 4, 1874, says:—

"Not infrequently do we hear it said that the present is an exceptionally wicked generation, that society is becoming rapidly demoralized, and that the prospect in regard to the future is very dark and discouraging. And indeed it is not to be denied that corruption, both in private and public life, is lamentably frequent, that crime of every grade abounds, and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

The *Watchman and Reflector*, of March, 1872, under the head of "The Era of Crime," says:—

"Bank-robberies, ring-despotisms, official corruptions, domestic tragedies, garrottings, burglaries, suicides,—these come in upon us like tidal waves, so constant and regular in their visitations that we are no longer startled by them. But of late there seems to have been a change. The sea of crime, always beating and surging and roaring around us, has lifted itself to an unusual height, and is deepening its thunderings. . . . There can be no doubt that much of this revolting wickedness is but the outgrowth of the low moral sentiment which pervades our entire communities."

Harper's Weekly, of Feb. 9, 1884, quotes a paragraph from a long article in the *N. Y. Times*, containing the following astounding declaration:—

"There are to-day, sitting in the Senate of the United States, sixteen Senators who owe their election entirely to the indirect use of money and the exercise of corporate power and influence in their respective States. Why mince words? The last Presidential election was determined by the use of money. The Democratic party cannot throw stones at the Republican harlot. They are not without sin. They taught the Republicans the art in 1876."

We find the following in the papers. We do not know the author, but the truth contained is too well-known to need special verification:—

"*A Bankrupt World.*—France is at the head of the list of public debts with a burden of \$5,000,000,000, the sad legacy of the German conflict. Great Britain follows with \$3,750,000,000, and the United States comes third with a debt of over \$2,000,000,000. The aggregate public debts of all the governments of the world amount to the enormous sum of \$20,000,000,000,

a figure so vast as to be almost incomprehensible. If a man were to count it as rapidly as he could handle it, dollar by dollar, he would not finish in fifteen centuries. When we come to add to this the debts of States, provinces, municipalities, villages, corporations, and individuals, we have a mountain of debt perfectly appalling. And the worst of it is that, though nations and individuals are bankrupt, they are going on piling up more liabilities year after year. Wealth, which is the product of labor, is completely outstripped in the race. Some day this enormous bubble will burst. Then comes the deluge."

INCREASE OF INTEMPERANCE.

The world spends \$4,000,000,000 annually for tobacco, opium, and hashish; and only \$4,500,000 for missions. (\$888 to \$1.)

The worth of liquors sold in 1867 was \$1,483,491,865, or *ten times* the value of all the church property in the United States. The United States pays only \$40,000,000 for religion.

The United States, in 1870, spent \$1,487,000,000 for liquors, \$90,000,000 for prosecutions, etc., caused by liquor, making a total of \$1,577,000,000, while the entire cost of provisions, clothing, papers, printing, etc., was only \$905,600,000. There were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and teaching school. The clergy of the United States cost yearly \$12,000,000. Lawyers, criminals, prisons, etc., cost \$90,000,000; intoxicating liquors, \$1,487,000,000.

The amount of liquor manufactured and consumed in the United States reaches the enormous total of 260,000,000 gallons. About 12,000,000 gallons more are imported from foreign countries. This statement covers only the amount reported to the revenue officials. Immense quantities are made and not reported, and considerable quantities are smuggled into the country. This immense quantity of liquid poison would make a lake ten feet deep, twenty rods wide, and a quarter of a mile long. According to a scientific authority, the wine product of France this year would make a ditch three

and one-half feet deep, of the same width, and 4,000 miles long.

Liquor costs more than bread. The cost of liquor to consumers in the United States, for a single year, has been officially estimated at \$1,483,491,865. The lowest estimate for the year 1872 is \$735,000,000. \$1,400,000,000 would buy 7 barrels of flour for every man, woman, and child in the country; 28,000,000 teams would be required to draw the flour. This great caravan would wind five times around the earth, if arranged in a line.

We clip the following from the *S. S. Visitor* :—

“Let the boys and girls of the United States think about the way the people of our country spend their money in one year: Salaries of ministers of the gospel, \$6,000,000; cost of dogs, \$10,000,000; support of criminals, \$12,000,000; cost of going to law, \$35,000,000; cost of tobacco and cigars, \$610,000,000; importation of liquor, \$50,000,000; support of grog-shops, \$1,500,000,000.”

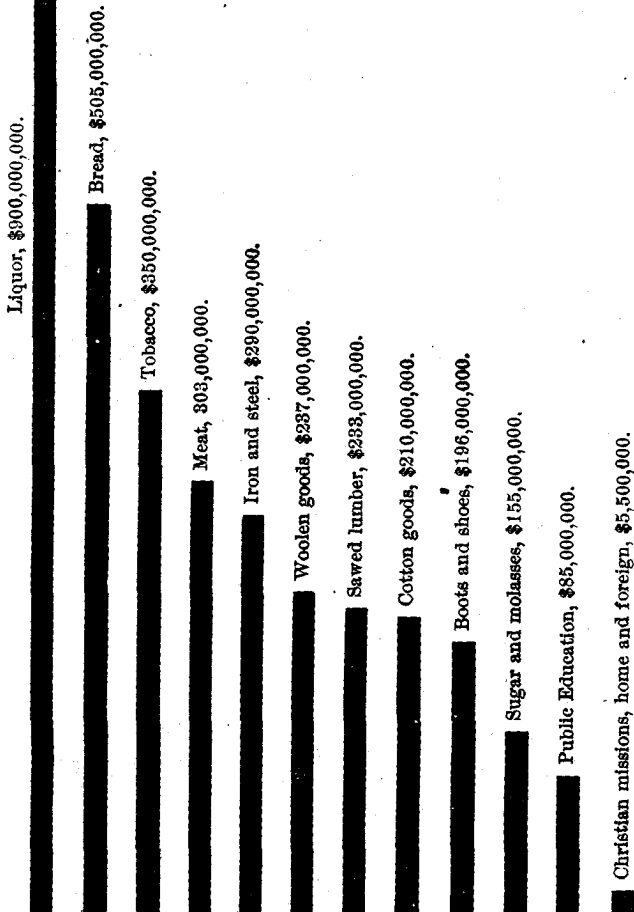
The *Baptist* is responsible for the following :—

“A prohibitionist calculates that the amount of liquor made and imported into the United States in 1882 would fill a canal ten feet deep, twenty feet wide, and seventy-six miles long. The money it represents would have built a \$1,000 house for the family of every mechanic in the land; would have paid for 3,664 steamships at \$250,000 apiece; would have purchased 336,400 farms of 100 acres each; or would have fed and clothed all the children in the States under five years of age for two years, allowing a dollar a week for each one of the ten million children. Instead of doing this, it has gone down American throats.”

England pays \$650,000,000 for liquor and tobacco, \$150,000,000 for police, prisons, etc., and only \$3,000,000 for missions! (\$266 to \$1.)

The European countries spend their millions on armies and navies, but spend more on intoxicating drinks. A German statistician, in speaking of the liquor traffic, says: Germany spends between 500,000,000 and 600,000,000 francs annually for her armies; but 2,200,000,000 francs for drinks; *i. e.*, more than four times as much. The French spend three times as much for liquors as for their soldiers, the English four times as much, and the Belgians over ten times as much. Truly, such figures furnish a good temperance argument.

The accompanying diagram is a comparison of the annual expenditure in the United States for intoxicating liquors and tobacco, with various other of the largest items of expenditure. It first appeared in the *Christian Union* of March 27, 1884, and was copied and indorsed by the *Interior*, of Chicago. The statistics concerning tobacco have been added to the diagram as given by the *Christian Union*. The whole is based on the census of 1880 and the report of the Commissioner of Internal Revenue for 1881. Scale: Each three-fourths of an inch represents an expenditure of \$100,000,000. The *Interior* says: "The liquor bill represents the cash paid for it by consumers, and is, in our opinion, not an exaggeration of the facts. We consider it just about the actual amount. Comments upon a showing so appalling would only weaken the power of truth."



France spends \$150,000,000 for tobacco and liquor annually.

The following official statistics, compiled for the *Brewers' Journal*, show the production and annual per-capita consumption of beer in the various beer-drinking countries of the world :—

	Production U. S. bbls. 31½ gals.	Per capita consumption U. S. gals.
Bavaria.....	10,342,289	62
Wirttemberg.....	2,721,582	58
Belgium.....	1,565,003	41
Great Britain.....	37,678,450	36
German Empire.....	32,711,726	24
Baden.....	996,250	21
North Germany.....	17,862,903	16
Alsace-Lorraine.....	788,862	15
United States.....	17,349,424	11
Denmark.....	955,320	11
Austro-Hungary.....	10,222,329	10
Netherlands.....	1,216,776	10
Switzerland.....	770,960	10
France.....	6,838,248	5
Russia.....	2,399,194	5
Norway.....	515,370	5
Sweden.....	779,340	4
Canada.....	382,126	2
Italy.....	110,945	.15
Other States, about.....	2,000,000	....

Total production..... 148,205,987 U. S. bbls.

Speaking of "The Rum-hole as a Political Power," Dr. Howard Crosby, in the *Christian at Work*, says :—

"A car-full of legislators coming from Albany, is avoided by gentlemen just as would be a car-full of rowdies. The exceptions to the statement do not disprove the statement itself. Drunkards, gamblers, and their like, are sent to represent us in the State Legislature, and a decent citizen is ashamed for his country when he goes to Albany, and sees the low character of its representative assemblies."

The *Christian Statesman*, January, 1882, says of immorality among the representatives of our nation :—

"A few years ago we published an incident of a man who stepped aboard a train on the Pennsylvania railway at Lancaster ; a few minutes observation of his fellow-passengers led to

the conviction that he had fallen among a gang of roughs on their way to a prize-fight or horse-race. They were drinking, singing lewd songs, smashing each other's hats, and creating an uproar which compelled self-respecting passengers to seek seats in another part of the train. Inquiry of the conductor, however, revealed the fact that the car was occupied by members of the Legislature of Pennsylvania, and that these scenes were commonly enacted every Friday evening on the train leaving Harrisburg for Philadelphia after the adjournment, and every Monday afternoon before the re-assembling of the Legislature."

A religious paper has a letter from a correspondent on tobacco-using Christians, in which he states that of the 267 members of his church, 67 use tobacco, and pay therefor, annually, \$845. This church, including the congregation, gave for all objects last year, pastor's salary, missions, education, church extension, freemen, etc., \$842. One of these members gave 66 cents for church extension, and \$145 for tobacco; another gave \$91 for tobacco, \$1 for missions, and \$1 for conference claimants. From such Christians, "Good Lord, deliver us! Amen." It would be ten thousand millions of years before a continent of such Christians would convert a single soul; and should they accidentally convert one, he would be the worse for his narcotical conversion. A hundred and forty-five dollars for the "filthiness of the flesh," and sixty cents for the extension of the kingdom! Was ever such a triumph of matter over mind recorded before?

WAR PREPARATIONS.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3: 9, 10.

The annual amount paid for war for the world is \$2,600,000,000, while only \$5,000,000 is paid for Christian missions! This puts an awful burden on labor, forcing it to pay \$500,000,000 per day before its own wants are begun to be provided for. The aggregate war debt of the world is \$23,000,000,000. Eighty-three per cent of the income of Great Britain goes for war purposes.

The following table shows the number of men, horses,

and cannon that several of the leading powers of Europe have at their command :—

Russia	has	.....	1,519,810 men.
Russia	has	.....	181,000 horses.
Russia	has	.....	2,084 cannon.
Germany	has	.....	835,000 men.
Germany	has	.....	96,000 horses.
Germany	has	.....	2,022 cannon.
Austria	has	.....	856,980 men.
Austria	has	.....	58,125 horses.
Austria	has	.....	1,600 cannon.
England	has	.....	478,800 men.
France	has	.....	300,000 men.

The remaining States of Europe make up with the above a total of about 5,000,000 men.

MODERN ARTILLERY.

We condense from statements in the *Inter Ocean* in 1878 some interesting items relative to large siege ordnance made, by Herr Krupp, of Germany, that the reader may see the extent to which warlike preparations are being carried. No stone fortifications or armor-plated ships can stand before these modern guns.

Cannon have been made weighing as high as 72 tons, over 32 feet in length, with a caliber 15 $\frac{1}{2}$ inches, composed of steel throughout, carrying a charge of 385 lbs. of prismatic, and throwing a projectile of 1660 lbs. weight, a chilled iron shell which contains a bursting charge of 22 lbs. of powder. At an angle of 43 degrees, this projectile can be thrown a distance of 15 miles.

The Limon Haskell Gun.—This gun contains four pockets along the bore, in each of which is placed a charge of powder. These accelerate the speed of the ball, so that it is claimed it will penetrate two feet of solid wrought iron. The charge of powder will be 130 lbs., and the weight of the projectile 150 lbs.

The New Orleans *Bulletin* (1875) says :—

“Sir William Armstrong is now making twelve guns for the Italian Government, each of which will weigh one hundred tons, and will fire a shot a ton in weight through twenty-eight inches of armor. As there is a limit which cannot be exceeded in the

quantity and weight of metal plate which a ship can carry, most, if not all, the ironclads now afloat will become perfectly useless, and nothing but gun-boats and torpedoes will answer."

"The new torpedo boat of Capt. John Ericsson will be one of the most terrible of all engines of warfare. This boat will be able to overtake the swiftest vessel afloat, can elude all missiles that may be hurled at it, and will carry a torpedo which can shatter and sink the strongest ship. The torpedo differs from all others, and the firing will be either by electricity or compressed air.

The Deadly Dynamite in War, *Harper's Weekly*, of March 29, 1884, gives a view of a new dynamite gun mounted for action. It is a brass tube four inches in diameter and forty feet long. The difficulty in using dynamite heretofore has been the danger of exploding it from the shock of the powder explosion which propelled the projectile containing it too soon. But in this gun, compressed air is used to start the projectile on its way.

"It consists of a cartridge of dynamite inclosed in a case of soft metal. Attached to the base is a wooden sabot, the frustum of a cone designed to act like the feather on an arrow to guide the projectile in its flight. A percussion fuse in the front explodes the cartridge when it strikes. One shot would destroy any ship afloat, and dropped into a battalion of men, would act upon them like the explosion of a powder-mill.

"The gun can be made at any well-equipped machine shop, rapidly and cheaply. It is so light that it can be easily transported by sea or land, and promises to make a most formidable weapon in future warfare."

The following is taken from the *St. Louis Evangelist* of April 5, 1883:—

"We can scarcely pick up a daily paper now-a-days without reading of some infernal machine or dynamite explosion or plot, and of other indications of the increased numbers and boldness of the Anarchists all over Europe, and their determination to resort to force of this kind whenever they can find opportunity. Europe has long been honey-combed with such revolutionary organizations; but they have never shown the same signs of determined combination. Acting upon the recent measures of co-operation for defense taken by continental nations, the various socialistic societies of Europe have determined to do likewise. Preparations are being made for a meeting in London, in the near future, of delegates from all over Europe, who shall lay plans for concerted action. The fanatics who claim that

they can and will make explosives an important factor in European politics, are going to give their doctrine a fair trial, and the government will have to be vigilant to prevent blood-shed. The question, Can the infernal machine revolutionize Europe? ought to be answered promptly with a powder-and-shot negative."

COMPARATIVE COST OF ARTILLERY.

"It is estimated that all the agricultural labor done in England in 1847, cost £18,200,000; and official returns show that the cost of their naval and military establishments for the same year was £18,500,000; that is, 300,000 more than for all their golden harvests and to the 700,000 laborers who produce them. Grave considerations must arise from such a state of things."

From an article in the *Review and Herald*, Dec. 22, 1874, we extract the following:—

"If an inventor should produce some implement or machinery by which the products of the soil might be greatly increased or utilized, something of the greatest possible advantage to the agricultural interests of the world, he must secure his right, and manufacture at his own risk; and if he has not the means to defend his rights in the courts, he may, by infringements, lose his labors, and be suffered to die in poverty.

"On the other hand, should he invent some instrument of destruction, something by which war could be carried on more successfully, by which human life could be destroyed far faster than ever before, he need not be subjected to any risk or expense. Any government in the world will purchase his invention, or so patronize him as to assure to him a fortune.

"In the book entitled 'Great Fortunes,' Mr. Whitney's failure to secure his rights is thus noticed:—

"'Whitney, thoroughly disheartened, now abandoned the manufacture of cotton-gins in disgust, wound up his affairs, and found himself a poor man. In spite of the far-reaching benefits of his invention, he had not realized one dollar above his expenses. He had given millions upon millions of dollars to the cotton-growing States, he had opened the way for the establishment of the vast cotton-spinning interests of his own country and Europe, and yet, after fourteen years of hard labor, he was a poor man, the victim of a wealthy, powerful, and, in his case, a dishonest class, who had robbed him of his rights and of the fortune he had so fairly earned.' 'America never presented a more shameful spectacle than was exhibited when the courts of the cotton-growing regions united with the

piratical infringers of Whitney's rights in robbing their greatest benefactor.'

"In this emergency, Mr. Whitney turned his skill in another direction. He undertook to improve the firearms of the country, and with success. He established an arms factory at New Haven, Conn., and the book already quoted says: 'He has the honor of being the inaugurator of the system of progressive improvements in firearms which has gone on steadily for now fully sixty years past.'

"In this business Mr. Whitney received the patronage of Government, and was enabled, not only to 'pass the evening of his days in comfort, but also to leave a handsome estate to his family.'"

"ARMAGEDDON" AT HAND.

The San Francisco *Chronicle*, of Jan. 30, 1875, thus comments on the warlike aspect of the world at that time:—

"A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's apocalyptic vision shows that 'The battle of the great day of God Almighty at Armageddon' is actually at hand. All Europe is at present one vast camp. The nations are arming from the British channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. The nations are becoming armies; the general masses of the people are being turned into soldiers. The arsenals are busy shaping more deadly weapons of destruction than were ever before known. The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys."

The outlook ten years later (1885) is certainly no less appalling, and presents no less evidence that the times in which we live are perilous. The following is a condensed presentation of the war prospects:—

England and Russia at such variance that war is imminent.

A political crisis in Italy.

French troubles in China.

War still in Soudan.

Insurrections in the Dominion of Canada.

Insurrections in Cuba.

Insurrections in the Isthmus of Panama

Socialism and Nihilism in all countries.

We take the following from the N. Y. *Tribune*, under the appropriate heading, "More Swords than Plowshares."—

"The first quarter of the year 1885 has been occupied with events which do not encourage hope that civilization is outgrowing the militant spirit. The stir of military preparations, or the clash of actual conflict, is to be heard to-day over a wide area of the inhabited earth. England, France, Italy, Russia, Turkey, India, Australia, Egypt, South Africa, Arabia, China, Madagascar, Central America, Canada, and even to a slight extent the United States, feel the influence of the prevalent combative tendency. And if the extent to which the war-like spirit is manifested seems to contradict the theories of cloud philosophers in regard to the pacific effect of modern civilization, an inquiry into the causes of these wars and rumors of wars may well provoke a doubt as to the ethical advance of the age. For in most instances weak powers are being preyed upon by strong ones, and with as cynical a disregard for justice and right as ever was shown by our piratical ancestors when they issued forth to harry and slay. England in the Soudan, France in Madagascar and Tonquin, Russia in Afghanistan, are each proceeding on the principle that 'might makes right;' while two-thirds of the military preparation going on outside of these countries are caused indirectly by their aggressions and invasions."

Bishop FOSTER, in the *Christian Advocate*, says:—

"One cannot long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No power can move, or even silently grow, without disturbing all the rest. India is feverish; Egypt is in unrest; Turkey is a prey around which the vultures are gathered; Greece is dissatisfied; Austria, Germany, France, Italy, and England are distrustful of each other; the Nihilists, Communists, and other guilds of destructionists are planning and scheming general chaos; and so the nations, from India to the Isles of Britain, are liable at any new complication to break forth into the flames of war. There is so much at stake, such vast interests of civilization and human advancement, political and religious, that it cannot but cause great anxiety to all thoughtful observers, as well as make uneasy all heads that wear crowns. What will come next? is a question propounded every day over all these uneasy surfaces

of our globe, and the only rest to be found is in faith in an overruling Power who will somehow, out of the many alarming possibilities, work to the general progress and welfare."

BAPTISM — IMMERSION.

"We are buried with him by baptism into death. . . . We have been planted together in the likeness of his death." Rom. 6: 4, 5.

"Were all baptized of him in the River Jordan," etc. Mark 1: 5.

"Baptizing in Ænon near to Salim, because there was much water there." John 3: 23.

"And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 38.

JUSTIN MARTYR, about A. D. 140, says:—

"Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed *in the water* in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost."—*Apology* 2, sec. 79.

TERTULLIAN, A. D. 204, says:—

"The person is let down in the water, and with a few words said, is *dipped*."

Again he says:—

"There is no difference whether one is washed in the sea or in a pool; in a river or in a fountain; in a lake or in a channel; nor is there any difference between them whom John dipped in Jordan, and those whom Peter dipped in the Tiber." He also uses the words, "*In aqua mergimur*"—we are *immersed* in the water.—*De Baptismo*, cap. 2, 4, 7.

GREGORY NAZIANZEN, A. D. 360, says:—

"We are buried with Christ by baptism that we may also rise again with him; we descend with him that we may also be lifted up with him; we ascend with him that we may also be glorified with him."—*Orat.* 40.

AMBROSE, A. D. 374, says:—

"Thou saidst, I do believe, and wast *immersed*, that is, thou wast buried (*merstisti hoc est, sepultus es*)."—*De Sacram.* L. 2, cap. 7.

CYRIL, of Jerusalem, A. D. 374, says :—

“As he who is plunged in the water, and baptized, is encompassed by the water on every side ; so they that are baptized by the Spirit, are also wholly covered.”—*Catechis.* 17, sec. 14.

CHRYSOSTOM, A. D. 398, says :—

“To be baptized and *plunged*, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it ; and therefore Paul calls baptism *a burial*.”—*Homil.* 40, in 1 Cor.

Mr. WHITBY, author of a commentary on the New Testament and more than forty other learned works, says :—

“It being so expressly declared here [Rom. 6 : 4 ; Col. 2 : 12] that we are buried with Christ in baptism by being buried under water, and the argument, to oblige us to a conformity to his death, by dying to sin, being taken hence ; and this *immersion* being religiously observed by all Christians for *thirteen centuries*, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity ; it were to be wished that this custom might be again of general use.”

Bishop BOSSUET says :—

“We are able to make it appear, by the acts of councils, and by the ancient rituals, that for *thirteen hundred years* baptism was thus [by immersion] administered throughout the whole church, as far as possible.”—*Stennett's Answer to Russen*, p. 176.

STACKHOUSE says :—

“Several authors have shown and proved that this immersion continued, as much as possible, to be used for thirteen hundred years after Christ.”—*Hist. of the Bible*, p. 8, p. 1234.

LIGHTFOOT and ADAM CLARKE say :—

“That the baptism of John was by *plunging* the body (after the same manner as the washing of unclean persons—was) seems to appear from those things which are related of him ; namely, that he baptized in Jordan, that he baptized in Ænon, because there was much water there,” etc.—*A. Clarke's Commentary*.

CALVIN says :—

“From these words [John 3 : 23] it may be inferred that baptism was administered by John and Christ by *plunging the whole body under water*.”—*Pæd. Exam.*, vol. 1, p. 194.

DODDRIDGE says :—

“Buried with him in baptism. It seems the part of candor to confess that here is an allusion to the manner of baptizing by *immersion*.”—*Fam. Expos.* Note on the place.

GEO. WHITEFIELD says :—

“It is certain that in the words of our text [Rom. 6 : 3, 4] there is an allusion to the manner of baptism, which was by immersion, which is what our own church allows,” etc.—*Eighteen Sermons*, p. 297.

JOHN WESLEY says :—

“Buried with him—alluding to the ancient manner of baptizing by immersion.”—*Note on Rom. 6 : 4*.

INFANT BAPTISM.

There is no intimation in the Scriptures that infants are proper subjects for baptism.

MARTIN LUTHER says :—

“It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles.”—*Pæd. Exam.*, vol. 2.

CALVIN says :—

“Because Christ requires teaching before baptizing, and will have *believers only* admitted to baptism, baptism does not seem to be rightly administered, except faith precede.”—*Pæd. Exam.*, vol. 2, p. 272.

1 CORINTHIANS 15 : 29.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

Paul's subject is the resurrection of the dead; and baptism is referred to as an act by which we show our faith in the resurrection. But if the dead rise not at all, why do we perform this act? Why are we then baptized in hope of the resurrection of the dead, or to show our faith in such an event?

Dr. CLARKE says on this verse :—

“But as they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water ; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.”

BAGSTER remarks :—

“MacKnight considers the passage as elliptical, and reads it, ‘Baptized for (the resurrection of) the dead.’ In Rob. Wahl the passage is thus paraphrased : If the dead do not rise, of what avail is it to expose ourselves to so many dangers in hope of a future reward ?”

JENKS says :—

“Thus the sense will be : ‘Baptized in the confidence and expectation of a resurrection from the dead.’ . . . Chrysostom establishes this interpretation beyond all doubt.”

BLOOMFIELD says :—

“Now this (the true interpretation), if I mistake not, will apply to an interpretation most early adopted, namely, that of Chrysostom and the Greek commentators, and the generality of expositors in modern times, including some very eminent names, as Hamm, Burkitt, Wets, and Pyle, who explain : ‘What will they be doing, *i. e.*, what will they benefit themselves, who are baptized for the sake of, *i. e.*, in hope of, the resurrection of the dead ? They will be no better for it, either in this world or the next.’”

IS THE SOUL IMMORTAL ?

“The King of kings, and Lord of lords ; *who only hath immortality.*” 1 Tim. 6 : 16.

“To them who by patient continuance in well-doing, *seek for glory, honor, and immortality.*” Rom. 2 : 7.

“Man became a living soul.” Gen. 2 : 7.

• ✓ The word “soul” occurs in the original Scriptures eight hundred and seventy-three times ; but it is *never once* called immortal. The word “immortal” is found only once in all the Bible (1 Tim. 1 : 17), and there it is applied, not to man, but to God.

Bishop TILLOTSON, A. D. 1774, said :—

“The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.”—*Sermons*, vol. 2.

OLSHAUSEN, the commentator, says :—

“The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.”—*Com. on 1 Cor. 15 : 13*.

Dr. BAGNALL, in the *Methodist Quarterly Review* for April, 1852, while advocating the opposite view, makes this frank admission :—

“In the Bible, we think, there is *no passage* which can be strictly said to declare that all human souls are immortal.”

The celebrated RICHARD WATSON says :—

“That the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a gift dependent on the will of the giver.”—*Theol. Inst.*, vol. 2, part 2, chap. 18.

H. H. DOBNEY, Baptist minister of England, says :—

“If in these days of multiplied infallibilities, it may be allowed us to prefer an apostolic and inspired exposition of the original record, we shall respectfully take leave to affirm that there is *no expression* on the opening page of a progressive revelation, which teaches the unutterably grand prerogative of an *uncontingent immortality* for all mankind.”—*Future Punishment*, p. 120.

MARTIN LUTHER says :—

“But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is emperor of the world, and the king of heaven, and God upon earth; *the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals.”—*Defense*, prop. 27.

Cardinal DU PERRON says :—

“Luther held that the *soul died with the body*, and that God would hereafter raise both the one and the other.”—*Historical View*, p. 344.

A Lutheran minister denied this statement, and in endeavoring to refute it made the following admission :—

“The origin of this calumny is a letter he [Luther] wrote to Amsdorf in the year 1522; in which he appears much inclined to believe that the *souls* of the just *sleep* to the day of Judg-

ment, *without knowing where they are*. He does not pretend to say they are dead in this interval, but only lie in a *profound rest and sleep*, in which opinion he followed many Fathers of the ancient church."—*Idem.*, p. 347.

Dr. PRIESTLY says :—

"If we search the Scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of *sense, thought, or enjoyment*." See Ps. 6 : 5 ; Job 14 : 7 ; and *Reg. Ency.*, p. 784.

TIMOTHY DWIGHT, D. D., LL. D., says :—

"Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer that the soul, metaphysically considered, is so formed as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence *may terminate at death*, or any other supposable period. Whatever has been created, can certainly be annihilated by the power which created it."—*Sermons*, vol. 1, p. 163.

MOSHEIM speaks of the "General Baptists," who flourished in England in the sixteenth century, and enumerates their articles of faith, one of which he mentions as follows :—

"VI. They believed that the soul, between death and the resurrection at the last day, has *neither pleasure nor pain*, but is in a state of *insensibility*."—*Eccl. Hist.*, vol. 3, book 4, p. 218.

ORIGIN OF THE IMMORTAL-SOUL DOCTRINE.

"The serpent said unto the woman, *Ye shall not surely die*, . . . your eyes shall be opened, and *ye shall be as gods*." Gen. 3 : 4, 5.

The next who taught it were the Egyptians.

HERODOTUS, a Greek, born B. C. 484, regarded as the first and one of the most reliable of profane historians, says :—

"The *Egyptians* were also the *first* who asserted the doctrine that the soul of man is immortal."—*Herod. Euter.* 2, par. 123.

BUNSEN, in his work on Egypt, says :—

"The *Egyptians* were the *first* who taught the doctrine of the immortality of the soul,—a fact mentioned by all the Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments."—*Egypt in Universal Hist.*, vol. 4, p. 639.

BALFOUR testifies :—

“Mr. Stanly says the Egyptians were the first who asserted that the soul of man was immortal, and cites in proof *Eusebius, Diodorous, Siculus, and Halicarnaseus.*”—*Inter. State*, p. 73.

Bishop WARBURTON says :—

“The Egyptians, as we are assured by the *concurrent testimony of antiquity*, were among the first who taught that the soul survived the body, and was immortal.”—*Divine Lega. of Moses Dem.*, vol. 2, p. 239.

THE RELIGION OF PAGAN ROME WAS INGRAFTED UPON PAPAL ROME.

BASSVILLE says :—

“The religion of the Romans appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same.”—*Elements of Mythol.*, p. 244.

Dr. GOOD says :—

“The philosophers of Rome present us with nothing new; for they merely follow the dogmas of those of Greece.”—*Book of Nature*, p. 380.

Mr. DOWLING says :—

“In tracing the origin of the corrupt doctrines and practices of the Romish church, we have had frequent occasion, in the preceding chapters, to allude to the fact that most of its anti-scriptural rites and ceremonies were adopted from the pagan worship of Greece, Rome, and other heathen nations.”—*Hist. of Romanism*, book 2, chap. 2.

THE GREEKS AND ROMANS LEARN THE DOCTRINE FROM THE EGYPTIANS.

Mr. ALGER writes :—

“It seems plain that the Greeks derived many of their notions concerning the fate and state of the dead from Egypt.”—*Doctrine of a Future Life*, p. 181.

In the “*Elements of Mythology*,” p. 36, we find the following :—

“The ancient Egyptians are considered as the original inventors of the arts, science, and religion of Greece.”

The celebrated Grecian philosophers, Pythagoras and Plato, spent many years in Egypt, learning of the priests and teachers there.

WARBURTON, speaking of Pythagoras, says:—

“He and Plato, with others, traveled into Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their *bringing away with them all the secret science of the priesthood.*”—*Div. Lega.*, vol. 2, pp. 108, 109.

Dr. MIDDLETON, in his “Letter from Rome, showing an exact conformity between popery and paganism; or the religion of the present Romans, derived from that of their heathen ancestors,” concludes as follows:—

“I have sufficiently made good what I undertook to prove: an *exact conformity, or uniformity* rather, of *worship* between popery and paganism; for since, as I have shown above, we see the present people of Rome worshipping in the *same temples*, at the *same altars*, sometimes the *same images*, and always with the *same ceremonies*, as the old Romans, they must have more charity as well as skill in distinguishing than I pretend to have, who can absolve them from the *same superstition and idolatry*, of which we condemn their pagan ancestors.”—*Letter*, p. 280.

DEATH OF CHRIST.

IF Christ, the divine Son of God, died both soul and body, how can any mortal man claim that he possesses a soul that cannot die? But if a divine being did not die, then we have only a human atonement.

Dr. NEVIN says:—

“The Word became flesh; not a single man only, as one among many, but *flesh, or humanity*, in its universal conception. . . . It is sufficient to say that the *divine Logos* actually assumed a human body and soul,” etc.—*Mystical Presence*, p. 210.

LUTHER, MELANCTHON, and others, in their “Augsburg Confession,” make the following declaration:—

“Further, we teach that the Word, that is, the Son of God, assumed human nature, was born of the blessed Virgin Mary,

so that the two natures, human and divine, inseparably united in one person, constitute one Christ, who is true God and man, was really born, did truly suffer, was crucified, *died, and was buried*, that he might be a sacrifice," etc.—*Schott's Aug. Con.*, pp. 81, 82.

Dr. CLARKE says :—

"A body was prepared for the eternal *Logos*, and in that body he came to do the will of God, that is, to suffer and *die* for the sins of the world."—*Com. on Heb. 10 : 7.*

The "Methodist Discipline," art. 2, says :—

"The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, *took man's nature* in the womb of the Blessed Virgin ; so that two whole and perfect natures, that is to say the Godhead and manhood, were *joined together* in one person, *never to be divided*, whereof is one Christ, very God and very man, who truly suffered, was crucified, *dead and buried*, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

The "Methodist Hymn Book," says :—

"The *incarnate God hath died* for me."—*Hymn 133.*

"Christ the mighty Maker died."—*Id.*, 146.

"The *rising God forsakes the tomb*."—*Id.*, 148.

"Down from the shining seats above
With joyful haste he fled ;
Entered the grave in mortal flesh,
And dwelt among the dead."—*Id.*, 131.

DEATH BY CRUCIFIXION.

OSMAND TIFFINY says :—

"Pilate was at first surprised at the request of Joseph, thinking it highly improbable that he [Jesus] should be dead in so short a time. He had, indeed, given orders for the soldiers to break the legs of the crucified persons ; but he knew it was common for them to live many days after that operation was performed ; for, though the pain they felt must have been exquisite to the last degree, yet, as the vital parts remained untouched, life would continue some time in the mortal body."—*Sacred Biography and History of the Bible*, p. 437.

Dr. JOHN KITTO'S "Encyclopedia of Biblical Literature," art. Death by Crucifixion, says :—

"It is not completed before forty-eight hours under ordinary circumstances and in healthy constitutions; so that we may consider thirty-six hours to be the earliest period at which crucifixion would occasion death in a healthy adult. . . . Many cases are recorded of persons' having survived a much longer time than is here mentioned, even as long as eight or nine days."

NEVINS'S "Biblical Antiquities," says:—

"In the awful situation, the victim of the cross was left to suffer till death came to relieve him from its power. This, however, did not take place commonly till the third, and frequently till the fourth or fifth day."—Page 216.

Dr. STROUD thus testifies:—

"A fact of importance to be known, but which has not been sufficiently regarded, is that crucifixion was a very lingering punishment, and proved fatal, not so much by loss of blood,—since the wounds in the hands and feet did not lacerate any large vessel, and were nearly closed by the nails which produced them,—as by the slow process of nervous irritation and exhaustion."—*The Physical Cause of the Death of Christ*, p. 55.

BIBLE TESTIMONY.

"Thou shalt make his soul an offering for sin."

"He hath poured out his soul unto death." Isa. 53:10, 12.

"My soul is exceeding sorrowful, even unto death." Matt. 26:38.

"His soul was not left in hell, neither his flesh did see corruption." Acts 2:31.

"And killed the Prince of Life, whom God hath raised from the dead." Acts 8:15.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8.

PERSONALITY OF GOD.

Jesus was "the express image of his person." Heb. 1:3.

Man was made in the "image" and "likeness" of God. Gen. 1:27; 5:1-3; 9:6.

"That the Deity is in human form, was a part of every ancient faith until corrupted by the Greek philosophy."—*History of Denominations*, p. 440.

NEANDER says :—

“Many reckon the body as belonging to the image of God, founded on the idea that the peculiar human stamp and impress of the divine life must be also represented in a bodily organism.”—*History of Christian Dogmas*, p. 180.

Of the personality of God, he says :—

“It was held by Melito, bishop of Sardis in the second century, who wrote a book entitled, *Περὶ Ἐνσωματου Θεου*, which treated not, as some suppose, of the incarnation, but of the corporeity of God. . . . This view is maintained in the Clementine Homilies, and even by Tertullian; notwithstanding the depth and purity of his religious feelings, he says: ‘Who shall deny that God is a body, although God is a spirit?’ He maintains that there is nothing uncorporeal except what does not exist. Spirit is body of a peculiar quality. . . . We remark similar representations in Lactantius, who combats those who deny that God possesses form and affections.”—*History of Christian Dogmas*, pp. 103, 104.

ORDINANCE OF HUMILITY.

“If I, then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. For I have given you an *example*, that ye should do as I have done to you, Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. *If ye know* these things, happy are ye *if ye do them*.” John 13: 14-17.

The word “*ought*” in this scripture is from the Greek *οφειλω*, and, according to Greenfield, means, “to be bound to the performance of some duty, be obliged, be under obligation.” The lexicons are agreed that it has the full strength of command, duty, or binding obligation. It is so translated in the common version. See Luke 17: 10; Rom. 15: 27; 2 Thess. 1: 3; 2: 13.

Dr. WAYLAND says :—

“‘*Ought*,’ puts us under obligation to act.”—*Moral Science*, p. 54.

“The word is of binding force, and imposes duty.”—*J. Winebrenner, in Practical Sermons*.

“To be held or bound in duty or moral obligation.”—*Webster*.

MATTHEW HENRY says :—

“Some have understood this *literally*, and have thought these words amount to the institution of a standing ordinance in the church; that Christians should, in a solemn, religious manner, *wash one another's feet*, in a token of their condescending love to one another. St. Ambrose took it so, and practiced it in the church of Milan.”—*Com. on John 13 : 14.*

KITTO says :—

“Feet-washing became, as might be expected, a part of the observances practiced in the early church. The real significance, however, was soon forgotten, or overloaded by superstitious feelings, and mere outward practices. Traces of the practice abound in ecclesiastical history.”—*Cyclopedia of Biblical Literature.*

The “History of all Religions” says that the Moravians “observed many of the original acts of the apostles, such as washing each other's feet, after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the apostles.”—Page 214.

The Waldenses, who are acknowledged to have come the nearest to the purity of the faith and practice of the doctrine of Christ, held feet-washing as an ordinance of the church. In their “Confession of Faith,” p. 12, they say :—

“We confess that feet-washing is an ordinance of Christ which he himself administered to his disciples, and recommended by example to the practice of believers.”

In the “Cyclopedia of Biblical, Theological, and Ecclesiastical Literature,” vol. 3, p. 616, we find the following :—

“The act thus performed by Christ at the institution of the supper suggests to believers at every communion this lesson of humility. It is also an *example* of humility, patience, forbearance, and charity. . . . In the post-apostolic times, the command, ‘Ye also ought to wash one another's feet,’ came to be observed, not only after the spirit, but also after the letter. . . . In the Greek church, feet-washing came to be even considered as a sacrament.”

“The Church of England at first carried out the letter of the command.”

"The *Anabaptists* continued the practice of feet-washing, which in consideration of the passages, John 13 : 14, 1 Tim. : 10, they considered as a sacrament instituted and recommended by Christ." [See the "Confessio" of the United Baptists or Mennonites of 1680].

TITHES.

"Tithe, a tenth. The proportion of a man's income devoted to sacred purposes (Gen. 14 : 20 ; 28 : 22), prescribed by the Mosaic law (Num. 31 : 31). A two-fold tithe was required of each citizen. The first consisted of one-tenth of the produce of his fields, trees, and herds, to be given to God (Lev. 27 : 30-32). The Levites paid a tenth part of what they received to the priests (Num. 18 : 26-28). The second tithe required of each landholder one-tenth of the nine parts of his produce remaining after the first tithe, to be used at the temple in entertaining the Levites (Deut. 12 : 17-19, 22-29). Every third year a special provision was made for the poor, either out of this second tithe, or in addition to it (Deut. 14 : 28, 29). The system of tithes was renewed both before and after the captivity (2 Chron. 31 : 5, 6, 12) ; but they were not always regularly paid, and then the divine blessing was withheld (Mal. 3 : 8-12)."—*Prof. A. L. Rawson, D. D., LL. D., Pronouncing Bible Dictionary, printed in Holman's Family Bibles.*

CUNNINGHAM GEIKIE, D. D., in his "Life of Christ," p. 175, says :—

"A tithe for them [the priests] and the Levites, was required each year from every kind of farm or garden produce, even the smallest, and from all live stock, and property of any kind ; and a second tenth each third year for the poor."

MALCOM'S "Bible Dictionary" testifies thus :—

"By the Jewish law, the tenth of the product of corn, cattle, etc., was assigned to the Levites. Of what remained to the proprietor, another tithe was levied, and in value or kind sent to the service of the tabernacle and temple, and the ministers thereof, at the solemn feasts. On every third year a *third tithe* was levied, for the use of the Levites, and the fatherless, widows, and strangers."

SMITH'S "Comprehensive Bible Dictionary" says :—

"From all this we gather, 1. That one-tenth of the whole

produce of the soil was to be assigned for the maintenance of the Levites ; 2. That out of this the Levites were to dedicate one-tenth to God, for the use of the priests ; 3. That a tithe, in all probability a second tithe, was to be applied to festival purposes ; 4. That in every third year, either this festival tithe, or a third tenth was to be eaten in company with the poor and the Levites."—Art. Tithes, p. 1121, 1122.

JOSEPHUS bears witness as follows :—

"Let there be taken out of your fruits a tenth besides what you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city." "Besides those two tithes, which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every year a tithe to be distributed to those that want ; to women also that are widows, and to children that are orphans."—*Antiquities of the Jews*, book 4, chap. 8, sections 8 and 22.

"HORNE's Introduction" says :—

"Another important privilege enjoyed by the poor was what were called second tithes and second firstlings. Besides the tenth received by the Levites, the Israelites were required to set apart another tenth of their garden and field produce ; and in like manner of their cattle, a second set of offerings for the purpose of presenting as thank-offerings at the high festivals. Of these thank-offerings, only certain fat pieces were consumed on the altar ; the remainder, after deducting the priest's portion, was appropriated to the sacrifice feasts, to which the Israelites were bound to invite the stranger, the widow, and the orphan."—Vol. 2, part 2, chap. 8.

JOHN GILL, in his Comments on Deut. 26 : 12, says :—

"Every year a tithe was paid to the Levites ; and besides that a second tithe, which was carried to Jerusalem and eaten there ; and every third year it was eaten at home, in their towns and cities in the country instead of it, with the Levite, poor, and stranger, and was called the poor's tithe."

Similar comments are made on Deut. 14 : 23-28 and Lev. 27 : 30.

RICHARD WATSON's "Bible Dictionary" says :—

"Of those nine parts that remained to the proprietors after the tithe was paid to the Levites, they took still another tenth part, which was either sent to Jerusalem in kind, or, if it was

too far, they sent the value in money. . . . This tenth part was applied toward celebrating the festivals in the temple. The third year it was not brought to the temple, but was used upon the spot by every one in the city of his habitation."—Page 918.

SCRIPTURE CRITICISMS.

GENESIS 2: 17.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Dr. ADAM CLARKE has the following interesting comment upon this passage:—

"Thou shalt surely die. *Moth tamooth*, literally, a death thou shalt die, or, dying, thou shalt die. From that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished; every moment of his life man may be considered as dying till soul and body are separated. Other meanings have been given to this passage, but they are in general either fanciful or incorrect."

LUKE 23: 43.

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

J. H. McCULLOCH, M. D., in *Our Rest*, treats on the above subject as follows:—

"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 separation of the words from each other. The following is a 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:—

" 'And he said to Jesus remember me Lord when thou shalt come in thy dominion and said to him Jesus Verily I say to thee today with me thou shalt be in paradise now it was about the third hour,' etc.

Question.—"Remember me when thou comest in thy kingdom." So the "Revised Version" and "Emphatic Diaglott."

Response—original Greek, *Αμην λεγω σοι σημερον μετ' εμου σε εν τη παραδεισω.*

Separated, *Αμην λεγω σοι σημερον μετ' εμου εση εν τω παραδεισω.*

Meaning, *Αμην λεγω σοι σημερον μετ' εμου.*
Indeed I say to thee to-day with me.

Rendered.—“Indeed I say to thee to-day thou shalt be with me in paradise.”

MARSH'S “Ecclesiastical History” says :—

“The Greek manuscripts were written in capital letters, and without any separation of words.”—Page 264.

SMITH'S “Comprehensive Bible Dictionary” thus states it :—

“But though no fragment of the New Testament of the first century still remains, the Italian and Egyptian Papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters, without any punctuation or division of words.”—Article N. T.

JOHNSON'S “New Universal Cyclopedia” says :—

“Greek codices up to the eighth century, although beautifully written and illuminated, show no spaces between the words, and the punctuation is merely a period placed at the end of a sentence and above the line.”—Art. Punctuation.

“WEBSTER'S Unabridged Dictionary” says :—

“The ancients were unacquainted with punctuation ; they wrote without any distinction of members, periods, or words. The modern points came into use very gradually after the invention of printing. The first printed books have only arbitrary marks here and there, and it was not until the sixteenth century that an approach was made to the present system by the Manutii of Venice.”—Art. Punctuation.

“American Encyclopedia,” art. Punctuation, has the following :—

“The modern came into use very gradually after the invention of printing, the comma, parenthesis, note of interrogation, and period being the earliest introduced, and the note of exclamation the last. The first printed books have only arbitrary marks here and there, and it was not until the sixteenth century that an approach was made to a regular system by the Manutii of Venice.”

QUACKENBOS'S “Rhetoric,” page 81, says :—

“The modern system of punctuation was invented by Man-

utius, a learned printer who flourished in Venice at the commencement of the sixteenth century. To him we are indebted for developing the leading principles of the art, though in some of their details they have since that time undergone considerable modification."

HAYDEN'S "Dictionary of Dates" says:—

"The ancients do not appear to have had any system, and doubtless employed arbitrary signs to distinguish the parts of a discourse. Of our points the period (.) is the most ancient; the colon (:) was introduced about 1485; the comma (,) was first seen about 1521; and the semicolon (;) about 1570. In Sir Philip Sidney's 'Arcadia' (1587) they all appear, as well as the note of interrogation (?), asterisk (*) and parenthesis ()." —*Review and Herald*, Vol. 51.

URIAH SMITH, professor of theology in Battle Creek College, says:—

"The comma was invented about A. D. 1490. This is the earliest date assigned."—*Card*, Jan. 8, 1879.

EXAMPLES.

Every person in the land
Has twenty nails on each hand;
Five and twenty on hands and feet;
This is true without deceit.

But it takes a change in punctuation to make it true and the meaning plain, thus:—

Every person in the land
Has twenty nails; on each hand
Five, and twenty on hands and feet;
This is true without deceit.

A circumstance once occurred in Southern Michigan, illustrating this point. A tailor wishing another workman, sent to a distant friend the following message:—

"Send me John Smith the tailor; I will hire him for six months, and longer if he pleases me." Not liking Smith, in a few weeks, the tailor turned him off. Smith then brought suit against the tailor for six months' wages, and collected them. All turned on the punctuation of the sentence. The message should have read: "Send me John Smith the tailor; I will hire him for six months and longer, if he pleases me."

I have in my library an old copy of the Bible, King

James's version, printed at Cambridge, Eng., in 1769. In this copy, as also in many other old copies which I have examined, I find Matt. 19 : 28 reading as follows : "And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory," etc.

Heb. 10 : 12 reads : "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God."

Luke 23 : 32 reads : "And there were also two other malefactors led with him to be put to death." The text in Dr. A. Clarke's "Commentary" reads the same.

ACTS 13 : 42.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath."

BLOOMFIELD comments as follows :—

"The words us to—*metaxu sabb*—are by many commentators supposed to mean 'on some intermediate week day.' But that is refuted by verse 44, and the sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient version." —*Note on verse 42.*

CRANMER's translation reads, "The next Sabbath ;" the Geneva translation, "The next Sabbath ;" Rheims Testament, "The Sabbath following ;" TAVERNER's version, "The Sabbath following ;" the Bishop's Bible, "The next Sabbath ;" the Syriac Testament says, "The next Sabbath-day ;" the Comprehensive Commentary says, "It appears (verse 44) that it was the next Sabbath-day that they came together." And after stating the names of some who dissent, it adds, "Erasmus, Glass, Kype, Krebs, Morus, Heiner, Kuin., also Syriac, Vulgate, Arabic, and Ethiopic, coincide with the English version ; confirmed by verse 44." Dr. TISCHENDORF's translation, founded on the Sinaitic codex, the Vatican and the Alexandrian, is the same as our common version. Prof. HACKETT, in his "Commentary on the Acts," says, "The next Sabbath. The Jewish Sabbath is of course here meant, corresponding to our Saturday." Dr. OWEN on the Acts reads thus, "The next Sabbath ;"

KENRICK reads, "The next Sabbath;" JACOBUS, in his "Notes on the Acts," says, "The usage of the Greek authorizes the sense of our common version (see verse 44); WHELDON'S "Commentary" says, "Desired their preaching again next Sabbath;" A. CAMPBELL'S Revision of Doddridge, "On the following Sabbath;" the Testament of Prof. WHITING, the same as our common version; and so of the Bible Union. Dr. BLOOMFIELD says, "The sense expressed by our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient version." DEAN ALFORD says that this rendering in verse 42, "The next Sabbath," is correct. OLSHAUSEN also confirms the common version, and so of many others.

1 CORINTHIANS 6: 1-3.

"Do ye not know that the saints shall judge the world?" 1 Cor. 6: 2.

"Know ye not that we shall judge angels?" 1 Cor. 6: 3.

ALBERT BARNES, in his notes on this text, says:—

"The common interpretation, that of Grotius, Beza, Calvin, Doddridge, etc., is that it refers to the future Judgment, and that Christians will, in that day, be employed in some manner in judging the world. That this is the true interpretation is apparent for the following reasons: 1. It is the obvious interpretation, that which will strike the great mass of men, and is likely, therefore, to be the true one; 2. It accords with the account in Matt. 19: 28 ('In the regeneration, ye shall sit on twelve thrones, judging the twelve tribes of Israel') and Luke 22: 30 ('I appoint unto you a kingdom as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel'); 3. It is the only one which gives a fair interpretation to the declaration that the saints shall judge angels in verse 3."

1 CORINTHIANS 16: 2.

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

The whole question turns upon the expression, "by him;" and I marvel greatly how you can imagine that it means "in the collection-box of the congregation."

X GREENFIELD, in his Lexicon, translates the Greek term, *παρ' ταυτα*, "by one's self, i. e., at home." Two Latin versions, the Vulgate and that of Castellio, render it,

"apud se," with one's self at home. Three French translations, those of MARTIN, OSTERWALD, and DE SACY, "chez soi," at his own house at home, at home. The German of LUTHER, "bei sich selbst," by himself, at home. The Dutch, "bij helmselven," same as the German. The Italian of DIODATI, "appresso di se," in his own presence, at home. The Spanish of FELIPE SCIO, "en su casa," in his own house. The Portuguese of FERREIRA, "para isso," with himself. The Swedish, "när sig sjelf," near himself.

"Let him designate a certain portion; let him do this by himself when he is at home, when he can calmly look at the evidence of his prosperity."—*Barnes*.

"Some are of the opinion that the sums thus set apart were brought to the treasury of the church at the time; but the words do not seem to admit of that interpretation; and if each separately laid by the sum which he proposed to give, the whole would be brought together at once, when necessary, without any trouble in soliciting contributions."—*Comp. Com.*

"Every one was to lay by in store, have a treasure or fund with himself for this purpose. . . . Some of the Greek Fathers rightly observed here that this advice was given for the sake of the poorer among them. They were to lay by, from week to week, and not bring to the common treasury, that by this means their contributions might be easy to themselves, and yet grow into a fund for the relief of their brethren."—*Matthew Henry, Com.*

"The apostle only meant that there should be no private and petty gatherings then first to be made, when he came, but only one suneisphora (joint contribution) formed, containing all the sums which had been gradually laid up in private."—*Bloomfield, in Notes on Greek Text.*

"Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath; for it was Paul's invention that each should make a suitable contribution."—*Olshausen, Com.*

"Lay by him in store; at home."—*Justin Edwards's Notes.*

"Par' hearuto, by or with one's self; in one's house at home, Fr. chez soi. 1 Cor. 16:2. So Xen. Mem. 1.13.3."—*Robinson's Lexicon.*

"Let every one of you put aside at home, and laye vppe what ever he thinketh mete."—*Tyndale.*

"*Par' heauto* at one's home or house. Lat. *Apud se*, Hdt. 1. 105, cf. 1.86."—*Liddell & Scott's Lexicon*.

"Let each one of you lay by himself in store."—*Sawyer*.

"Let each one of you lay by him and treasure up."—*Anderson* (Disciple).

"Let every one of you lay aside and preserve at home"—*Syriac*.

2 CORINTHIANS 3 : 6.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

Thus Dr. CLARKE says :—

"The apostle does not mean here, as some have imagined, that he states himself to be a minister of the new testament in opposition to the old; and that it is the old testament that kills, and the new that gives life. . . . The gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart."

COLOSSIANS 2 : 16.

"Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days."

The complete use of the Greek word *Heortee* (feast) in the New Testament, as given in the "Englishman's Greek Concordance," is as follows :—

Matt. 26 : 5. They said, not on the *feast* (day).

Matt. 27 : 15. At (that) *feast* the governor was.

Mark 14 : 2. They said, not on the *feast* (day).

Mark 15 : 6. Now at (that) *feast* he released unto.

Luke 2 : 41. At the *feast* of the Passover.

Luke 2 : 42. After the custom of the *feast*.

Luke 22 : 1. The *feast* of unleavened bread.

Luke 23 : 17. Release one unto them at the *feast*.

John 2 : 23. At the Passover, in the *feast* (day).

John 4 : 45. At Jerusalem at the *feast*; for they also went unto the *feast*.

John 5 : 1. There was a *feast* of the Jews

John 6 : 4. A *feast* of the Jews was nigh.

John 7 : 2. The Jews' *feast* of tabernacles was.

John 7 : 8. Go ye up unto this *feast*: I go not up yet unto this *feast*.

John 7 : 10. Went he also unto the *feast*.

John 7 : 11. Jews sought him at this *feast*.

John 7 : 14. About the midst of the *feast*.

- John 7:37. The great (day) of the *feast*.
 John 11:56. He will not come to the *feast*?
 John 12:12. Were come to the *feast*.
 John 12:20. To worship at the *feast*.
 John 13:1. Before the *feast* of the Passover.
 John 13:29. Need of against the *feast*.
 Acts 18:21. By all means keep this *feast*.
 Col. 2:16. Or, in respect of an *holy day*.

REVELATION 6:9, 10.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Dr. ADAM CLARKE makes the following comment:—

"A symbolical vision was exhibited in which he saw an altar. . . . The altar is upon earth, not in heaven. They cried, etc., that is, their blood, like that of Abel, cried for vengeance; for we are not to suppose there was anything like a vindictive spirit in their happy and holy souls."

LIGHTFOOT, on Luke 16:19, says:—

"And that it was a parable, not only the consent of all expositors may assure us, but the thing itself teaches it."

WHITBY says on Luke 16:—

"That this is only a parable, and not a real history of what was actually done, is evident."

THEOPHYLACT, on Luke 16, says:—

"But this parable can only be explained in the way of allegory."

Dr. A. CLARKE, on Matt. 5:26, says:—

"Let it ever be remembered that by the general consent of all, except the basely interested, no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls."

THE JEWS ON "FOREVER."

On the word "forever" the learned Jews say:—

"Your critics insist on the words 'for ever,' in sempiternum, to 'the end of all ages.' We may answer them that the Hebrew words which are thus rendered, signify only a long and

indefinite space of time ; there are numberless instances of this in Scripture."—*Jews' Letters to Voltaire*, a short commentary, extract 5, p. 423.

LUTHER ON THE SLEEP OF THE DEAD.

In MICHELET's "Life of Luther," Bohn's edition, p. 133, is the following statement, in Luther's own words, respecting the sleep of the dead. It is under date of Jan. 13, 1522, and shows his views at that time, though he was not always consistent with this view. He says:—

"As to purgatory, I think it a very uncertain thing. It is probable, in my opinion, that, with very few exceptions indeed, the dead sleep in utter insensibility till the day of Judgment. As to purgatory itself, I do not agree with the sophists in thinking it a determinate place. Who will venture to give an assured opinion on the subject? On what authority can it be said that the souls of the dead may not sleep out the interval between the earth and heaven, or hell, or purgatory, in the same way that the living pass in profound slumber the interval between their downlying at night and their uprising in the morning?"

These words indicate that Luther looked at the period between death and the resurrection as a blank, at least in the cases of most persons. Perhaps the fact that he made some exceptions may explain his apparent contradictions of himself, and perhaps he afterward changed his views. But these were his thoughts in 1522.

SPURGEON ON THE RESURRECTION.

"Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic time, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main difference I observed was in the subject of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles, when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the alpha and omega of their gospel was the testimony that Jesus died and rose again from the dead, according to the Scriptures."

MISCELLANEOUS.

THE THEOLOGICAL TREND.

WE are glad to see the old error of everlasting torment giving way. It is unscriptural, unscientific, illogical, unjust. But we are not prepared to admit universalism, or restorationism, in its place. The following, from a leader in the *Christian World*, of England, entitled "The Unseen World," well shows the theological trend upon this question :—

"Divines of all schools and parties are now disposed to admit that theologians brought up an evil report of the promised land, and that salvation is offered to mankind with a god-like generosity. It seems almost incredible that, in the memory of the present generation, Frederick Denison Maurice should have been expelled from King's College for publishing these words: 'What dream of ours can reach to the assertion of St. John that death and hell shall be cast into the lake of fire? I cannot fathom the meaning of such expressions. But they are written: I accept them, and give thanks for them. I feel there is an abyss of death into which I may sink and be lost. Christ's gospel reveals an abyss of love below that; I am content to be lost in that.' The difficulty now would be to find any divine of authority and repute who would hesitate for a moment to adopt the words as his own. Dean Plumptre can cite a cloud of witnesses to the larger hope. Roman Catholics like Cardinal Newman, Cardinal Manning, and Mr. Oxenham; Anglican divines like Pusey, Farrar, Birks, Bickersteth, and a host of others; Non-conformists like Mr. White, Mr. Cox, Mr. Baldwin Brown, if they do not suspend their differences, or agree on any one view as to eternal life, yet all look toward a brighter future than former generations dared to hope for. Dean Plumptre himself is bold enough to suggest, if but in a whisper, the transporting vision of universal restoration. To this, he says, 'it cannot be denied that the teaching of the New Testament tends.' But, in the conclusion of his thoughtful and able book, he warns his readers against effacing all sense of the majesty and the terror of Divine law. 'I have no wish,'—such are his words,—'in giving utterance to these thoughts as to the possibilities of the intermediate state, to rest in an unreal optimism. The vision, seen through the uplifted corner of the veil, is not without its terrors. The flames of hades in which the rich man was tormented are the symbols of a dread

reality.' True, where sin is, there will be misery; but while God lives, there will be hope."

GREAT TRACT WRITERS.

"Peter Waldo set to work with his cargo of tracts among the Piedmontese valleys, and from his labors there sprang those Waldensian churches, which, through thirty-five persecutions, held fast the pure truth of Christ, although gashed by the spear of Savoy and scorched by the fagot of Rome. Then came John Wycliffe, the grand tract writer and distributor. One of his tracts carried in the pocket of a nobleman into Bohemia, and lent by him to a man whose name was John Huss, brought him to the knowledge of Jesus. Then came Martin Luther, who wrote a preface to his comment upon the Epistle to the Galatians, and that preface found its way into the heart of a Bedfordshire tinker, named John Bunyan. And John Bunyan wrote a preface to his comment upon the Epistle to the Romans, and it was while reading that preface that John Wesley was convicted of sin. John Wesley was a zealous tract writer, and an efficient distributor, fifty years before the tract society was born. Then Richard Gibbs, an old Puritan Doctor, wrote a book, years and years ago, called the 'Bruised Reed,' which fell at the right time into the hands of Richard Baxter, and brought him under the enlightening power of the Spirit of God; and then Baxter's ministry was like the sun in his strength, and he wrote a book called 'The Call to the Unconverted,' which continued to speak long after Baxter himself had ceased to speak with human tongue. That 'Call to the Unconverted' went preaching on until it fell into the hands of Philip Doddridge, and it was the means of bringing him to a richer faith, and a deeper experience of the things of God. Then Doddridge wrote a book called 'The Rise and Progress of Religion in the Soul,' which, just at the critical period in his history, fell into the hands of William Wilberforce, and led him to Christ. Wilberforce wrote 'Practical Christianity,' which fired the heart of the most famous tract writer the world has known; for who has not heard of Legh Richmond? He wrote the simple annals of a Methodist girl, and published it under the title of the 'Dairyman's Daughter,' and I should like to know into how many languages that has been translated, and made of God a power for the spread of truth! The same book on 'Practical Christianity' went to a secluded parish in Scotland; and it found there a young clergyman who was preaching a gospel that he did not know, and it instructed him in the way of God, and he came forth a champion valiant for the truth, until all Scotland rang with the eloquence of Thomas

Chalmers. Look at this. Not a flaw in the chain. Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, Thomas Chalmers,—is there not a power in a tract?"—*Everybody's Paper*.

HOW TO FIND THE TRUTH.

"In fact, a willingness to know and to do the will of God, implies a willingness to resort to all necessary helps for advancement in the truth, and for security against error."—*Bampton Lectures*, p. 41.

"For it is indisputable that persons of piety, who are anxiously desirous of the knowledge of divine truth, are aided by the Spirit of God in searching out the meaning of Scripture."—*Earnest's Interpretation*, p. 25.

"If a man philosophize with a pious spirit, *praying* rather than *arguing*, he will find that there is nothing conducive to the happiness of man and the performance of any duty of human life which is not, in some of these writings, laid down, discussed, and determined, in a complete and satisfactory manner."—*Erasmus*, cited in *Knox's Chris. Phil.*, p. 295.

SERIOUS THOUGHTS FOR MINISTERS.

"The grand scope of the Christian ministry is to bring men home to Christ."—*Robert Hall*.

"I see that spirituality of mind is the main qualification for the work of the ministry."—*Urquhart*.

"Wherever you are, remember you are a minister."—*Gems for Christian Ministers*.

"The readiest way of finding access to a man's heart is to go into his house."—*Chalmers*.

"In preaching, study not to draw applauses, but groans, from the hearers."—*Jerome*.

"A minister who is a man-pleaser is a soul-destroyer."—*Gems for Christian Ministers*.

"Let every minister, while he is preaching, remember that God makes one of his hearers."—*World*.

"Let Jesus Christ be all in all—study Christ, preach Christ, live Christ."—*M. Henry*.

"Preach no sermon without lifting up your heart to God, both before and after its delivery, that it may be blessed to the people."—*Gems for Christian Ministers*.

"One soul converted to God is better than thousands merely moralized and still sleeping in their sins."—*Bridges*.

"Melancthon says of Luther: 'I have found him in tears praying for the church.'"—*Funeral Sermon*, 1546.

ADVICE TO PREACHERS.

1. Resolve to be *brief*, as this is an age of telegraphs and stenography.

2. Be *pointed*; never preach all around your text without hitting it.

3. State your proposition *plainly*, but do not stop long to particularize.

4. Avoid long *introductions*; but plunge into your sermon like a swimmer into cold water.

5. *Condense*; make sure that you have an idea, and then speak it right out, in the plainest, *shortest* possible terms.

6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a *preacher*.

7. Make *no apologies*. They do not edify, and hence are a waste of time.

8. Desire no rapid growth. When the clock has struck twelve, it does not strike thirteen next. The full moon grows no larger.

9. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

10. Never scare off a fly with a club when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

11. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

12. Avoid extremes in gesture. Do not be too stiff on the one hand, nor like a limber jack on the other; and remember that gestures are to be seen, not heard.

13. Do not try to tell all you know in one sermon. The art of condensing costs study, but when once attained, its value is priceless.

14. Never talk merely to hear yourself; if you do, you will weary the hearers.

15. *Avoid Levity.* Jesus was never known to laugh, but often to weep.

16. *Be natural.* Do not try to ape the tone or gestures of some great man. Be great by being yourself. Guard against what is termed "heavenly tones," a tremulous voice, and "ministerial twang."

17. *Be in earnest.* Let your hearers see that you believe what you are preaching. How can any preacher go with God's awful message to dying men and women with feelings of indifference?

18. *Articulate plainly.* Let every word be heard from the number of the first hymn to the amen of the benediction.

19. Consider well the best *manner* as well as the *matter* in your preaching.

20. Realize that unless the attention of the hearers is *fully arrested* and *vigorously maintained*, the most excellent discourses will be without effect.

21. Unless there be *deep feeling*, the object of preaching will be defeated. After the understanding is informed and the judgment convinced, the heart and soul must be moved, or no lasting effect is produced.

22. A minister must *talk every word from his very heart*, and pour out the riches of his own knowledge upon the people round about him, by the help of the Spirit and power of God. Then every word and gesture will be free and natural, and full of life and spirit, and a deep and lasting impression will be made upon the minds and hearts of the hearers.

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