

# THE ADVENT REVIEW

## And Herald of the Sabbath.

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

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#### THE HOUR OF PRAISE.

DEAR Lord, is any hour so sweet,  
From blush of morn till evening star,  
As that which calls me to thy feet—  
The hour of prayer?  
O Lord, there is another hour,  
Which higher can our spirits raise,  
Though not so oft is felt its power—  
The hour of praise.

Prayer is the utterance of want,  
And needy man thus often prays;  
But gratitude, alas! is scant,  
And so is praise.  
Yet 'tis a loftier feeling, far,  
When thus to God the soul can move,  
For fear and helplessness are prayer,  
But praise is love.

How blest the moments, who can show,  
When heavenly love its stores displays,  
And all his mercies rise to view—  
The fruits of grace?  
And o'er the breast a pleasure steals,  
Soft as the gentle breath of even,  
Making the bosom that it fills,  
A little Heaven.

For adoration is the tongue  
That's spoken there. Petition strays,  
Never from angels' lips; their song  
Is only praise.  
Prayer for the wilderness, the war,  
The doubt if we may be forgiven;  
Earth is the boundary for prayer,  
Praise is for Heaven.

#### EXAMINATION OF T. M. PREBLE'S FIRST-DAY SABBATH.

BY ELDER J. N. ANDREWS.

##### CHAPTER EIGHT.

#### HE FINDS NO CHANGE OF THE SABBATH BETWEEN THE RESURRECTION AND THE ASCENSION OF CHRIST.

WE cannot have a Sabbath worthy to be observed unless we have a divine consecration of some day for that purpose. The ancient Sabbath was established upon a firm foundation; for God rested upon the seventh day, and then blessed the day and hallowed it. Gen. 2:3; Ex. 20:11. We have carefully considered the effort of Eld. P. to establish the first-day Sabbath upon the original consecration of the seventh day. We have found that this can be done only by fraud. We have seen, at length, that Eld. P. is constrained to abandon the attempt, and that, discarding alike the seventh-day Sabbath, and the act of consecration which gave that Sabbath, existence, he declares Christ rested upon that first day on which he arose from the dead, and that because he rested on that day, he blessed the day and sanctified it. But a careful examination of the alleged testimony in support of this sanctification shows that no such facts are recorded in the Bible. We have also seen that in maintaining this position Eld. P. involves himself in absurdity and self-contradiction. It is therefore the misfortune of the Sunday Sabbath that it has no divine foundation. It cannot claim as its own the sanctification of the seventh day; and it can only claim that itself has been sanctified by asserting what is not to be found in the word of God.

But as we are interested to observe the process of erecting the first-day institution, let us for the present accept the foundation which Eld. P. claims has been laid in Heb. 4:10, and then let us see how he builds thereupon, or rather, this time let us observe the lines of defense which he erects before his first-day edifice. He asserts, on the authority of this text:

1. That Christ rested from the work of redemption on the first day of the week.
2. That he blessed that day because he had thus rested upon it.

3. That also he sanctified, that is, set apart, or appointed, it to a holy use, because that in it he had rested from all his work.

If Eld. P. is correct in all this, it follows that the Saviour did, by express appointment, command the observance of the first day of the week. This would certainly constitute an ample foundation were it actually the truth. But that he has no real faith in this divine appointment of Sunday by the express command of the Saviour is evident from the manner in which he states the argument for that day. We quote as follows:

"THE DAY CHANGED ACCORDING TO THE LAW AND THE TESTIMONY. Has the first day of the week been set apart by divine sanction, to be observed in place of the seventh day, as the Sabbath? Has God authorized this change? Great stress is laid here upon the production of some express precept; declaring in so many words that Christ made or directed this change, it is said, 'Give us your text'—'Give us your text'—'To the law and to the testimony' is the supposed unanswerable demand. Yet, notwithstanding this, 'to the law and to the testimony' we will go.' In doing so, we will adduce three forms of the argument." Pages 107, 108.

When men declare, that the law of God has been changed, as does our friend Eld. P., it is in the highest degree just that they should be required to produce an express statement of that fact. Otherwise, to follow their teaching is to forsake the commandments of God to keep the commandments of men. If Eld. P. regards Heb. 4:10 as a plain testimony that Christ has set apart the first day of the week as the Christian Sabbath, here is the time and place for him to manifest that fact by producing it; but he does nothing of the kind. He responds to the demand for "the law and the testimony" by proposing three forms of argument. The first form would be a fair answer were it actually grounded upon facts, and not merely established upon an "if." The second form, if he could establish it as true, would even then fall far short of meeting the case. The third form is still more pitiable in its weakness than the second. The careless reader may suppose that Eld. P. intends to sustain his first-day Sabbath by maintaining all these lines of defense. Yet the first form is only stated for effect, and is abandoned as soon as stated. The second is only defended in part, and then virtually abandoned for the third, which last actually forms his real line of defense. Here is his first form of argument.

"1. If we find an express precept for such a change, then we have 'the law.' If we find in the history of Christ and his early disciples distinct traces of a corresponding position, then we have 'the testimony'; and in the two united, we have the evidence of the 'law and testimony.'" p. 108.

But as soon as he has stated his second and third forms of argument, he abandons this first form without attempting its maintenance. Thus he says:

"The patriarchs, for the first 2500 years of the world, had no express precept for keeping a Sabbath; and we do not pretend that we have any express precept, or passage, saying in so many words that the change in question was made by Christ, or the apostles; and hence we pass the first form of the argument." pp. 108, 109.

But we reply, The patriarchs did have an express precept for keeping the Sabbath. For though Gen. 2:3, which was written 2500 years after creation, does not give that precept, it does show that such precept was given to the head and representative of the human family, inasmuch as it testifies that God sanctified the seventh day, which is the same as saying he appointed the seventh day to a holy use. Were it true that Heb. 4:10, testifies that Christ sanctified the first day as God sanctified the seventh, then it would be the fact that Christ did give an express precept for the observance of the first day of the week. It does not appear that Eld. P. had very strong faith in his own interpretation of Heb. 4:10 when he wrote these words. He says at

the close of the above quotation, "Hence we pass the first form of the argument." But what a sham is it to adduce a form of argument for which he could not offer a single word of evidence. Now he falls back upon his second form of argument:

2. "If we find the express precept affirming the right of such a change, we have 'the law.' If we find, then, actual traces of such a change in the practice of those who had this right, we again have 'the testimony'; and in these two united, we again have the evidence of 'the law and testimony.'" p. 108.

Eld. P. makes the following attempt to sustain this second form of argument:

"But (2) that Christ had a right to change the Sabbath, appears in the fact that 'the Son of Man is Lord of the Sabbath day,' and we therefore introduce him as our first witness. If he claimed the right to regulate the Sabbath generally, and thus free it from the traditions of men, and also a right to change the days on which the Sabbath should be held, we here, then, have the law." p. 109.

Observe, we are now following out what Eld. P. has to say concerning "the law" for the change. In the first form of argument, he brought in what he calls "the testimony," which, as he expresses it, is "traces" of the first-day observance by "Christ and his early disciples." When he abandons his first form of argument to prove that he has the authority of "law" for the change, and falls back upon his second method of proving that he has the law, he renews his statement respecting these "traces" and again calls this the "testimony." We defer an examination of this "testimony" till we have considered his second attempt to show that he is sustained by "law." We shall find, in the end, that he is obliged to fall back wholly upon this so-called "testimony," and though he was able to dignify his "traces" with the title of "testimony" because considered as acts of obedience to that "law," or acts authorized by it, he has at last to argue the existence of "the law" from this pretended testimony. It is making a little go a good ways when the assumed existence of "the law" for the change is made to dignify certain supposed traces of regard for Sunday as "testimony;" and then, to cap the climax, this "testimony," thus clothed with authority of law, is made the sole ground of argument to prove that such law must exist. In due time we shall examine this "testimony."

Eld. P. having stated his first form of argument, viz., that of express precept furnishing "the law" for this change of the Sabbath, makes no effort to maintain it, but falls back upon the second, which we have now under consideration. Observe what this form calls for; viz., an "express precept affirming the right of such a change." And how does he produce it? By quoting this sentence: "The Son of Man is Lord of the Sabbath-day." He does not, however, tell where the words are to be found, nor does he quote them quite right, showing that he gives them from memory, which may be some excuse for what he asserts respecting them. For he makes one assertion mainly true, but couples with it another which—were it not evident that he had not even taken the pains to turn to the text and read it, we should say—he must have known to be absolutely false. Thus he says: "If he claimed the right to regulate the Sabbath generally, and thus free it from the traditions of men, and also a right to change the days on which the Sabbath should be held, we here, then, have 'the law.'" That Christ, on the occasion of speaking these words, did exercise the right to free the Sabbath from the traditions of men, is an undoubted truth. See Matt. 12:1-8; Mark 2:23-28; Luke 6:1-5. But that he claimed "also a right to change the days on which the Sabbath should be held," is an assertion so palpably false that no excuse can be found for it save this, that Eld. P. was quoting from memory, and in his comments was simply repeating the words of a blind guide.

The Saviour states the ground of his lordship of the Sabbath in these words:

"The Sabbath was made for man, and no man for the Sabbath; THEREFORE, the Son of Man is Lord also of the Sabbath." Mark. 2:27, 28. As the Pharisees had exactly reversed the relative position of men and the Sabbath, Christ, as Lord of the Sabbath, simply restored both to the places designed for them by the Creator in the beginning. This is all that he did. Not one word did Christ say, either directly or indirectly, respecting his right to change the Sabbath. The case of the Sabbath may be illustrated by that of marriage. It is said, "Neither was the man created for the woman; but the woman for the man." 1 Cor. 11:9. Also, the husband is rightfully acknowledged as the lord of the wife. Gen. 18:12; 1 Pet. 3:6. Now does this imply that the husband has a right to change his wife at pleasure? Does it not rather imply that he is bound to cherish, protect, and defend her? And should it appear that Christ, as Lord of the Sabbath, sustains this very relation to the Sabbath, in what light will Eld. P. appear who so lately asserts that Christ claimed the "right to change the days on which the Sabbath should be held," and that he actually did put away the seventh day of the week and choose the first in its stead? Did Eld. P. ever read these words of the fourth commandment, "The seventh day is the Sabbath of the Lord thy God?" Ex. 20:10. If so, does he think that he can observe the Sabbath while he tramples under foot the seventh day? It is true that he can devise a way to make the first day into the seventh; but the same process will do the like for each and every day of the week.

The question whether Christ and the apostles had the right to change the Sabbath is not exactly the point in dispute. If the act of changing one of God's institutions is a right act, then we may presume that these were proper persons to do that thing. But to assume that they did this deed and never told of it, leaving it to be inferred from certain acts which do not necessarily bear any such interpretation, is to charge them with being very unsuitable teachers. And to mend the matter by asserting that Christ gave an "express precept affirming the right of such change" is simply to utter a falsehood. And as we leave this point, we cannot do less than to call attention to the fact that when Eld. P. represents Christ as asserting that he had the "right to change the days on which the Sabbath should be held," he was guilty of handling the word of God deceitfully.

So much for his proof that Christ claimed the right to change the Sabbath. But he undertakes also to prove that this right pertained to the apostles as well as to Christ; and between the two he is very sure that he makes out as a "law" the assertion of this right to change the Sabbath. Thus he says:

"Second, we now introduce the apostles as witnesses. What is 'the law and the testimony' in their case, and that of the primitive church? 'WHAT WAS THE LAW?' Answer.—TO THE APOSTLES CHRIST GAVE EXPRESS AUTHORITY TO REGULATE THE FAITH, THE INSTITUTION, THE ORDER AND THE WORSHIP OF THE CHURCH, DECLARING TO THEM THAT WHATEVER THEY SHOULD TEACH, OR ORDER, SHOULD BE BINDING. PROOF, MATT. 16:18, 19; MATT. 18:18; JOHN 20:21, 22. Here, then, we have 'the law.' Hence under the Spirit's guidance, the apostles could go forth to the work to which Christ had assigned them; and thus order all the affairs of the church, prescribe her institutions, direct her order and her worship." pp. 113, 114.

The emphasis is that of Eld. P. Then follows nearly three pages, 114-116, giving instances of the authoritative teaching of the apostles, and of their manner of exercising discipline in the church, though giving not one in which they exercise or even claim any authority over the Sabbath or the moral law.\* Then he says:

\* Here is a list of his texts which are wholly irrelevant so far as the change of God's law is concerned. Gal. 1:8, 9, 12; Acts 5:1-11; 8:15-24; 13:8; 1 Cor. 5:3-9; 1 Tim. 1:20; Acts 6:3; 14:22; 16:22-29; Titus 1:5; 2:15; 1 Cor. 11:15-20; 1 Cor. 14:23-40; 2 Thess. 2:15; 3:6; 2 Pet. 3:2.



"Beyond all dispute, then, it is settled that the power to 'bind' and 'loose,' conferred by Christ upon the apostles, was the power to teach and to order all the affairs of the church 'with all authority.' And thus we repeat: Here, then, is 'THE LAW.' p. 116.

Now if Eld. P.'s words above quoted, omitting his conclusions, are taken in any just sense, we may freely admit their general scope, for we hold the authority of the apostles to be precisely what these texts indicate. They fail to help Eld. P., however, simply because they have no bearing upon the case. He says, indeed, "Here, then, we have 'the law';" "here, then, is 'the law,' i. e., for the changing of the Sabbath. But the authority of the apostles in the institutions, ordinances, and discipline, of the church, does not even touch the business undertaken by Eld. P. One capital error here wholly misleads him. He thinks the Sabbath an institution or ordinance of the church. Were this true, it might be binding in one dispensation and not binding in another. Indeed, the church ordinances of the two dispensations are in no instance the same. Were it a church ordinance, it would be as much the subject of apostolic action as baptism and the Lord's supper; and even in these the action of the apostles was limited; but as a church ordinance, it would not be binding in the present dispensation inasmuch as it was binding in the past one. And even were it binding, it would, like other ordinances of the church, be binding only upon Christians.

But such is not the case. The Sabbath was made for all mankind, and is binding upon all men, whether they are saints or sinners. Even Eld. P. makes himself responsible for this very sentiment by quoting and endorsing the language of S. Bliss, who says on page 143:

"The Sabbath," said the Saviour (Mark 2:27), "was made for man." This declaration clearly refers to its original institution as a universal law. It was made for man: not as he may be a Jew or a Christian, but as a man, a creature on trial for eternity, and under obligation to love, worship, and obey, his Creator."

The emphasis is that of Eld. P. The Sabbath, then, upon his own showing, is neither an "institution," nor even an "affair, of the church." It is a part of the moral law, and is no more capable of being changed than is any other precept of that law. There is not even the remotest hint in one of the texts quoted by Eld. P. that the apostles had authority given them to change the law of God. When, therefore, Eld. P. declares, "Here, then, is 'THE LAW,'" i. e., for the change of the Sabbath he makes a declaration for which he has not offered one particle of evidence.

His second attempt to furnish "the law" for the change has now been examined. It has consisted of two parts. First he undertook to show that Christ claimed the "right to change the days on which the Sabbath should be held;" which we found to be a false statement. Second, that the power conferred upon the apostles enabled them to authorize the change of the Sabbath. But to support this assertion he could not offer one particle of testimony that has any bearing upon the case. If Christ sanctified the first day of the week, i. e., appointed it to a holy use, then the apostles could not also authorize a change of the Sabbath unless the right was given them to change it again if they saw fit. But if he did not appoint the day of his resurrection to a holy use, then all Eld. P.'s argument from Heb. 4:10, examined in our last, is simply error. Eld. P. asserts in that argument that Christ appointed the first day of the week to a holy use in memory of having rested that day from the work of redemption. Had he any faith in this assertion himself, he would not offer several pages of irrelevant matter to establish the right of the apostles to change the Sabbath, unless he means to teach that Christ gave them the right to change again what he had already changed. If Eld. P. should say that the apostles had simply the right to announce what Christ had done, we answer, This is wholly an other thing. Any minister of Christ may do so much. If Christ changed the Sabbath from the seventh to the first day of the week, then the apostles could not do it. And to spend time to establish their "right" to do it, is simply an absurdity. But if Christ did not establish the first-day Sabbath then the assertion that he made a Sabbath of it by rising from the dead, and the assertion that he made a Sabbath of it also by resting upon it and then setting it apart to a holy use—only one of which can be true any way—are both false. It is the great misfortune of the Sunday-Sabbath, as also

of the no-Sabbath, arguments, that their testimony does not agree together.

We have examined Eld. P.'s first and second forms of argument, or lines of defense. His first was this: "If we find an express precept for such a change then we have 'the law.'" But on actual trial he does not even pretend that he finds such precept. Does he thereupon acknowledge that he has no "law" for this change of the Sabbath? By no means. He withdraws to his second line. This is thus framed: "If we find the express precept affirming the right of such a change, we have 'the law!'" But though he makes a great effort to show that Christ claimed the right to change the Sabbath, and also to prove that he conferred the same right upon the apostles, and then cries out: "Here, then, we have 'the law';" and "we repeat, Here then is 'THE LAW,'"—yet a faithful examination of the texts he quoted, shows that not one of them has the slightest bearing upon this alleged right to change the law of God. But while he makes this great show of defending his second line, he actually falls back to his third, and undertakes to make both "the law and the testimony" out of what he terms "traces" of first-day observance. Here is his third line:

"S. If we cannot find any express precept of either kind, yet if we can trace the fact of the actual change, through witness after witness, from the apostles and early Christians to the present time, then again we have the 'testimony'; and in the practice of the apostles and primitive disciples of Christ, we have the indisputable proof that such a change was never made by them without the authority or sanction, of their divine Master. Hence, in this way, we again, in the end, obtain the evidence of 'law and testimony' both. Our appeal, then, is 'to the law and to the testimony.'" p. 108.

We have, now, Eld. P.'s third form of argument, or third line of defense. This time he is able to produce both law and testimony. But observe how he succeeds in the attempt. The existence of the law for the change, is inferred from the supposed traces of the change in the practice of Christ and the apostles. And these "traces" of the change are entitled to be called "testimony" in view of the fact that they were acts of obedience to that "law" whose existence is proved in the manner just indicated. So that the existence of "the testimony," is proved by the fact that these traces of change were simply acts of obedience to that law which ordained the change. And the existence of that law is proved by the discovery of these supposed traces of the change. The existence of the law is proved by that of the testimony; and the existence of the testimony, is proved by that of the law. And thus "the law" authorizing the change, and "the testimony" that the change has been wrought, are neither more nor less than these so-called "traces" of the alleged change. When, therefore, Eld. P. says, "Our appeal, then, is 'to the law and to the testimony,'" he has simply to call our attention to these several "traces." Thus he commences their recital:

"Christ's example, or actual conduct, will give us his 'testimony.' What, then, was his example? Before his death and resurrection he carefully observed the seventh-day Sabbath, according to the true spirit of that institution. After this period, we never find him observing the seventh day; but he especially honored and observed 'THE FIRST DAY OF THE WEEK' (Sabbaton) as a day for meeting with his disciples." p. 109:

Of "Sabbaton" so often brought into Eld. P.'s book, we shall say something in due time. That Christ did carefully observe the seventh-day Sabbath through the whole period of his life and ministry, we have the clearest proof from the New Testament, and even Eld. P. confesses so much with distinctness. And so anxious is he to have the commandments abolished at the resurrection of Christ instead of having it done at his cross—for reasons that will appear hereafter—that he even implies in his language that Christ kept the Sabbath while he slept in death. He does not simply say "before his death he carefully observed," etc., but "before his death and resurrection," etc. If, then, Eld. P. desires to use Heb. 4:10, as relating to Christ and to his public labor on earth, why not say that he "ceased from his own works as God did from his" on the sixth day of the week, inasmuch as he bears testimony on that very day that his public labors were finished (John 17:4); and still later in the day, when his anguish was complete, he cried out "It is finished"? And why not say that he thereupon entered his rest upon the seventh day of the week as God also did at the beginning? We have shown that Heb.

4:10 does not relate to Christ. But we suggest if it is to be applied to him, this is a better application than that of Eld. P. already considered. But he goes on to say: "After this period [his resurrection] we never find him observing the seventh day," etc. But question: Has he the slightest evidence that Christ violated this day in any act of his during that forty days, or that by any word he indicated that he lightly esteemed it? He has not. His argument is a merely negative one. It is simply this; the seventh day is not mentioned in the history of that forty days. Very true. But it had been established at the beginning by the example and the precept of the Creator; through the whole life of Christ it had been sacredly hallowed, and at that very time it was clothed with all the majesty of the law of God. It was not likely "to vanish away" even if no record were made concerning it in the history of the forty days.

But Eld. P. says "he specially honored and observed 'the first day of the week' (Sabbaton) as a day for meeting with his disciples." We shall very soon come to the place where Eld. P. specifies the several instances in which Christ thus "honored and observed the first day of the week." He shall have opportunity to give them all to his heart's content. Meantime let us follow him along from our last quotation:

"Luke informs us (Acts 1:3), that after his resurrection he appeared to his disciples at different times for the space of 'forty days (and) speaking of the things pertaining to the kingdom of God.' At some of these interviews during this forty days, among other things 'pertaining to the kingdom of God,' Christ either authorized a change of the Sabbath from the seventh to the first day of the week, or he did not. If he did not, the reason is found in these words—'I have many things to say, but ye cannot bear them now.' John 16:12, 13. If, therefore, Christ himself did not make the change during this period of forty days, it must be because it was reserved to be done by the apostles, when the 'Spirit of truth' should come: for Christ had said, 'He will guide you into all truth.' The apostles knew what 'seemed good to the Holy Spirit' (Acts 15:28), and also to them; and hence said to the disciples, we shall 'lay upon you no greater burden than these necessary things,' etc. We therefore are to look for the first decisive indications of this change to the apostles and their history, rather than to the conduct and history of Christ himself." pp. 109, 110.

This is a remarkable paragraph. In it Eld. P. virtually confesses that he has no evidence that Christ either changed the Sabbath, or authorized a change of it, during the forty days between his resurrection and his ascension. But what then becomes of his famous argument [pages 131, 303, 304] already considered, in which he claims to prove positively from Heb. 4:10 that as God, the Father, rested upon the seventh day, and blessed and sanctified it, so Christ, the Son, also rested on the first day of the week, and blessed that day and sanctified it. If this were true, it is certain that Christ did appoint the first day to a holy use, yet the present quotation shows that Eld. P. has no faith at all that Christ made such an appointment.

But observe how he accounts for the Saviour's failure to change the Sabbath. He does not say "If Christ did not change the Sabbath it is fair to conclude that it did not need to be changed," but instead of this, as though the change were an established fact, and not a doubtful deduction, he coolly says: "It must be because it was reserved to be done by the apostles."

In the quotation preceding this, Eld. P. said of Christ during the forty days, that "he especially honored and observed 'the first day of the week (Sabbaton)' as a day for meeting with his disciples." We have not reached his statement of the several instances in which the Saviour thus honored and observed the first day, but we have in the present quotation a square contradiction of this declaration concerning the Saviour, for he says: "We therefore are to look for the first decisive indications of this change to the apostles and their history rather than to the conduct and history of Christ himself." One of two things must be true:

1. Either Christ did not especially honor and observe the first day of the week as a day for meeting with his disciples, or

2. Such especial honor and observance of the first day by Christ was no "decisive indication of this change" of the Sabbath.

Eld. P. must take his choice between these two statements. But let him take which he will—and he is obliged to take one or the other because his book compels him thereto—he does in each case acknowledge that there is no argument for the change of the

Sabbath in anything which Christ said or did during the forty days between his resurrection and his ascension. And this proves positively, so far as Eld. P.'s book is concerned, that the foundations of the Sunday Sabbath were not laid either at the resurrection of Christ or at any time before his ascension. Let us now continue our quotation from that given last:

"But suppose Christ did authorize this change of days, in those interviews during the forty days; still it must be made known to the world through the apostles, for Christ never appeared publicly to the world after his resurrection. And what he said to his apostles during this forty days we know but little about. In Luke 24:27, it is said: 'And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' And in Acts 1:3, we find he was speaking of the things pertaining to the kingdom of God. After Christ's resurrection, the old 'dispensation of death' was virtually at an end, and the 'dispensation of the spirit' was fully introduced; and therefore we never find Christ in the synagogues, or meeting with his disciples on the seventh day after this. But for religious purposes, for worship, he did meet them on 'the first day of the week.' See Matt. 28:9; Luke 24:18-49; John 20:13-23. At the close of this last interview, Christ said, 'As my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, Receive ye the Holy Spirit, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.'" pp. 110, 111.

Eld. P. has nothing stronger to offer in behalf of the change of the Sabbath during the forty days than mere supposition. But he may be sure of this one thing concerning the Saviour, that he did not secretly change a plain, positive commandment of his Father's written word, and then leave us to guess that he had done this from some things in the after lives of those then with him, which things do not necessarily indicate any such change. That Christ never met with the Jews in the synagogues on the seventh day, or on any other day after his resurrection, is very true, "for," as Eld. P. says, "Christ never appeared publicly to the world after his resurrection." And Peter says that he was manifested, not to all the people, but only to "witnesses chosen before of God." Acts 10:40, 41. He certainly did nothing inconsistent with the commandment which says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. We are not able to identify but two of the forty days on which he was seen of his disciples by determining the days of the week on which he actually appeared to them. These are, 1. The first day of the week on which he arose from the dead, which was the first of the forty days; and, 2. The fifth day of the week on which he ascended into Heaven, which day was the last of the forty. But no intimation of a change of the Sabbath to either of these days is given, though many are certain that it was changed at the resurrection of Christ, and yet the day of the ascension was not one whit behind that of the resurrection in thrilling interest to the disciples of Christ.

But we have come at last to what Eld. P. terms "Christ's example, or actual conduct [which] will give us his testimony." Now we shall see that "he especially honored and observed the first day of the week (Sabbaton) as a day for meeting with his disciples." And here is his own statement of this "example" as already given in the present quotation:

"But for religious purposes, for worship, he did meet them on 'the first day of the week.' See Matt. 28:9; Luke 24:18-49; John 20:13-23. At the close of this last interview, Christ said, 'As my Father hath sent me, even so send I you. And when he had said this, he breathed on them,'" etc. p. 111.

The first of these citations reads thus: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." The second, which is too lengthy to quote, is the record of Christ's interview with those who went to Emmaus, and also of their return to Jerusalem, and of Christ's interview with the entire company of the disciples that night. The third gives Christ's discovery of himself to Mary Magdalene on the morning of the day of his resurrection, and his act of meeting with his disciples that evening, already referred to in the account of Luke here cited.

What did Christ in all this that even remotely indicates a purpose, or even a thought, to change the Sabbath? Is it said, "He honored the first day of the week by rising on that day from the dead?" But did he not honor the sixth day of the



week by tasting death on that day by the grace of God for every man? And again, did he not honor the fifth day of the week by ascending into heaven on that day?

It is asked, "Were not the disciples assembled that evening to commemorate the resurrection of Christ? and did he not meet with and approve them in so doing?" We answer, No, the disciples were assembled in their common abode (Acts 1:13), and were eating their evening meal when the Saviour entered, not to commend their celebration of his resurrection, but to upbraid them for their unbelief respecting it. Mark 16:12-14.

But on how many first-days did Christ thus meet with his disciples? Just barely this one and no more. Even Eld. P., as we shall see hereafter, claims no more than this. But when Christ breathed the Holy Spirit on his disciples, did he not say, "As my Father sanctified the seventh-day, so now do I sanctify the first?" No, not a word of this. But he certainly must have said something concerning the first-day; for this was the very time and place that he should establish the new Sabbath. Very true; if he was ever to do it. And yet, wonderful to relate, the Saviour did not even take up the mention of the first day upon his lips! And so thoroughly convinced is Eld. P. himself that no word or act of Christ can be cited to indicate a change of the Sabbath, that, though he elsewhere (pages 131, 303, 304,) positively declares that Christ sanctified, that is, appointed the first-day to a holy use, even as the Father once appointed the seventh; and, though in this immediate connection he declares that Christ "especially honored and observed the first day of the week (page 109), yet he frankly acknowledges:

"We, therefore, are to look for the first decisive indication of this change to the apostles and their history, rather than to the conduct and history of Christ himself. p. 110.

So far, therefore, as the example of our Lord is concerned, Eld. P. abandons even his third line of argument, or defense. We shall in due time see how well he defends it in the case of the example of the apostles. Meanwhile, we close with the important acknowledgment of Eld. P., that there are no decisive indications of the change of the Sabbath in the history of Christ, that is to say, there are none between his resurrection and his ascension.

*Correction.*—In my sixth chapter, in Review No. 20, near the top of the right-hand column of the first page, for "unmarked abridgments" read "unmarked abridgments." J. N. A.

#### "Which Is the Seventh Day?"

"If I could tell which the seventh day is, I would keep it. How do we know which is the seventh day? May not Sunday be the seventh day?" These, and many like them, are expressions ever falling upon the ear of the advocate for the observance of the fourth commandment. Now there are many ways of answering these frivolous cavils and flimsy excuses, as they most certainly are, but one only will I give here. Right here it may be observed, however, that rarely is a person thus confused about the numbering of the days of the week, until his duty to observe the seventh day is clearly manifest from the Scriptures. It may be further noticed, that many who admit the binding obligation of the ten commandments, will go along for months, and even years, excusing themselves for trampling under foot the fourth commandment, with, "We can't tell which the seventh day is." Consistency is a jewel indeed.

Are the ten commandments binding? This must be regarded as a primary question. If the ten commandments are binding, the fourth commandment is, most assuredly, for there are not ten without it. And if the fourth commandment is binding, the Lord requires the observance of the seventh-day Sabbath. And if it be *duty* to keep the seventh day, *we can tell which it is*. To say otherwise, would be to represent that God requires that of his creatures which it is impossible for them to perform, thus making our all-wise Creator unjust and tyrannical. The requisitions of Jehovah must harmonize with his attributes. God commands the observance of the seventh day as the holy Sabbath of the Lord. We may, therefore, *know* which it is.

The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Now it would be utterly impossible to keep this commandment if we could not tell who father and mother

were, but there is no trouble here. By the testimony of father and mother, and disinterested friends, we have no doubt of our parentage. So, likewise, by the fourth commandment itself, and the testimony of Christendom, we need have no doubt as to the *true seventh day*. We know our parents no more certainly than we may know the holy Sabbath of the Lord.

H. A. ST. JOHN.

#### Borrowing and Lending.

I HAVE frequently discovered considerable evil growing out of the habit of borrowing.

A contemplation of the subject has led me to examine, on this point, the only recognized authority for Christian usages,—the Bible.

The first instance noted, is that of Ex. 12:35: "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." On this point Josephus remarks: "They also honored the Hebrews with gifts, some in order to get them to depart quickly, and others on account of their neighborhood and the friendship they had with them."

In a note appended, it is declared, that the Hebrew word rendered "borrowed," in our translation, is falsely so done. God required *gifts* at the hands of the Egyptians for services long rendered them by the Hebrews in bondage. See Gen. 15:14; Ex. 3:22; 11:2; Ps. 105:37.

The subject of borrowing is again brought to view in Ex. 22:14.

"And if a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good."

Here borrowing is introduced as a contingent circumstance, to the abuse of which, is appended the emphatic "he shall surely make it good."

The next instance of borrowing is noted in 2 Kings, 6:5: "But as one was felling a beam, the axe head fell into the water; and he cried and said, 'Alas! master, for it was borrowed.'" Probably no miracle would have been wrought to recover the axe, had it not been a borrowed one. The obligation to carefully use and properly return borrowed articles, seems to have been a sacred one among the Israelites. Should God's people be less particular now? Has God changed? Does he now approve what he once condemned? Many professed Christians get all the good they can out of a borrowed article, and then return it in an injured state expressing sorrow that the casualty should have occurred, and promising reparation "As soon as I go to town," or, "As soon as I get some money," &c., and, in violation of God's command, forgetting ever after to fulfill their promise. But the lender does not forget, ever looking with discredit upon the borrower's professions of religious principles.

"The wicked borroweth and payeth not again." Here, borrowing without making restitution, is spoken of as a sin. Contravening this principle, the last clause of the text brings to view the legitimate consequence of a godly life;—"but the righteous showeth mercy and giveth." Ps. 37:21. In Ps. 112, following the same train of thought, we read in the fifth verse, "A good man showeth favor and lendeth."

That it is right to borrow under certain circumstances is admissible; but to abuse this right, is a sin. Borrowing, to save ourselves expense, or because we are too negligent to provide for our own wants, is all wrong. On the other hand, when borrowing becomes proper, to fail in making just returns for consumable articles, amplitude in weight and measure, and for others, compensation for damages, and a cheerful reciprocation of the favor, is also wrong.

The subject of lending is so intimately connected with the one under consideration, that it cannot, in this connection, be passed over without a brief notice. The duty of lending was explicitly taught by our Saviour. The example of our Heavenly Father, in sending his rain, and sunlight, freely upon all, was quoted as an example of liberality, which we are commanded, in our degree, to imitate. "Do good and lend," said Jesus, "and your reward shall be great." And again, "Him that would borrow of thee, turn not thou away."

Christian reader, not for that which you have lent and received a full equivalent in return, nor for that you have lent or given grudgingly, will you receive a great reward

at the resurrection of the just; but for what you have lent, or given cheerfully, "hoping for nothing again." If you have not received the value of your loan in some tangible earthly good, you have, perhaps, enjoyed the satisfaction of being highly esteemed by man for your generosity. If so, you have in this accepted, at least, a partial payment of your loan.

"He that giveth to the poor, lendeth to the Lord." How large a stock have you taken here?

"The Lord loveth a cheerful giver." Does he love one who gives grudgingly, or because others do, and he is ashamed not to? Manifestly not.

If a King, or governor, or any great man of earth, were, by chance, for the time in need, and should call at your humble dwelling, you would accommodate him with the best you had. But many lend to the Lord as if they did not expect him to pay them again.

For what will many receive reward at the resurrection, in the presence of angels and redeemed men? It may be for an old slouched hat, a ragged, dirty coat, an untidy dress, or a pestilential, service-ventilated, pair of shoes.

A Bible Christian will be slow to borrow, apt to lend, accommodating, cheerfully beneficent, courteous; and at the resurrection receive the welcome plaudit from his Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ADOLPHUS SMITH.

#### Silent Influence.

MAN is so constituted, that he is more susceptible to silent, than to conscious influence; for if he thinks he is swayed by the opinion of others, he loses his self-respect, while on the contrary if he believes himself capable of withstanding the influence of another it gives him a feeling of independence.

It is not so much by great and heroic acts, which take place occasionally, that we are influenced, as by little deeds of kindness.

God speaks to us not so often by the flashing lightning, the roaring cataract, and the fiery volcano, as by the beautiful in nature, the trials of every day life and the still small voice of conscience.

Varied are the influences which different things exert over us; when wearied and oppressed with trials and cares, we go forth to commune with nature, how each little bud and flower seems to draw our thoughts from ourselves and fill our hearts with love and gratitude toward Him who created them! for "God might have made the earth bring forth

Enough for great and small.  
The oak tree and the cedar tree  
And not a flower at all."

The stately oak rearing its head far above us, inspires us with lofty thoughts and seems ever to whisper, "Look up," while the pine—who can sit beneath its branches, and hear the sad, mournful tones which issue from its boughs, without a feeling of sadness stealing over him? What emotions are incited while standing beside the sparkling water as it ripples in its bebbly bed! Does it not lead us to desire, that our lives might be as pure, and bright, as the stream at our feet? Do not those better thoughts have a power over our whole life? Are we not unconsciously molded by the teachings of nature, so that we are better fitted to perform life's duties?

But it is not from nature, alone, that we are silently influenced, for we all exert upon others an influence when we least think of it, which is either for good, or for evil; it is impossible to have it otherwise. We may say, and perhaps think, we have no influence in the world, but we forget the *unconscious* influences which we daily both give, and receive.

It is these little things, the small duties of life, of which we scarcely think, the silent influences, which help to make up the history of our lives.

Many think, they can have no influence, unless they try by argument to change the purpose of some one. They do not consider that their actions, or lives, may have a far greater power, than words, and that, perhaps, the opposite of what they would wish. Though we may fail in exerting the influence we desire, when intentional, yet, unconsciously, we are ever leading someone, either toward the right or giving them an excuse for wandering from the path of rectitude. Solemn thought! But this is a law of nature, and the influence we exert

is a true index to our character; for it is in our unguarded moments, more than when we are vigilant that we influence others.

A distinguished writer has said that "our conscious influence is the result of intention, and on the whole does little; but our unconscious influence is the aggregate result of our whole character, manifesting itself in looks and acts that are not meant to affect anything, but which will inevitably mold others." How necessary then that this powerful influence be for good and that it may tell upon the side of truth. That this may be so, we must live truthful lives; be true to ourselves, our profession, and our God, ever remembering the high duties that rest upon us and that though the whole world may applaud, yet the approval of our own conscience and of God is the one thing needful for our happiness.

Lord, help us to be wholly sanctified; then, if our thoughts are holy, our lives, and actions, will be holy, and our influence will tell upon the right side.

E. R. D.

#### Good Soldiers.

"THOU therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

When a man enters the service of an earthly government as a soldier, he obligates himself to obey all laws, rules, and regulations, of that government; and, also, to accept such food, clothing, and wages, as it stipulates, or is able to give him.

If he is a good soldier, will he grumble or complain at the duties assigned him? He knew, before he enlisted, that there would be hard battles, toilsome marches, lonely, weary, and sometimes dangerous, guard duty. All these, and many other hardships must he endure; else he is *not* a good soldier. If he deserts, death is the penalty.

The Christian is called a soldier of Jesus Christ. When a person enters the service of "the Prince of the kings of the earth," is he under a less solemn obligation to obey his laws, perform the duties he assigns him, and accept the toils and dangers of the way without murmur or complaint, than the soldier of the earthly government? If he refuses to perform his duties or performs them negligently, (becomes lukewarm), is he a good soldier? If he deserts, (backslides), is he a good soldier? No; and he must forfeit his life, unless he speedily returns and sues for pardon. And then, indeed, would it not take him a long time to gain his former standing?

Let us, then, dear reader, heed the injunction now, "endure hardness as a good soldier of Jesus Christ," and soon he will promote us to be "kings and priests," and we shall reign with him a thousand years, until this earth is purified and made ready to receive the "holy city," and becomes the permanent residence of all the good soldiers of Jesus Christ.

J. LAMONT.

Kansas.

#### Our Words.

"BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36.

Thus it is that our Saviour speaks of idle words. And he further informs us that we shall be justified or condemned by the words we use. Verse 37. But why is it that there is so much stress laid upon our words? Because they are an indication of what is in the heart; "for out of the abundance of the heart, the mouth speaketh." Verse 34. And by this we are judged. It becomes us, then, to let our words show that our hearts are right in the sight of God.

But we are informed that no man can tame the tongue. James 3:8. True it is, and the psalmist thought so too, when he prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

If we try to tame the tongue without seeking strength from God, we shall find that the "prince of the power of the air" is stronger than we, and our efforts will be fruitless. But if we seek the strength that comes from God, we can be victorious; for "we can do all things through Christ which strengtheneth us." Glory be to God who giveth us the victory through our Lord Jesus Christ.

A. WEEKS.

Smith's Creek, Mich.

BLESS God for what you have, and trust him for what you want.



## The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, NOV. 14, 1871.]

ELD. JAMES WHITE,  
URIAH SMITH.

EDITOR.  
ASSISTANT.

### Eastern Tour.

IN company with Bro. H. B. Stratton, of Boston, we left Battle Creek for New England, Nov. 1, at 3 P. M., and reached Worcester, Mass., in the evening of the 2d, at 10 P. M., a distance of about nine hundred miles. Bro. Stratton had been spending a week with the brethren at Battle Creek, very agreeably to them, and to himself. Partly by his invitation, and partly to leave for the East on business, and that rest which change sometimes gives, we have come to New England.

We have left behind the cares of home business, pertaining to the work at Battle Creek, and are becoming free and hopeful. This we enjoy so well that we decide to remain away as long as possible, and give others a chance to see how well they can manage in our absence. We are weary of incessant care. Our home at Battle Creek has been the home also of so many, that the cares of such a home are burdensome. Our children are so far grown that we decide best to even cast off the care of the family, and for a while travel, preach, and write, in different localities of the wide field, as the providence of God opens the way, and provides for us temporary homes.

We have given up the idea of fully separating ourselves from the work at Battle Creek; therefore, our property at Washington, Iowa, is for sale. We have also become decided upon the impracticability of spending as much time in Battle Creek as we have done for two years past; therefore, our property at Battle Creek is for sale. If we have a home at all at present, we think it should be on one of our railroads not far from our institutions at Battle Creek.

For more than a year past we have been sinking in health, faith, hope, and courage, under the many cares and labors placed upon us in the interests of the General Conference, Publishing Association, Health Institute, church at Battle Creek, and the cause generally. And what has made the matter worse, a feeling of grief, and of murmuring, almost irresistible, has pressed upon our spirits, that so much should be urged upon us, and that so few, who were willing to work, and that could leave to do the work at head quarters, could be urged to make the sacrifice, and run the risk of moving to Battle Creek.

But we finally came to the point to decide that we would not fully leave the work at Battle Creek, without the clearest providential proofs of duty so to do; but stand by the work there at all hazards till God shall raise up, and qualify, others to take the oversight of it. Since this decision has been made, we have enjoyed unusual freedom, and mental and physical embarrassments are rapidly disappearing.

And Mrs. White, also, is sharing very largely the divine blessing. For two years past she has, most of the time, suffered from painful and discouraging evidence of a growing cancer in the breast. About the time we decided to never leave the work at Battle Creek, until the Lord and his people gave us unmistakable evidence that we were released, Mrs. W. gave herself to the Lord anew in a covenant to trust in his power fully. We bowed before God together in solemn covenant to be wholly his, and to labor on, trusting his providential hand to uphold, to direct, and to save. And the Lord has been very gracious to us. Mrs. W. is free and happy, and has the best of evidence that the growing cancerous swelling, which had become large, and was very painful, is entirely removed. As we pen these lines, she is by our side, earnestly preparing her second volume of the Spirit of Prophecy for the press.

Our meetings in this place (South Lancaster, Mass.,) have been good and refreshing, and we find a very agreeable home with Eld. Haskell and family. From this point, we go to Boston to spend the Sabbath, and the first of the week following we go to see Dr. Trall in relation to publishing some of his most important works on the subject of life and health. Mrs. W. will remain in Boston, continuing her writing until our return to attend the New Hampshire meet-

ing. And here we would state that our people where we may hold meetings in the different States, must excuse us from visiting from house to house, or from being visited at the places we may stop. We will meet them at their places of worship, and besides this, must be left free to pursue our writing without interruption.

We are happily disappointed at finding the New England Conference in so prosperous a condition. The President of this Conference, Bro. Haskell, is an excellent manager, and has good brethren to second his efforts. A few years since this was missionary ground, and a discouraging field. Ministers from other States, who then labored here as missionaries, were largely sustained from the treasury of the General Conference. Now this Conference fully supports its own ministers, meets the expenses of those who labor among them from other States; and besides this, puts annually, several hundreds into the treasury of the General Conference.

A few years since the territory of this Conference, embracing Massachusetts, New Hampshire, Connecticut, and Rhode Island, was regarded as a hard field, principally from the existing disorganizing spirit that prevailed generally. But now, in this very field, under the well-directed efforts of Bro. Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth.

They have two preaching tents, nearly new. They had, at the close of their last camp-meeting, a camp-meeting fund on hand of more than five hundred dollars. Last spring, at a quarterly meeting, they took up the matter of our periodicals, and have acted systematically in the collection of dues, paying for the worthy poor, and obtaining new subscribers. And the result is, that the entire field has been canvassed, by visiting delinquents, or corresponding with them, and nearly every account for our periodicals has been squared up. The sum of about one hundred and seventy-five dollars has been paid to the Publishing Association on the accounts of delinquents, and to send our periodicals to the worthy poor. This was not taken out of the Conference treasury of Systematic Benevolence funds, however, but was raised by donations from those living within the Conference. And while some copies of our periodicals have been discontinued to unworthy persons, more new subscribers have been obtained than enough to fill their places.

They also have missionary and tract societies which are efficient in looking after the wants of worthy widows and orphans, in corresponding with scattered and distant friends who need instruction and encouragement in the things of the Spirit of God, and in the circulation of tracts, pamphlets, and books. They are placing three of our bound volumes in all the best libraries within the Conference. Their records for the past year show that they have given publications, more or less, to about four thousand persons. This work they have done without any assistance whatever from any source besides the members of their own Conference. Neither have they drawn upon their Systematic Benevolence funds to do any part of this work; but have appropriated every dollar of that to the support of the ministry in their own Conference, having a surplus of five hundred and fifty dollars, which they donated to the General Conference. And this small Conference alone have raised, the past season, for the Publishing Association, and the Health Institute, the sum of three thousand dollars.

We propose a change of labors on this wise. Let Eld. Haskell go to New York, Michigan, or some more western Conference, and give others the benefits of his financial talent, and let Eld. Canright, or Eld. Butler, or some other efficient preacher, come to this Conference to give himself wholly to the word. Things having been set in order by Eld. Haskell can be managed by those brethren here who may be called helpers, while one used to entering new fields might give himself wholly to the word. May the Lord direct in these important matters.

But we urge that our brethren in the different States, and in the several counties of the States, go right to work, as best they can, to do this good work, the simple doing of which has given the brethren in this Conference much comfort and strength. In this work the weak may become strong, besides accomplishing a great amount of good.

We feel upon the subject of publishing for the million as we never felt before. After a careful computation of all the expenses, we are now prepared to state that we can furnish our tracts, largest page, good paper, and first-class print, by the quantity, at Battle Creek, at the rate of two thousand pages for one dollar, provided the demand shall be large enough so that we can print ten thousand copies at one edition. It is a matter of devout gratitude to God that he, by the faithfulness of his dear people, has placed in our hands all the facilities and means necessary to do this work at the very best advantage. Now let the churches, and scattered brethren, everywhere awake, and take hold of missionary work, and let our publications, like the leaves of autumn, be scattered everywhere.

### The United States in the Light of Prophecy.

#### CHAPTER V.

THE UNITED STATES HAVE ARISEN IN THE EXACT MANNER IN WHICH JOHN SAW THE TWO-HORNED BEAST COMING UP.

THE manner in which the two-horned beast was seen coming up, shows, equally with its location and its chronology, that it is a symbol of these United States. John says he saw the beast coming up "out of the earth." And this expression must have been designedly used to point out the contrast between the rise of this beast, and that of other national prophetic symbols. The four beasts of Daniel 7, and the leopard beast of Rev. 13, all arose out of the sea. Says Daniel, The four winds of heaven strove upon the great sea, and four beasts came up from the sea. The sea denotes peoples, nations, and tongues, Rev. 17:15; and the winds denote political strife and commotion. Jer. 35:32, 33. There was, then, in this scene, the dire commotion of nature's mightiest elements, the wind above, the waters beneath, the fury of the gale, the roaring and dashing of the waves, and the tumult of the raging storm; and in the midst of this war of elements, as if aroused from the depths of the sea by the fearful commotion, these beasts one after another appeared. In other words, the governments of which these beasts were symbols, owed their origin to movements among the people which would be well represented by the sea lashed into foam by the sweeping gale; they arose by the upheavals of revolution, and through the strife of war.

But when the prophet beholds the rising of the two-horned beast, how different the scene! No political tempest sweeps the horizon, no armies clash together like the waves of the sea. He does not behold the troubled and restless surface of the waters, but a calm and immovable expanse of earth. And out of this earth, like a plant growing up in a quiet and sheltered spot, he sees this beast, bearing on his head the horns of a lamb, those eloquent symbols of youth and innocence, daily augmenting in bodily proportions, and daily increasing in physical strength.

Some may here point to the war of the Revolution, as an event which destroys the force of this application; but this furnishes no objection; for 1. That war was at least fifteen years in the past when the two-horned beast was introduced into the field of this vision; and 2. The war of the Revolution was not a war of conquest. It was not waged to overthrow any other kingdom, and build this government on its ruins, but only to defend the just rights of the American people. An act of resistance against continual attempts of injustice and tyranny, cannot certainly be placed in the same catalogue with wars of aggression and conquest. The same may be said of the war of 1812. Hence, these conflicts do not even partake of the nature of objections to the application here set forth.

The word which John uses to describe the manner in which this beast comes up, is very expressive. It is *ἀναβαῖνον*, 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 the 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 weed, we grew into empire, while empire itself, beginning in the South, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which, coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the dignity and proportions of epic song."

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. iv, 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 Leyden 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 weed we grew into empire," "mighty regions" secured by "peaceful conquest." The first is from the prophet, stating what would be when the two-horned beast should arise; the others are from political writers, telling what has been in the history of our own government. Can any one fail to see that the last four are exactly synonymous with the first, and that they record a complete accomplishment of the prediction? And what is not a little remarkable, those who have thus recorded the fulfillment, have, without any reference to the prophecy, used the very figure which the prophet employed. These men, therefore, being judges—men of large and cultivated minds, and whose powers of discernment all will acknowledge to be sufficiently clear—it is certain that the particular manner in which the United States have arisen, answers most strikingly to the development of the symbol under consideration.

We now extend the inquiry a step further: Have the United States "come up" in a manner to fulfill the prophecy? Has their progress been sufficiently great and sufficiently rapid to correspond to that visible and perceptible growth which John saw in the two-horned beast?

Every person whose reading is ordinarily extensive, has something of an idea of what the United States are to-day; he likewise has an idea, so far as words can convey it to his mind, of what they were at the commencement of their history. The only object, then, in presenting statistics and testimony on this point, is to show that our rapid growth has struck mankind with the wonder of a constant miracle.

Said Emile de Girardin, in *La Liberté*, (1868):—

"The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before [long be] seen, when they will number sixty or eighty millions of souls. This *parvenue* [one recently risen to notice] is aware of his importance and destiny. Hear him proudly exclaim, 'America for Americans!' See him promising his alliance to Russia; and we see that power which well knows what force is, grasp the hand of this giant of yesterday."

"In view of his unparalleled progress and combination, what are the little toys with which we vex ourselves in Europe? What is this needle gun, we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her republican land?"

The *Dublin (Ireland) Nation*, already quoted, says:—

"In the east there is arising a colossal centaur called the Russian empire. With a civilized head and front it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the



west. There but two ranks are distinguishable—serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

"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, territories more extensive than these three kingdoms [Great Britain, Ireland and Scotland] France and Italy put together, have been quietly, and in almost 'matter of course' fashion annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the Federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of three more great States about to be joined to the thirty: Minnesota in the north-west, Deseret in the south-west, and California on the shores of the Pacific. These three States will cover an area equal to one-half the European continent."

Mitchel in his *School Geography* (4th revised edition), p. 101, speaking of 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."

Let us reduce these general statements to the more tangible form of facts and figures. 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 freedom 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."

Another permanent English settlement was made at Jamestown, Va., in 1607. In process of time other settlements were made, and colonies organized, which were all subject to the English government till the declaration of Independence, July 4, 1776.

The population of these colonies, according to the *U. S. Magazine* of August 1855, amounted in 1701, to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American colonies against the oppression of the mother country. In 1776 they declared themselves as, in justice and right, an independent nation. In 1777 delegates from the thirteen original states, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, in congress assembled, adopted articles of confederation. 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 foregoing 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.

Thus we are brought to the time when, in our interpretation of Revelation 13, this government is introduced into the prophecy as "coming up." Our territorial growth since then has been as follows: Louisiana, acquired from France in 1803, comprising 330,928 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. Alaska, as acquired by purchase from Russia in 1867, with 577,390 square miles. This gives a grand total of three millions, 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 Amer-

ica, and more than one-fifteenth of the whole land surface of the globe.

And while this expansion has been thus rapidly going forward here, how has it been with the other leading nations of the globe? Macmillan & Co., the London publishers, in announcing their "Statesman's Year Book" for 1867 make an interesting statement of the changes that took place in Europe during the half century between the years 1817 and 1867. They say:—

"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 by 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 millions. 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! In view of these facts can any one doubt, looking the whole world over, which government it is, that has been, during this time, emphatically "coming up"?

In point of population our increase since 1798, according to the census of the several decades, has been as follows: In 1800 the total number of inhabitants in the United States, was 5,305,925; in 1810, 7,239,814; in 1820, 9,638,191; in 1830, 12,866,020; in 1840, 17,069,453; in 1850, 23,191,876; in 1860, 31,445,089; in 1870, 38,555,983. These figures are almost too large for the mind to readily grasp. Perhaps a better idea can be formed of the rapid increase of population by looking at a few representative cities. Boston in 1792 had 18,000 inhabitants; now 250,000. New York in 1792, 30,000; now nearly 1,000,000. Chicago, about thirty years ago, was a little trading post, with a few huts; but yet it contained at the time of the great conflagration in October 1871, nearly 350,000 souls. San Francisco, twenty years ago was a barren waste, but contains to-day 170,000 inhabitants.

Our industrial growth has been equally remarkable. In 1792 the United States had no cotton mill. In 1850, there were 1074, employing 100,000 hands. Only forty-one years ago the first section of the first railroad in this country, the Baltimore and Ohio, was opened to a distance of twenty-three miles. We have now 52,000 miles in operation. It was only thirty-four years ago that the magnetic telegraph was invented. Now the estimated length of telegraph wire in operation is 70,000 miles. In 1833 the first reaper and mower was constructed, and in 1846 the first sewing machine was completed. Think of the hundreds of thousands of both of these classes of machines now in use. And there are now more lines of telegraph and railroad projected and in process of construction than ever before, and greater facilities and larger plans for manufactures of all kinds than at any previous point of time. And should these industries increase in the same geometrical ratio and time continue ten years, the figures we now chronicle would then read about as the records of a century ago now read to us.

And Nature herself by the physical features she has stamped upon our country, has seemed to lay it out as a field for national development on the most magnificent scale. Here we have the largest lakes, the longest rivers, the mightiest cataracts, the deepest caves, the broadest and most fertile prairies, and the richest mines of gold and iron and coal and copper, to be found upon the globe. "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 a year." (Townsend, p. 384.) "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!" (American Year Book for 1869, p. 655.) "The iron product and manufacture of the United States has increased enormously within the last few years, and the vast beds of iron convenient to coal in various parts of the Union, are destined to make America the chief source of supply for the world." "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. (*Id.* p. 654.)

And the people have taken hold to lay out their work on the grand scale that nature has indicated. Excepting only the Houses of Parliament in London, our national capitol at Washington is the most spacious and imposing national edifice in the world. By the unparalleled feat of a subterranean tunnel two miles out under the bottom of the lake, Chicago obtains her water. The work of constructing a railroad tunnel across the Detroit river is already commenced, and the traveler will soon pass, in his steam palace, under the bed of that river, while the immense commerce of the lakes is floating upon its bosom over his head. Chicago is the most extensive grain and lumber market in the world; and Philadelphia and New York contain the largest and best furnished printing establishments now in existence. The submarine cable running like a thread of light through the depths of the broad Atlantic from the United States to England, a conception of American genius, is the greatest achievement in the telegraphic line. The Pacific Railroad, that iron highway from the Atlantic to the Pacific, stands at the head of all monuments of engineering skill in modern times. Following the first Atlantic cable, soon came a second almost as a matter of course; and following the Central Pacific R. R., a northern line is now in process of rapid construction. And what results are expected to flow from these mighty enterprises? The *Scientific American* of Oct. 6, 1866, says:—

"To exaggerate the importance of this transcontinental highway is almost impossible. To a certain extent it will change the relative positions of this country, Europe and Asia. . . . With the completion of the Pacific Railroad, instead of receiving our goods from India, China, Japan and the 'isles of the sea,' by way of London and Liverpool, we shall bring them direct by way of the Sandwich Islands and the railroad, and become the carriers to a great extent for Europe. But this is but a portion of the advantage of this work. Our western mountains are almost literally mountains of gold and silver. In them the Arabian fable of Aladdin is realized. . . . Let the road be completed and the comforts as well as the necessities furnished by Asia, the manufactures of Europe, and the productions of the States, can be brought by the iron horse almost to the miner's door; and in the production and possession of the precious metals, the blood of commerce, we shall be the richest nation on the globe. But the substantial wealth created by the improvement of the soil and the development of the resources of the country, is a still more important element in the result of this vast work."

Thus with the idea of becoming the carriers of the world, the highway of the nations, and the richest power on the globe, the American heart swells with pride, and mounts up with aspirations, to which there is no limit.

And the extent to which we have come up is further shown by the influence which we are exerting on other nations. Speaking of America, Mr. Townsend in the work above cited, p. 462, says:

"Out of her discovery grew the European reformation in religion; out of our Revolutionary War grew the revolutionary period of Europe. And out of our rapid development among great States and happy peoples, has come an immigration more wonderful than that which invaded Europe from Asia in the latter centuries of the Roman Empire. When we raised our flag on the Atlantic, Europe sent her contributions; it appeared on the Pacific, and all orientalism felt the signal. They are coming in two endless fleets, eastward and westward, and the highway is swung between the oceans for them to tread

upon. We have lightened Ireland of half her weight, and Germany is coming by the village load every day. England, herself, is sending the best of her working men now (1869), and in such numbers as to dismay her Jack Bunbys. What is to be the limit of this mighty immigration?"

Speaking of our influence and standing in the Pacific, the same writer, p. 608, says:—

"In the Pacific ocean these four powers [England, France, Holland and Russia] are squarely met by the United States, which, without possessions or the wish for them, has paramount influence in Japan, the favor of China, the friendly countenance of Russia, and good feeling with all the great English colonies planted there. The United States is the only power on the Pacific which has not been guilty of intrigue, of double dealing, of envy and of bitterness, and it has taken the front rank in influence without awakening the dislike of any of its competitors, possibly excepting those English who are never magnanimous."

And now the Hon. Wm. H. Seward, who has just returned from a trip around the world, says, "Americans are now the fashion all over the world."

With one more extract we close the testimony on this point. In the *N. Y. Independent* of July 7, 1870, Hon. Schuyler Colfax, Vice President of the United States, glancing briefly at the past history of this country, said:—

"Wonderful indeed, has been that history. Springing into life from under the heel of tyranny, its progress has been onward, with the firm step of a conqueror. From the rugged clime of New England, from the banks of the Chesapeake, from the Savannahs of Carolina and Georgia, the descendants of the Puritans, the Cavalier, and the Huguenot, swept over the towering Alleghenies, but a century ago the barrier between civilization on the one side and almost unbroken barbarism on the other; and banners of the Republic waved from flagstaff and highland, through the broad valleys of the Ohio, the Mississippi, and the Missouri. Nor stopped its progress there. Thence onward poured the tide of American civilization and progress, over the vast regions of the Western plains: and from the snowy crests of the Sierras you look down on American States fronting the calm Pacific, an empire of themselves in resources and wealth, but loyal in our darkest hours to the nation whose authority they acknowledge and in whose glory they proudly share."

"From a territorial area of less than nine hundred thousand square miles, it has expanded into over three millions and a half—fifteen times larger than that of Great Britain and France combined—with a shore-line, including Alaska, equal to the entire circumference of the earth, and with a domain within these lines far wider than that of the Romans in their proudest days of conquest and renown. With a river, lake, and coastwise commerce estimated at over two thousand millions of dollars per year; with a railway traffic of four to six thousand millions per year, and the annual domestic exchanges of the country, running up to nearly ten thousand millions per year; with over two thousand millions of dollars invested in manufacturing, mechanical, and mining industry; with over five hundred millions of acres of land in actual occupancy, valued, with their appurtenances, at over seven thousand millions of dollars, and producing annually crops valued at over three thousand millions of dollars; with a realm which, if the density of Belgium's population were possible, would be vast enough to include all the present inhabitants of the world; and with equal rights guaranteed to even the poorest and humblest of our forty millions of people, we can, with a manly pride akin to that which distinguished the palmiest days of Rome, claim as the noblest title of the world, 'I am an American citizen.'"

And how long a time has it taken for this wonderful transformation? In the language of Edward Everett, "They are but lately dead who saw the firstborn of the pilgrims;" and 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."

Is this enough? The only objection we can anticipate is that this nation has progressed too fast and too far—that the government has already outgrown the symbol. But what shall be thought of those who deny that it has any place in prophecy at all? No; this prodigy has its place on the prophetic page; and the path which has thus far led us to the conclusion that the two-horned beast is the prophetic symbol of the United States, is hedged in on either side by walls of adamant that reach to heaven. To make any other application is an utter impossibility. The thought would be folly, and the attempt, abortion. U. S.



## TO THE SORROWING.

"Put thou my tears into thy bottle." Psalm 56: 8.

Oh, bottle of the Lord! how full of tears,  
Gathered from weeping eyes six thousand years.  
Each pearly drop its own account has given,  
Its record kept by Him who rules in Heaven.  
The tears of anguish for the loss of friends,  
Of blighted hopes and bitter grief that rends  
Our aching hearts—remorse's overwhelming tide,  
And all the trials that our souls have tried,  
And Jesus wept. Oh! blessed tears; that win  
Poor wayward mortals from the paths of sin.  
The pitying Saviour all our sorrows knew,  
How frail our natures our temptations too;  
And he alone can give our souls relief,  
Ease all our pains and take away our grief,  
And God himself will wipe all tears away,  
And turn earth's gloomy night to Heaven's bright day.

L. A. CARTWRIGHT.

## Progress of the Cause.

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

## Wisconsin.

PURSUANT to appointment, I met with the church at Waterloo and held sixteen meetings. The great enemy had managed to get the dear people of God into confusion, and under discouragement, which made it rather hard preaching at first. But by much prayer and faithful preaching, and the blessing of God, wrongs were pointed out, confessions were made, and thereby union and good feeling were restored to that degree in which it had not existed for some time. Then the Spirit of the Lord began to work freely and get hold of the unconverted. Five were baptized and added to the church.

That was truly a good Sabbath day to that church; and I sincerely hope that all have learned the importance of watching and praying that they may not enter into such temptations again. But that they may bridle their tongues and govern their bodies that they may be perfect men and women in Christ Jesus our Lord. See James 3: 2, 3.

We were much disappointed in not meeting Bro. Downer at this meeting. He was detained by poor health. On account of this the brethren at Victory will not have any preaching at their quarterly meeting, which he was to attend. But, dear brethren, I will do the best I can. If I must work alone in this great field, pray for me that the Lord may help.

I. SANBORN.

## Michigan.

On Wednesday, Oct. 18, I left home to fill my appointment in Tuscola county. At East Saginaw I made a short call at Dr. Hough's and found them in great affliction. Sr. Hough was quite low with the typhoid fever, and her daughter, Sr. Bartholomew, was very sick. We had a good praying season with them.

Bro. Fisher found me here and took me to his good home in Tuscola.

We held seven meetings with the few that still remain faithful in this place. On the Sabbath, quite a number from Vassar and Watrousville were with us. We enjoyed a free and happy time in the Lord. Evening after the Sabbath we celebrated the ordinances, and it was a blessed, happy season to us all.

I found them free from trials, and trying with a good degree of zeal to maintain their meetings and support the cause. May the Lord perfect them in love and save them in his glorious kingdom.

At Vassar we held six meetings with good results. Found a few of the members of this church in a cold and formal state; but the most of them are alive and active in the work. They are making great sacrifices to build them a meeting house. They have it enclosed and almost ready to plaster. They have everything nearly paid for to complete it. When it is done it will be a nice, substantial building of good size. As a general thing this church are doing well in keeping up their meetings and in supporting the cause. There was a good interest with quite a good many outside to hear the truth. After their house is completed, I am satisfied it would be a good place to hold a course of lectures for the benefit of the church, and many others outside, who seem to have an interest to investigate the truth.

At Watrousville we held seven meetings, and all who attended them could testify that the Lord was present with us by his good Spirit. Quite a number of this church are on the background. Discouragement has come over them and they have neglected duty. They are quite free from trials however, and they very much need a good revival meeting. A two-days' meeting is not long enough to wake them up and get all engaged in the work as they should be.

The people outside turned out in large numbers and crowded our house of worship full to overflowing (for all could not get seats,) at our public meetings. I think a good revival meeting would bring many of them into the truth.

On Monday and Tuesday, Oct. 30, 31, I held three meetings in Fairgrove, eight miles north of Watrousville. Our business meeting on Tuesday was attended with good results. Some difficulties were settled up, and a church of sixteen was organized, except the electing and ordaining an elder. We re-arranged their Systematic Benevolence so that it now amounts to \$72.28 per year. I left them a happy little company.

I know no better field of labor than Tuscola county. The people turn out well and seem to have an ear to hear. The Tract Society is doing a good work with our books. They have already seen fruits of their labor. May the good work go on, and may the Lord's blessing attend it.

I. D. VAN HORN.

Lapeer, Mich., Nov. 3, 1871.

## Meeting at Parkville, Mich.

IN addition to an unfavorable time for holding meetings the notice was, unfortunately, too short to reach all in season. A very deep interest was awakened among those who attended. The cause has had almost everything to bear in this place, the worst from some professing the faith; and those who have held up the truth by a consistent, self-denying life are worthy of the greater sympathy. The evening meetings were quite well attended by the citizens, and a solemn feeling prevailed. It is to be hoped that circumstances will yet justify a more protracted effort there. Let the friends of truth there work and pray for this, and it will not be in vain.

J. H. WAGGONER.

## Meetings in Michigan.

SEPTEMBER 29 to Oct. 3, visited and held six meetings with the church in Cedar Springs. They are encouraged to press forward in the message, and are preparing to put them up a convenient house of worship.

Bro. I. Olmstead's team brought us to Greenville Oct. 4. Visited the Danish settlement and had an interesting meeting with our Danish brethren.

Oct. 5-10, with the church at Fairplains. Meetings on the Sabbath and celebrating the ordinances were encouraging and deeply interesting. Brethren and sisters from Orleans, Orange, Bushnell, and the Danish settlement united with them and were blessed of the Lord.

Oct. 10 and 11, held evening meetings with the church in Bushnell. Bro. P. Strong was there and took an active part in the meetings and visiting and praying with the brethren in their families. The Lord strengthen them to still press forward and be overcomers.

The 12th to the 17th, had good, encouraging meetings with the church in Orleans. Bro. Strong was with us here also. Brethren and sisters from Fairplains, Vergennes, and Orange, were there and all seemed in earnest to press forward in the good work of the Lord.

The 17th to the 23d, with the church in Orange. Visited the Sabbath-keeping families in Portland. Sabbath and first-day the Orange church had appointed to meet with their scattered members at Sebawa. Here we held seven meetings and celebrated the ordinances. Some were strengthened to renew their choice and go forward. One was baptized.

JOSEPH BATES.

Monterey, Oct. 29, 1871.

## New England.

THE quarterly meeting of the N. E. Conference was held in New Ipswich, N. H., Oct. 28 and 29, 1871, commencing Sabbath evening by social meeting. Some of the Spirit of the Lord was with us in this opening meeting and we had a good meeting, although but few had come in from other places on account of the rain. Sabbath morning at 9 A. M., social meeting; numbers increased, and a good interest was manifested by nearly all present. Bro. Haskell spoke at 11, showing that we are nearing the time of trouble when the wicked who will not believe now, will confess that the great day of his wrath is come, and those who are ashamed to pray now, will be in a worse condition than the people of Peshtigo and those parts where it has been made so apparent that the comforts and hopes of this world may take wings and fly away, and destruction waste at noonday.

Preaching at 2½ P. M., and social exercises at 6. Good, interesting, and solemn meetings. Bro. H. spoke again at 7, on the Law of God, showing that it recognizes the motive by which we are actuated and will make manifest the counsels of the heart.

Sunday, 29th, meeting of the Conference at 9 A. M. Opened by singing and prayer.

Bro. S. N. Haskell in chair. Business passed off readily without a dissenting voice. Our financial matters proved to be in a better condition than was expected.

The N. E. T. S. of S. D. A. held a session. Some encouraging reports from members showed it to be efficient in spreading the truth and leading some to keep the commandments of God. Some alterations were made in the constitution, so as to meet more perfectly its design and to accord as nearly as possible with one suggested by Bro. White, a few weeks since. All present appeared of good courage and many expressed themselves determined to take hold of the work anew to extend the circulation of the REVIEW, Instructor, Reformer, and our publications generally.

Preaching at 2½ P. M. Social meeting at 6, Preaching at 7. The interest at this meeting increased from the commencement, the Lord showing his willingness to draw near to us as we draw near to him. Oh! the condescension and long-suffering of God! Who will presume upon it by neglecting to do his will, and not follow the good Shepherd? Rather let us give all diligence in obeying God and following the Saviour, and make our calling and election sure. For yet a little while and He that shall come will come and will not tarry.

We trust the church in New Ipswich will be encouraged to take hold of the work anew, each member being determined to be more like the Pattern.

P. C. RODMAN.

## New Hampshire.

I HAVE given a few lectures recently in Harrisville and Dublin. None decided to keep the Sabbath, yet I had a fair hearing all the while in each place. Sold some \$10.00 worth of books, obtained two subscribers for Reformer, and hope some fruit may be seen as the result, in the kingdom of God.

P. C. RODMAN.

## New York.

COMMENCED meetings at South Newstead, Erie Co., New York, Wednesday evening, Oct. 9. Attendance and interest have been steadily increasing. Wednesday evening, the 25th, left for East Elma in compliance with the urgent solicitation of friends there, to discuss the Sabbath question. Active and persistent endeavors have been made by the Disciples to uproot the truth, they affiliating with previous antagonists for the purpose of effectually opposing the observance of the Sabbath of the Lord. Finding they met but ill success, they secured the services of Eld. Olaphant, assistant editor of the Christian Record, declared to be one of their most able messengers. Eld. O. commenced meetings at East Elma week before last, avowing the abolition of the Sabbath, the sanctity of the first day, and defying disproof of his assertions, declaring himself like the Scotchman who could play a charge but never a retreat. The following among the many positions he assumed may be of interest to the readers of the REVIEW:

Eld. O. claimed that the ten commandments were part and parcel of the old covenant; that they were now all done away, rolled up and abolished; that we are now under the new covenant and only bound by the new law-giver; that the Almighty Father had now stepped aside, resigned all authority, and his Son, the new law-giver, was sole and supreme authority, at once our law-giver, mediator, and judge, having alone the power to forgive sins, giving laws alike to angels in Heaven and to mortals.

We read from the Bible, in answer to these assertions, Jer. 31: 32, 33; Heb. 8: 8, 10, proving both covenants made by God the Father alone; that those under the new covenant must have God's law in their hearts, not any new law by a new law-giver. God himself was to put his law "into their minds and write it in their hearts." I will do it, said he, the same I who made the first covenant. Therefore those having any other law than the holy, just, and good law (Rom. 7: 12), the law of THE LORD, perfect, converting the soul (Ps. 19: 7), could not be under the new covenant. The promise is not given to any such. They are not God's people, and have no claim or rights or promises as being of the Israel of God.

Eld. O.'s second position was an original one: That we should keep the first day of the week to commemorate creation; that is, the new and better creation by the new law-giver, the regeneration, when man became dead to sin, truly converted; that was the second or new creation, and he thus came under the new covenant of the new law-giver, and should ever keep the first day as a memorial of that event.

We called his attention to the difficulty—that if the law of God is done away and a new law by the new law-giver only had effect at conversion, the unconverted were not under any law, could not be transgressors, not being sinners, and had no need of conversion. To become converted was then an unmixed evil; for

thus coming under law they were liable to break it and thus become sinners; also that if the day of conversion must be observed as a memorial of this new creation, to keep his first-day theory, all must be converted on Sunday. If any should be converted on the Sabbath, they would be obliged, according to his own teaching, to keep the very objectionable seventh day.

Eld. O. declared that the new covenant, the new law by the new Lawgiver, was opened up and fully declared at the time of the outpouring of the Holy Spirit upon the apostles on the day of Pentecost. On our insisting on his reading the new code by the new law-giver, after much hesitation he complied by reading Acts 2: 38. Doubtless many will be as surprised and pleased as myself to learn the whereabouts of this much talked of, much inferred, but never before found, new, better, and more perfect law.

Finally, Eld. O. admitted that the seventh day was the Sabbath of the Lord, and never had, and never could be, changed; that the seventh day was a memorial day and could no more be changed than the fourth of July could be changed and still be a memorial of the signing of the Declaration of Independence; that the Sabbath was binding for forty centuries, and that he expected and believed it would be kept after the resurrection in accordance with Isa. 66: 23; that it was twenty-five hundred years older than the Jewish law; that to change the Sabbath was impossible; that there never can or could be two Sabbaths, a Sabbath day and a first day; and, that we read in the papers about the Christian Sabbath, but there is no such thing as a Christian Sabbath. Then he spoiled this good confession by adding, The first day of the week, the day after the Sabbath, should now be kept under the new covenant by the new law of the new Lawgiver as proclaimed by the apostles, for that Jesus Christ had hallowed, and sanctified, and blessed it. He declared that it was true as the Bible—what he had proved that Jesus taught the observance of each and every one of the ten commandments, but said that was because Jesus was under the old covenant, and so obeyed the old law, but we must obey the new law as given by the apostles; but if one passage could be found, after the pouring out of the Spirit on the apostles (Acts 2), where a single precept of the old law was given as such, he would yield.

We read Rom. 7: 7; Eph. 6: 2; James 1: 22-25; 2: 8-12, calling particular attention to James 2: 8: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well;" and to verse eleven, "for He that said, Do not commit adultery, said also, Do not kill," &c.

At the close of the discussion, the very man most active among the Disciples, who had himself brought Eld. O. as their champion to East Elma, started up and began a dissertation in which he struggled to raise their fallen theory by denying positions conceded, and arguments advanced, by Eld. O., thus virtually acknowledging the utter defeat they had met with and the triumph of the truth.

I left with a heart full of humble gratitude and praise to God, returning here with increased zeal and confidence to resume my labors. I found a crowded house awaiting me, and despite the sense of fatigue (the morning session of the debate having lasted over three hours, immediately after which we had a ride of thirteen miles here) the Lord blessed me with freedom in showing forth the glorious and heavenly truths of the sanctuary.

May the Lord bless every effort of his children for the advancement of his cause and truth. Dear brethren and sisters, pray for me that I may have humility, wisdom, grace, and strength to so proclaim the message that I shall be enabled to earn the "well and faithfully done," and share with you the joys of the earth made new.

CHAS. B. REYNOLDS.

South Newstead, Erie Co., N. Y.

## Report from Bro. Strong.

SINCE my last report at the close of my Odessa meetings, I have met with that church twice. Their numbers are so few I advised them to unite with the church at Orange. I have also held a series of meetings in Sebawa, Ionia Co. Much interest was at first manifested to hear. Fifteen decided to obey, and joined with us in the Sabbath-school and Sabbath meetings; but some have turned back. I reviewed one discourse delivered against the Sabbath by Eld. Dorance. His arguments were weak, but I learned from him a new method of computing time.

Argument: "Christ was with his disciples just forty days after his resurrection before his ascension, which was on the first day of the week, or the Christian Sabbath, just five weeks." Conclusion: "Therefore, when he met with his disciples eight days after his resurrection, it must have been on the Christian Sabbath. Thus making five long weeks, with eight days in each week, to sustain his wrong quotation of the text, John 20: 26, which says, 'And after eight days,' which would necessarily take it beyond the first day of the week."

But let us admit his argument that Christ ascended on the first day of the week (which is not true), making it a Christian Sabbath in the act, or conferring honor on the day by so doing. He



had also Pentecost to come on that day, and God conferring peculiar honor on it by the pouring out of the Spirit.

Now, as the day of Pentecost came ten days after his ascension, what conclusion must his congregation come to? It must be this: Before the cross for four thousand years it took seven days to make a week; then for five weeks we have eight days in each weekly cycle, and one week with ten days allotted to it; after which we return to the original mode of seven days to the week; and all this change and stretching of the week is necessary to bring in the first-day Sabbath.

In company with Bro. Root, I filled my appointment in Oceana Co. Held six meetings, in one of which Bro. Newman was set apart as elder, and Bro. West as deacon. One was added to their number. None have turned back, but harmony and union prevail.

I joined Bro. Bates in his Bushnell and Orleans meetings, which, I trust, will prove of lasting benefit to me. P. STRONG.

### The Destiny of the Wicked.

BY ELD. D. T. BOURDEAU.

QUESTION. Will the punishment of the wicked be endless torment? Or, in other words, does man possess inherent immortality?

"AND they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20: 9, 10.

This text is thought by many to prove the doctrine of eternal torment of the wicked. But we think that a few thoughts will suffice to show that it does not sustain that doctrine, but that, in connection with other scriptures, it does prove, most conclusively, the opposite doctrine; namely, that the wicked will come to an end.

This text is to the point in that it does relate to the future punishment of the devil with the ungodly; for it applies beyond the resurrection of the wicked, when the thousand years measured off by the resurrection of the just and that of the unjust are expired. Verses 5-7. It is then that the devil and the myriads of the unjust who have just been raised, make a desperate and final effort to overcome the saints; but they meet their portion in the lake of fire, in which they are represented as being tormented forever and ever.

Whether the torment of the wicked in the lake of fire will be finite or infinite in its duration, must be determined by the meaning of the terms forever and ever in this text. And first we would ask, Do these terms always mean unlimited duration? We claim they do not. Even in common parlance we often use them and the word always, etc., as covering only the period of human life.

Greenfield, in his Greek lexicon, defines forever: "duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime." This we consider as a correct definition, covering the use of this term in the Bible.

Anciently the law of the Jews gave the Hebrew servant his liberty at the year of jubilee. But if he loved his master, and said he would not go out free, then he was to be brought before the judges, and was to have his ear bored through with an awl, with the understanding that he should "serve him (his master) for ever." Ex. 21:2-6. Again, when Naaman, captain of the Syrian host, had been healed of his leprosy through the instrumentality of Elisha, Gehazi, for taking gifts at the hand of Naaman, received the following mandate: The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." 2 Kings 5:27. Such instances of the limited use of the word forever might be greatly multiplied.

Webster, in his unabridged Dictionary, traces the word age to its corresponding Greek word, *aión*, which is precisely the same word from which the terms forever and ever in our text are translated; only in the original of our text these terms are in the plural. This shows clearly that the original terms here translated forever and ever might have been rendered for the ages of ages. With this agrees the French translation, "aux siècles des siècles."

But even in our English translation this original word in its plural form is sometimes rendered ages, showing that there are ages or forevers past, as well as that there are ages or forevers to come, as in the fol-

lowing scriptures; "Even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints." Col. 1:26. "That in ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus." Eph. 2:7.

To use the language of Adam Clarke, forever means "as long as a thing, considering the surrounding circumstances, can exist." When applied to man in this state, who, without exception of parts, is often said to be mortal in the Scriptures, Job, 4:17; 1 Cor. 15:53, 54, then it means, during this mortal life. When applied to the saints in their future, glorified state, when they shall have sought for immortality in this life, and shall have put it on at the resurrection of the just, Rom. 2:7; Matt. 19:17; 1 Cor. 15:52-55, it means, during the eternal ages. When applied to God, who is said to be immortal, and "who only hath immortality," 1 Tim. 1:17; 6:16, it can only be measured by the endless ages of eternity. But when applied to the future torment of the wicked, who have not sought for immortality, but have sown to the flesh, and shall of the flesh reap corruption or mortality, Gal. 6:8, then it can signify only, during their limited ages or periods of suffering; some suffering longer than others, according to the sins they have committed, but the sufferings of all ending in death.

Accordingly, we read of the wicked that they shall die, taste of the second death, or have their part in the lake of fire, which is the second death; Eze. 18:4, 20; Rom. 6:21; Rev. 2:11; 20:6; 21:8; that they shall be destroyed, Ps. 145:20; 37:38; Isa. 1:28; Matt. 7:13; that they shall perish, Ps. 37:20; John 3:15, 16; that they shall be as the fat of lambs; they shall consume; into smoke shall they consume away; Ps. 37:20; that they "shall be as though they had not been," Obadiah 16; that they shall be burned up root and branch, Mal. 4; and that in their final punishment the fire that comes down from God out of Heaven shall devour them. Rev. 20:9.

The wicked are compared to the most inflammable and destructible material, as chaff, stubble, tares, branches, etc., and the Bible represents them as being cast into the devouring, unquenchable fire; therefore they shall be utterly destroyed without remedy. Their punishment is everlasting because its results are irrevocable: it is a death from which there shall be no reprieve, no resurrection, forever. As the life of the righteous is eternal because it shall never be changed into death, so the death or punishment of the wicked will be everlasting because it shall never be changed into life.

But one argument is sufficient to show that the punishment of the sinner will not be endless torment; and that is based on the location of the lake of fire in which the wicked shall be tormented. The Scriptures plainly teach that this lake of fire will be on this earth, and that the sinner shall be recompensed in the earth. Says Solomon, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. In his second epistle, 3d chapter, 6th verse, and onward, Peter speaks of the antediluvian world and of the present world as follows: "Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Verses 6-12.

This testimony shows that as the old world perished with water, so the heavens and the earth which are now shall perish with fire. The atmospheric heavens surround our earth, and they, as well as the earth and the things that are therein, shall be on fire and shall be dissolved in the burning day. Therefore the lake of fire will surround our earth as the waters of the flood once overflowed it; and in this lake of fire the wicked will have their portion. For the same fire that melts and dissolves the present heavens and earth, will

prove the perdition of ungodly men. But will this fire burn eternally? By no means. When it shall have purified our earth and its atmosphere from the devil and his angels, from sinners, sin, and all the works of sin, then by the word and power of the Almighty, from the ashes of our earth and the gaseous remains of its atmosphere, shall appear "new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

Then "the meek shall inherit the earth." Matt 5:5. Then will be fulfilled the following interesting scripture: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:13. When these words are fulfilled, where, in all the universe of God will there be room for a hell in which the wicked shall wail, sin, and curse God eternally? Such a doctrine is not only unscriptural, but it is not in consonance with the justice and mercy of the God of Heaven, and can only make infidels of men instead of converting them.

The following language of the Psalmist expresses the feelings of a large soul on this subject: "Let the sinner be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35. David did not rejoice because the wicked would suffer eternally, but because they would be consumed out of the earth and the time would come when they would not exist to sin and suffer.

When it is shown that man is mortal, and that the second death puts the wicked where they are as though they had not been, i. e., out of existence, a kindred doctrine is also established, namely, that in the first death man is dead and not alive; that he does not live again until the resurrection; that, to use Bible language, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "His sons come to honor, and he knoweth it not." Job 14:21. "The dead know not anything, also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "Our Fathers have sinned, and are not." Lam. 5:7. "The righteous are not ascended into the heavens." Acts 2:34. "Thou [the righteous] shalt be recompensed at the resurrection of the just." Luke 14:14.

With some of the advantages that this doctrine presents over the doctrine of natural immortality, we will close this article.

1. This doctrine abases man and exalts Jesus. It gives Jesus the right of bestowing eternal life upon us, if we will comply with the conditions of salvation; while the opposite doctrine makes man communicate immortality to his posterity unconditionally. If after man sinned Christ had not opened up a way of salvation, death would have been an eternal sleep.

2. It attaches greater importance to the coming of Christ and the resurrection of the dead than the opposite doctrine does. If the righteous dead are in Heaven where there is perfect happiness, what need can there be of Christ's coming to raise the dead? But the dead being dead, if there is no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18.

3. It makes the righteous, with few exceptions, enter upon their reward at the same time, and the wicked receive their punishment together, while the view we oppose does not. Says Paul of the ancient worthies, "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. How horrible would be the thought that some of our dead relatives or friends are now suffering in hell fire, and that they will suffer years longer than some of the wicked now living, etc. This idea haunted one of our friends in—until she saw the Bible view of the state of the dead.

4. It is the great shield against purgatory, praying for the dead and praying to the dead, Spiritualism and Universalism, while the dogma of inherent immortality opens the way for these doctrines. For instance, why not communicate with the dead if their spirits are all around us, hovering over us, showing affection, and desiring to speak to us? But if "the dead know not anything," all these communications and manifestations

from pretended spirits of the dead are but cunningly-devised pranks of infernal demons to deceive and ruin us.

Again, Universalism would be true if the soul were immortal. For it would be unjust and unmerciful to torment sinners eternally for a short lifetime of sin. And starting with the promise that the real man is immortal, why not conclude, with Universalists, that when the sinner has suffered according to his deeds, he will be restored to the favor of God, and be saved? But Universalism falls before the doctrine of man's mortality, and of no promise of eternal life to the sinner.

5. It harmonizes with the justice and mercy of God, and converts infidels, while the view we oppose has the opposite tendency. Said a pious minister, "The first I ever heard of a God was by my mother's telling me, when two years old, that there was a God; and if I was bad, he would burn me forever in such a fire as I saw on the hearth. My reply was, 'If God does so, he is a bad man!' I grew up an infidel, and remained so till converted by those who preach destruction." In Siam a priest came to a missionary, and asked how long his God tormented bad men in a future state, and when answered, "Forever," he replied, "Our God torments the worst of men only one thousand years, so we will not have your American God in Siam." The doctrine of eternal torment "affects the sinner just as a child ten years old is affected by the parents saying, Obey, or I'll cut your head off." It is the certainty and justice, and not the severity of threatened punishment, which is salutary.

6. It harmonizes with the Bible view of the Judgment, while the doctrine of natural immortality does not. The Bible teaches that there will be but one Judgment, commencing in the close of human probation and in close connection with the coming of Christ; 2 Tim. 4:1; 1 Pet. 4:7, 17; Rev. 14:6-14; and what need is there of another Judgment before that time if men do not enter upon their reward at death? But the idea that men are rewarded or punished at death, makes a Judgment at death necessary, and then what necessity is there of another Judgment commencing near the end? The doctrine of two Judgments has led infidels to ask the question, Did God make mistakes in the first Judgment?

7. It makes the sacrifice of Christ satisfactory, while the other view does not. Christ died in our stead; he bore the penalty that our sins deserved; and with the idea that the wages of sin is death, his death is satisfactory. But if the wages of sin is eternal torment, Christ never paid the debt.

8. It does not, like the view we oppose, make the soul a part of God, make millions of parts of God sin, suffer eternally, and curse other parts of God. Such a view divides God against himself; and if he is divided against himself, how, then, shall his kingdom stand?

9. It does not, like the opposite view, immortalize sin and make the devil triumph in spite of the Almighty, but removes sin from the universe, and presents to us a clean and peaceful world wherein righteousness shall reign eternally.

Dear reader, do you desire eternal life? then seek for it by turning away from your sins and believing on the Lord Jesus Christ for pardon. Do not be deceived with the thought that the wicked will have but a slight punishment. Put your finger in the fire for one hour, and then think of your whole body being cast in the Lake of fire, and remaining there sufficiently long to experience the penalty of God's just law, to see the saints in the city of God and yourself thrust out, to weep and gnash your teeth, and realize what you have lost. Oh! be not deceived. Would you think it a slight thing to lose all your property, and life itself? then think of losing a right to the earth made new, to the city of God, the tree of life and the river of life. Think of being deprived of a right to those mansions which Christ has gone to prepare for his children, of the palms of victory and the crown of life that the saints shall wear, of being confessed by Jesus Christ before the Father and the holy angels, of singing the song of Moses and the Lamb. Think, oh! think of losing a long eternity of felicity with the redeemed, with holy angels, with Christ and the Father in the kingdom of God.

Are you already a child of God cherishing the Christian's hope? Then hope unto the end for the gift of immortality to be bestowed at the appearing of Jesus Christ.



## The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 14, 1871.

The article on "The United States in the Light of Prophecy" is this week about twice as long as we designed to furnish in any one number; but we concluded it would be better to furnish all the testimony on the point in hand, at one time, than it might be seen in connection, than it would be to divide it; and we trust the extracts and statistics presented will appear to the reader to be of sufficient importance and interest to atone for the length of the article.

U. S.

We have received a letter from the postmaster at Beaver Dams, N. Y., speaking very highly of the efforts of Bro. and Sr. Lindsey at that place. After stating that the views set forth by Sr. L. seem to be logical and Biblical, that the congregations are large, and a good impression is made, he says:—

"The Universalists have generously tendered to them the use of their meeting-house; and it is frequently crowded to its utmost capacity with a very quiet and attentive audience. Of course many ideas are new to most of the people, and the congregation appears to increase in numbers. If God really is in, and approves of, the work and ministrations, why not say, Amen? Let God be glorified and the people blessed. Let the Lord send by whom he will send."

U. S.

### To Correspondents.

QUESTIONS BY W. F., OF BROCKWAY CENTER, MICH.:

"1. How do you reconcile Matt. 25:31-34 with the idea of two resurrections; the second to take place after an interval of 1000 years?"

ANSWER. We think Matt. 25:31-33 will meet its fulfillment at the second coming of Christ; that the "all nations" then gathered before him, are the nations then living; and that the separation there takes place between the righteous and the wicked. The angels are then sent to gather the elect from one end of Heaven to the other, and the righteous dead are raised. Matt. 24:31; 13:49. After this event the righteous and wicked are never again mingled promiscuously together; hence, this must be the point where this scripture applies. Then after the separation is accomplished, the sheep are set on the right hand and the goats on the left. This seems to be a work not accomplished simultaneously with the separation, but by an after process, and well answers to the work of the thousand years which is the apportioning to each one the amount of reward or punishment he is to receive. All the judgment rendered in any case at the second advent is simply the decision of life and death, one class set apart to life, the other to death. All other particulars in each case are wrought out during the thousand-years' day of Judgment. And after this is accomplished, then for the first time the full development of all cases can be presented. And then the final sentence is pronounced, the King reminding the righteous of the particulars of their godly lives, and calling them to the inheritance of the kingdom, the earth made new; and reminding the wicked of the particulars of their evil lives, and assigning them to the fires which shall reduce them to utter extinction.

"2. What became of those who came out of their graves after the resurrection of Christ?"

ANSWER. We think they are referred to in Eph. 4:8, as having ascended to Heaven with Christ. The text says that "when he ascended up on high he led captivity captive," but the margin reads that he led "a multitude of captives;" that is, he led a multitude of those who had been captives in the grave, but were released from that captivity at the resurrection of Christ; for what inference could be more easy and natural than that the multitude of captives which Paul says he led up were the ones he had just released from the dominion of the grave? Who else, in fact, could they have been?

"3. If Enoch and Elijah were taken to Heaven, how shall we understand John 3:13 which seems to contradict that view?"

ANSWER. That Enoch and Elijah were both translated to Heaven is very certain. The record says plainly of Elijah that he "went up by a whirlwind into Heaven." And although the same terms are not used with reference to Enoch, yet it says that "God took him," which must be an equivalent. We must then limit the expression in John 3:13 by the context. Christ is speaking about conveying to the minds of men a knowledge of heavenly things; and when, with this idea before them, he says that no man has ascended into Heaven, he evidently means to be understood, that no man has ascended there bodily to return and bring them word respecting what he there saw and heard. But the Son of Man was qualified to testify of heavenly things; for he had been there and came down directly from there; and through his divine nature, and his constant union with the Father, he was even then, with respect to a knowledge of heavenly things, as if "in Heaven." The Scriptures frequently use expressions which are to be qualified or limited in this manner. As one instance, we refer to Deut. 30:12:

"It is not in Heaven that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us that we may hear it, and do it?" Paul in Rom. 10:6 quotes, or comments on, this declaration, thus: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven?" And then he immediately adds

this qualifying clause: "That is, to bring Christ down from above." So may we not, when we read in John 3:13, "No man hath ascended up to Heaven;" immediately add, "that is, to bring back word from thence of heavenly things?"

A. B. HOUGH and J. B. KNOWLAND: The REVIEW has a very clearly-defined mission to perform in advocating important truths which have been developed within the last twenty-five years. The positions we defend rest upon a mass of evidence immovable as the pyramids. We cannot therefore open our columns to any uncertainties, nor agree to publish any thing which we are not well assured will tend toward the accomplishment of the object which this paper has in view, namely, to lead a people to prepare by obedience to the truth for the immediate coming of the Lord.

J. NICHOLS: We understand Christ to be the first fruits of them that slept, primarily, in the sense of his being the antitype of the wave sheaf, and remotely, as the one upon whose resurrection that of all others depended, whether before or after his time. Paul, in 1 Cor. 15:13, says: "But if there be no resurrection of the dead, then is not Christ raised;" from which the plain corollary may be deduced that if Christ is not raised, there is no resurrection of the dead. Then it would not be true that any had been raised before him or would be after him. All depended on him. In the light of this fact we are to interpret such passages as Acts 26:23; Col. 1:18; and Rev. 1:5. See this question discussed at length in REVIEW, Vol. 18, No. 2. See also Thoughts on the Revelation, p. 5.

U. S.

## News and Miscellany.

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

### Lawlessness in Tennessee.

SIGNIFICANT MEETING IN WINCHESTER, AND SOME PLAIN TALK.

We published yesterday details of a meeting in Lexington, Ky., to take measures to put down lawlessness in that neighborhood. To-day we have an account, given by a Democratic paper, of a similar meeting of citizens of Franklin County, Tennessee, at Winchester, on Monday, 2d inst., to take action with regard to the recent disorders in that vicinity, resulting in the assassination and murder of several persons by desperadoes in gangs and in disguise. After the appointment of a Chairman, Hon. A. S. Colyar, of Nashville, was invited to the stand, who spoke substantially as follows: The reported acts of violence in this county—the taking of Dotson out of the County Jail and hanging him—then the killing of Doe, the assassination of Weaver and Horton, and the murder of the three negroes by the hands of disguised men on last Wednesday night, taking them out of jail, and out of the hands of the law, made a case against the county, he said, which can only be met by confession and action. Resolutions will be of no avail. A general condemnation by the people, which he found to be the case, will not avail. The country demanded of the people of this county that the offenders shall be brought to justice. The perpetrators of such crimes as these, with vigilance, can be discovered, and to assume that they cannot is to disorganize society, and put every man on his own defense, and make him sole protector of his life, family, and property. A higher consideration than the fear of military, or the effect upon parties, should move the people to action now. You owe it to civilization and to the cause of civil liberty to bring these offenders to justice. No people was ever more delicately situated than we are; and upon no people was there ever a more imperative demand to obey the law. We have been unsuccessful in a great rebellion—a rebellion which made perfect rebels instead of making patriots—according as the world decides the question by success or failure. All agree that there is a strong tendency now to a central government, and that we are in great danger of losing our local or State Governments. The excuse or pretext for such a radical change in our form of Government, has hitherto been the assumed lawlessness of the South, and hitherto we have met these charges with these answers: First, we said the accounts of crime were greatly exaggerated; and secondly, we said: Let us have our own affairs in our own control, putting our own people in office, and we will correct these abuses. Having made this pledge, it becomes us, now that we have control in Tennessee, to keep it and be worthy of the trust. To do this, we must make no distinction between the commission of crime by one or the other party.

At the conclusion of this speech, Mr. Colyar further suggested that resolutions would do no good—but he desired to know if the people would stand by the Sheriff in anything he would do. The meeting was a very large and orderly one. The court-house and yard were crowded, and with one voice, that seemed to come from every heart, the meeting decided to stand by the Sheriff in anything he would do. Thereupon the Sheriff summoned a large number of citizens and gave notice that he would start the next morning to the neighborhood of Hockerville, whence the perpetrators of the late crimes are supposed to have come.—Daily paper.

### The Elections.

NEW YORK STATE, according to the reports now at hand, has gone Republican on the State ticket by 35,000 majority. Twenty out of thirty-two Senators are Republicans, and the Assembly is Republican also. The Democratic majority in New York city was reduced from the average fifty and sixty thousand to thirty thousand, which accounts for the victory in the State. Tweed is re-elected by twelve thousand majority, instead of twenty-five thousand as before, and thirty thousand as he threatened. The Democrats have carried Maryland, the Conservatives have been successful in Virginia. Massachusetts has gone Republican by an increased vote, though there was little interest in the election. Wisconsin elected the Republican State ticket by an increased majority. New Jersey elected a Democratic Governor by the usual majority, while the Republicans have a majority in the Legislature. Illinois is Republican by 25,000 majority.

Minnesota has not been heard from extensively, but has probably gone Republican by the usual majority.

The "passive policy" of the Democratic party will be more popular than ever.—Det. Post.

### The Bible in St. Peter's, Rome.

A BOX of Dr. Cote, the well-known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beneath the dome of St. Peter's, at Rome, and that the people eagerly took them. The prelates of the church came forth and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the "sacred" place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying, "This is what we have long wanted." Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth.—Christian World.

THE dispatches of Sunday night, Nov. 5, announced 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.

CURIOUS FIGURES ON NATIONALITY.—Of the total population of New York City, 942,292, no less than 720,999 are of foreign parentage on both sides, 34,821 have either father or mother of foreign birth, and only 186,481 are of really American parentage.

LARGEST CITY.—The recent census of the city of London shows that it contains a population of about 3,500,000. This makes it the largest city in the world, being almost four times as large as New York. If, however, we include in New York the population of its suburbs, as is done with London, then New York would be more than half the size of London.

A COSTLY VICE.—The Chief of the Statistical Bureau at Washington, states, that the valuation of the annual whisky product is \$375,000,000; of fermented liquors \$128,000,000, of imported liquors \$100,000,000, and of the annual sales of the 150,000 licensed liquor stores in the country about \$700,000,000—enough to pay off our national debt in about three years. How is it that an intelligent people can sustain a traffic whose only results are waste, pauperism, wretchedness and misery, temporal and eternal?

SIGNS OF IMPROVEMENT.—Rev. R. G. Wilder, missionary at Kelapoor, writes to the Interior, that there is more now done for the education of girls in India, than there was for boys thirty years ago. The chief of Western India gave 30,000 rupees as a memorial of the visit of Queen Victoria's son, the Duke of Edinburgh, of which 20,000 have been appropriated to the endowment of a girls' school. The remarriage of widows is also becoming more common. A wealthy Hindu of Bombay, who was put out of caste for marrying a young widow, has brought a civil suit against the caste leaders for defamation, and they have been eager to settle the case. A Koolin Brahmin of Bengal has been required by law to support one of his neglected wives. This righteous decision has struck terror among his fraternity who have hitherto had almost absolute control, subject to no law, but their selfish will and lusts.—Christian Weekly.

LOUISVILLE, Nov. 6.—At 9:30 o'clock to-night the giving way of a column in the lower room in the African Baptist Church, corner of Fifth and York streets, created a panic among the congregation in the upper room and the whole body rushed, jammed and crushed down the two narrow stairways on each side of the door, men trampling over women and children in their fright. Eleven were killed outright, two of them children, and a number, more or less, wounded. One had a leg broken. The killed were all women. The scene was terrible and heart-rending: mothers screaming over their dead children, husbands in agony over their wives. The column or pillar which gave way proved to have been set on the lower floor between the joists, with nothing under it but a thin inch flooring.

THE public debt of the civilized world—what its masses owe to capitalists, in other words—is twenty thousand million dollars, according to an estimate in the New York Evening Post. The United States is the only country seriously engaged in reducing its debts. Nearly the whole amount of these debts represents the cost of shooting men, or cutting their throats, or burning up property. Public debts, says the Post, with perhaps unintentional cynicism, "are unknown in Asia, and there are none in Africa, except in Egypt." The advanced man, therefore, if savage enough to murder his fellows, is at least civilized enough to pay for the pastime.

A JUDICIAL decision in China, if sustained by other courts, promises to break up the coolie trade altogether. In a mutiny by some coolies, one of the officers of the ship was killed. The coolie who killed him escaped, and a demand for his rendition was made. The case was brought before the British court in Hong-Kong. The judge decided that the coolie traffic was piracy, that those engaged in it were pirates, and that the coolies had the same right as the captives of any other pirates to protect themselves and secure their liberty by killing their captors if necessary.—Christian Weekly.

## Appointments.

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

PROVIDENCE permitting, we will hold meetings as follows:—

Washington, N. H., . . . . . Nov. 18, 19.  
Richmond, Me., . . . . . Nov. 25, 26.  
Norridgewock, Me., . . . . . Dec. 2, 3.  
Rhode Island, . . . . . Dec. 9, 10.

We hope to see a general rally at these meetings. The place of meeting for Rhode Island will be given next week.

JAMES WHITE,  
ELLEN G. WHITE.

MEMPHIS, MICH., . . . . . Nov. 16-19.  
Oakland, Mich., . . . . . Nov. 23-26.  
Holly, Mich., . . . . . Nov. 30-Dec. 3.

Meetings to commence Thursday evening in each place. Hope for a general attendance.

I. D. VAN HORN.

QUARTERLY meeting for the Rockton, Ill., church, Nov. 18 and 19. Brethren from other churches are invited to attend. Will Bro. Steward or Bro. R. F. Andrews meet with us? G. M. BOWEN.

COTTRELLVILLE, St. Clair Co., where Bro. Randolph may appoint, Sabbath and first-day, Nov. 11 and 12. At Greenwood, St. Clair Co., Mich., Nov. 18 and 19, 1871. D. H. LAMSON.

WINSLOW, Stephenson Co., Ill., Sabbath and first-day, Nov. 18 and 19. Let all the friends of the cause in the surrounding neighborhood attend. Special invitation is given to Bro. Newton, of Cranes Grove, and Brn. Pratt and Kerr, of Monroe, Wis. R. F. ANDREWS.

P. S. I hope the brethren in La Salle, Livingston, McLean, and Peoria Counties will be patient and I will visit them as soon as possible. R. F. A.

## Business Department.

Not Slothful in Business. Rom. 12:11.

### Business Note.

WM. ELLIS. We insert no advertisements in the REVIEW. If you wish your notice inserted in the Reformer, at their rates of advertising, please write.

### RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Laura Chaffee 39-8, U A Holliday 39-22, John T Terrell 40-1, D Clarke 39-19, Ann Worden 36-1, Reuben Root 40-1, Mrs L Bullock 40-1, P Lightner 39-7, S A Brundage 38-13, C Weaver 40-22, G L Davis 39-9, N Chase 39-1, J W Sawyer 40-1, B M Smith 39-17, Ann E Kilgore 39-12, Mary Hoeye 40-4, G Hougham 39-14, Robert Peables 39-1, Henry Youngs 39-19, J H Bates 40-1, C A Bates 40-1, H N Bates 40-4, M E Williams 39-14, Wm Humphries 39-16, J F Bähler 39-23.  
\$1.50 EACH. J R Winger 40-18, Nelson Ball 40-22, Orlando Fogg 40-22, S E Magoon 40-22, A J Parriott 40-22, Robert McCormick 40-22, David Moore 40-22, Charles E Collins 40-22, Mary Kinney 40-22, Mrs S Currier 40-18, H Dike 40-22, Jesse Pierce 40-22, M J Johnson 40-22, G A Beach 40-22, R E Vallee 40-22, Wm A Boyington 40-22, Mrs E C Smith 40-22, Samuel Kilgore 40-22.  
\$2.00 EACH. O F Allen 38-22, L M Ogden 39-23, J Corlies 40-22, J A Gainard 41-13, A E Groom 39-20, James Garner 37-18, P M Gairdard 40-22, George McDowell 35-9, J Hathorn 41-1, H Darling 39-9, F A Elwell 39-13, I D Van Horn 40-1, Mrs H C Turner 40-10, Cornelius Bice 40-10, J H Rambo 40-16, S A Dunbar 40-22, J S Van Deusen 40-14, S J Loomis 40-1, H Gardner 41-1, A Sanborn 40-12, Wilbur Shade 40-1, Mary A Sharp 39-1, Daniel Newcomb 40-22, C C Whitman 40-15, Sarah Hatch 40-20, Enos Terry 40-16, E S Griggs 41-3, Maria L Brown 39-21, S Harvey 40-18, Mary Frost 40-1, C Lawton 40-21, J R Whipple 40-1, Geo Hall 40-22, Eveline Cole 40-22, G P Newman 41-1, C L Palmer 54-1, Amy E Darrt 41-1, S A Calder 40-17.  
MISCELLANEOUS. S N Haskell \$5.00 44-2, I Alcorn 2.50 38-2, P C Dennison 3.25 41-7, R P Stewart 1.25 39-7, Jane Higley 3.00 41-11, E Chalfant 750 39-14, J D Hull 50c 33-14, Simon Miller 10.00 41-14, A Gleason 2.30 40-14, Silas Wright 5.00 42-14, C D Sawyer 4.00 37-1, P Rusha 3.00 38-17, T F Johnson 2.50 40-14, John C Herron 1.25, 40-12.

### Books Sent by Mail.

J Roberts 45c, F H Mosher 50c, D Arnold 20c, J B Goodrich \$7.72, E D Lane 5.00, W H Rampton 85c, J J Myers 15c, Enos Terry 1.00, J Gainard 3.25, J Hathorn 25c, A E Darrt 30c, K A Bates 1.00, C L Palmer 40c, G S Honeywell 17c, J H Longenecker 15c, G W Oglesby 2.00, J Brinkerhoff 1.00, P A Minor 20c, H Gardner 1.50, L McCoy 1.12, G H Wood 50c, J Jellis 50c, J Cole 71c.

### Shares in S. D. A. P. Association.

Newell Grant \$50.00, Ralph Page and wife 20.00, B Salisbury 20.00, P C Rodman 50.00, Mary Clement 10.00, M E and C Harris 10.00, I Edgerton 20.00, H Lindsey 10.00, Tamar Lindsey 10.00, Lena E Lindsey 10.00, John C Lindsey 10.00, Laura Lindsey 10.00, Lorenzo Mudge 10.00, Esther M Burbridge 10.00, J H Bates 10.00, H N Bates 10.00, George Lattimer Brown 10.00, W V Field 10.00.

### Donation to S. D. A. P. Association.

J Baker \$15.00, Mary L Bates 5.00, Mrs Samuel King 10.00.

### Michigan Conference Fund.

Received from church at Salem Center \$10.00, G S Honeywell 1.58.

### Cash Received on Account.

I D Van Horn \$65.00, R J Lawrence 11.00, S N Haskell 1.50.

### Books Sent by Express.

O F Guilford, Castalia, Ohio, \$6.00.

### Shares in the Health Institute.

Sarah Guisinger \$25.00, L McCoy 25.00, A A Bradford 25.00, P C Rodman 50.00, Richard Godsmark 25.00, I Edgerton 25.00, Harmon Lindsey 25.00, Tamar Lindsey 25.00, Thomas Lemuel Brown 25.00, Mrs Samuel King 25.00.

### Donations to Health Institute.

Irwin Edgerton 10.00, Maggie Edgerton 5.00, A sister 6.00, Nancy Knight 5.00, Mary L Bates 5.00.

### Book Fund—\$10,000 Wanted.

Amount received heretofore \$3975.00.  
Five Dollars Each.—Keriah A Bates, J H Bates.  
Miscellaneous.—Sarah J Hunt \$2.00, Wm Harris (free-will offering) 2.00, D D & A M Howard 4.00, Lucinda E Ferris 50c, L G 2.10.

## The Review and Herald.

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