

# The Advent Review

## AND SABBATH HERALD.

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

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### THE COMING OF THE LORD.

Reprinted by Request.

Coming, coming, coming! Who?  
Christ, the Lord of life and glory,  
He who once for me and you  
Died!—oh, depth of sin's sad story!  
Coming, not a helpless stranger,  
Cradled in the friendly manger;  
Coming, Lord of earth and Heaven!  
King! to whom all power is given,  
Judge! at whose all-searching bar  
All must stand, just what they are;  
And the wicked fell with shame,  
Why they've cursed his holy name.

Coming, coming, coming! How?  
Clothed in strange unearthly splendor,  
Glory men ne'er dream of now,  
Grandeur earth ne'er had attend her.  
At his sight the heavens shall wither,  
From his presence earth shall flee,  
Islands move, and mountains thither  
Seek the caverns of the sea.  
Every eye shall then behold him,  
All the nations feel his ire;  
While the brightness that enfolds him,  
Is to them consuming fire.  
Thunders all the air shall thrill,  
All the heavens with lightnings blaze,  
And the universe stand still,  
While through all its realms is heard  
That profound omnic power,  
Which to life the dead shall raise.

Coming, coming, coming! Why?  
To redeem his purchased treasure,  
All his saints o'er sin who sigh,  
All who make his will their pleasure;  
To bring back within their borders  
His, whom Hades holds to-day;  
To arrest sin's wild disorders,  
And the monster, Death, to slay.  
Coming to fulfill his plan,  
Make his oath and promise good,  
Which secures repentant man  
Life eternal through his blood.

Coming, coming, coming! When?  
Ah! that question, solemn, thrilling!  
For when He appeareth, then  
All these earthly scenes, fulfilling  
His sure word, shall have an end.  
And behold the day is near!  
Signs in heaven and earth portend  
That the Lord will soon appear.  
Angry thrones, through wars, proclaim it.  
Scoffers by their scoffing name it.  
And the mute and solemn sky  
Has hung forth its prophecy.  
Coming! while we wait and dally.  
Coming! while we sleep in sin.  
Swift as light o'er hill and valley,  
That great day is coming in.  
Sinner, rouse thee to thy fate.  
Saint, be watchful at thy gate.  
Saviour, make us meet to appear  
At thy coming, now so near.

U. S.

### The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ  
who shall judge the quick and the dead at his appearing and his  
kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

#### FAITH AND WORKS.

A Sermon preached before the Seventh-day  
Baptist General Conference, Thursday  
Evening, Sept. 23, 1875.

BY ELD. D. M. CANRIGHT.

TEXT: "Ye see then how that by works a man is  
justified, and not by faith only." James 2:24.

My text introduces the subject of faith and works, and the proper relation between the two. We often hear the most erroneous views taught upon this subject. Many seem to have the idea that the old dispensation was one wholly of works, while the new is one wholly of faith. That is, previous to the cross men were justified before God by their good works, their strict obedience to the law; but since the death of Christ men are justi-

fied, not by their good works, but by their faith in Christ. I often hear this position taken even in the pulpit.

Satan is ever on the alert to push men into error, either on the one side or the other. In the days of Christ, many of the Jews trusted wholly in the law, but rejected Jesus. They cried, "The law, the law, the law; but away with Jesus." This was a fatal error on one extreme. But at present, many Christians have gone over to the opposite, but equally fatal, extreme. They now cry, "Jesus, Jesus, Jesus; but away with the law." Satan is just as well pleased with this error as with the other. We want Jesus and we want the law too. The whole truth is beautifully expressed in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." Of late years, there has sprung up and widely spread a sort of sickly sentimentalism, a religion wholly emotional. It is very pompous, boastful, and full of shouts of glory. But it disdains the law and rides over it. It knows little of the real fear of God or deep reverence for his authority. The consequences are dangerous to sound morals and a pure life.

The time has come that a bold and decided stand must be taken against this rising tide of error. The present movement in favor of the law of God and his holy Sabbath has come none too soon. May the Lord wake us up to the great importance of our work.

But let us now inquire why it was necessary that Christ should die and that men should have faith in him for salvation. In the beginning, God placed man in such a condition that he could have secured to himself eternal life by simple obedience to God. See Gen. 2:8-17; 3:22-24. Among others, God planted two trees in Eden, one the tree of life, the other the tree of the knowledge of good and evil. God told Adam and Eve to freely eat of every tree of the garden except the tree of the knowledge of good and evil. Certainly, then, they had free access to the tree of life. As long as they could eat of this tree they would live; for so the Lord said. (Gen. 3:22.) And they could eat of this just as long as they obeyed God. The Lord said that they should die in the day that they ate of the forbidden fruit. Then, of course, the day of their death would not come till they disobeyed God and ate of the forbidden tree. If they had never disobeyed God, the day of their death never would have come. So Paul says: "Wherefore, as by one man sin entered into the world, and death by sin." Rom. 5:12. Hence, no sin, no death. God would not condemn those who had never disobeyed him. Strict obedience, then, without faith in any Saviour, would have secured to them eternal life. They needed no Saviour till they were first lost.

But they ate of the forbidden tree, and sinned against God. Nor was this any small offense as some vainly imagine. It was a direct violation of the principle of several precepts of the moral law—the ten commandments. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat," &c. Gen. 3:6. In the first place, Eve looked upon the fruit till she greatly desired it, and thus broke the tenth commandment—"Thou shalt not covet." Then she put forth her hand and took that which did not belong to her, and thus violated the eighth commandment—"Thou shalt not steal." In doing this, she departed from God and entered into the service of Satan, and so broke the principle of the first commandment—"Thou shalt have no other gods before me." Their transgression, then, did involve a direct violation of the moral law. The penalty was death.

So now, as they were both condemned to die, they needed a Saviour. But could they not by repentance and good works in the future atone for this sin, and so save themselves? No, indeed. When a person has once violated a just and holy law, no amount of fut-

ure obedience will atone for it. It is a self-evident proposition that it is a man's duty to do just right all his life, from his birth to his death. He has no right to do even one wrong act. Thus Jesus says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:10. When we have done all that God has commanded, we have only done our duty. Suppose that a man should live a sinner the first third of his life. Then he decides to reform, and does reform. He does not commit one sin the last two-thirds of his life. Does not the obedience of his latter life sufficiently atone for the sins of his earlier years? No; because, after he reformed and ceased to do wrong, he could no more than do just right the balance of his life, and this he ought to have done any way, provided he had never done wrong. So he cannot get ahead any, or accumulate any merit to apply on his former sins.

Suppose that I trade with a merchant several years, getting into debt more or less. Finally, I conclude to change my course, and pay as I go. The first of January I trade ten dollars' worth, and pay down for it. Again I trade five dollars' worth and pay for that, and so on through the year, but do not pay up the old debts. At length, the merchant asks me to pay him those back debts. Would he not be surprised if I should tell him that I did not owe him anything now, because I had ceased to get into debt to him, and had paid up for all I bought as I went along? He would quickly and justly inform me that ceasing to get into debt any further does not pay up past debts. So simply ceasing to sin does not in the least atone for past sins.

No principle is better settled than that a just law once violated can never justify the transgressor. It demands strict and perfect obedience always. The law of New York forbids men to murder. Mr. Jones, of this place, killed a man, but it was not found out for fifteen years. All this time Jones lives a peaceable citizen, without killing another man. But at length it comes out, he is arrested, tried, proved guilty, and is about to be condemned. Now he arises, confesses that he killed the man, but argues that he ought to be set free because he has strictly kept the law of New York ever since that time. He has seen thousands of men, but has not killed one of them since that time. Would the judge admit such a plea as that? By no means. He would tell him that he had no right to break the law once, to kill even one man. The simple fact that he had not killed others would not atone for the murder of the one.

Just so when a man has once violated the holy law of God; it is utterly and forever out of his power to justify himself by any amount of future obedience. And so Paul justly argues. He first shows that all have broken the law and are condemned by it (Rom. 3:19); then he declares that "therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20. Why can they not be justified by the law? Because it is not a good law? or because it has been abolished? No, but because all have broken it, and it proves them all guilty before God. Rom. 3:19, 23.

Hence, as we have seen, when once Adam and Eve had disobeyed God, it was out of their power to save themselves by good works. The penalty of that holy law must be executed. But God pitied them, and so gave his own Son to die for them; that the penalty of the law might fall on him, and thus make a way for their escape through faith in him. Hence the very day that our first parents sinned they needed the Saviour to save them just as much as sinners need him now. And so the Bible represents Jesus as a "Lamb slain from the foundation of the world." Rev. 13:8. The first promise of a Saviour was made on the very day that God turned the guilty pair out of Eden.

Gen. 3:15. From that time, penitent sinners began to look forward to this great sacrifice which was to be made for them. The case of Cain and Abel forcibly illustrates this fact. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:3-5. Cain was an unrepentant, unbelieving sinner. He had no faith in the promised Saviour or his death. So he simply came to God with a thank-offering. This the Lord would not accept. But Abel came penitent with a bleeding, dying lamb, and thus showed his faith in the Lamb of God who was to shed his blood for man's sins. By faith he thus offered his sacrifice; for so Paul declares. Heb. 11:4.

From that time onward, all the pious of every age looked forward to the coming of the Saviour, and showed their faith in his death by slaying innocent victims in sacrifice. Did not these men need to be saved by faith in Christ as well as we? Why cannot I be saved without Christ? Because I am a sinner. Is there, then, no other name given among men whereby sinners can be saved but the name of Jesus? So the Bible says. Acts 4:12. Very well; were not Adam, Noah, Moses, David, &c., sinners like ourselves? Certainly. Did they not need Christ, then, as well as we? Could they be saved by their good works, by keeping the law? This we have shown to be impossible; for they had all sinned.

Let it be marked, then, once for all, that none of the sons or daughters of Adam will ever enter Heaven by virtue of their good works, or because they are justified by the works of the law. If one sinner could be saved without the death of Christ, then others could, and all could, and Christ died in vain. No; those under the old covenant were saved, not by the law or by their sacrifices, but by the death of Christ. Says Paul, "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9:15. Those under the first testament, or covenant, then, were saved by the death of Christ as well as those under the new testament. When all are redeemed, will there be two classes in Heaven, one saved through the law and obedience to God, and the other saved through Christ and the gospel? No; all alike will ascribe their salvation to the blood of the Lamb. Rev. 5:9.

Some men talk as though the God of the Old Testament was one God, and the God of the New Testament another and an entirely different God; and the plan of redemption in the Old Testament one, and that of the New another; that men were saved then by the law and works, now by Christ and faith, &c. A worse heresy the devil never invented. No; through all ages, dispensations, and covenants, there have been the same God, the same Redeemer, the same plan of salvation, the same moral law, the same Heaven, and the same hell. Yes, the gospel of Jesus Christ is as ancient as the fall of man. Rev. 13:8. It was announced to Adam in Eden. Gen. 3:15. It was preached to Abraham. Gal. 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Jesus said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. By faith, that old patriarch, the father of all those who are saved through faith (Rom. 4:16), saw the coming of the great Redeemer and rejoiced in hope of his salvation. It was not Abraham's good works, but his faith that saved him. Says the apostle: "For if Abraham were justified by works, he hath wherewith to glory; but not he."

fore God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:2, 3. And yet, mark the fact, that of all men on record who were the strictest observers of God's law and commandments, Abraham stands first, and for this very reason God made him the father of the faithful. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

Strong faith and a strict obedience to God's law, then, are in perfect harmony. And if faith did not free Abraham from keeping the law of God, why should it free us from keeping it? The gospel was also preached to the Israelites in the wilderness at the very time God gave them the law of ten commandments. But many of them had no faith, and so fell by their unbelief. So says Paul: "But with whom was he grieved forty years? Was it not with them that had signed, whose carcasses fell in the wilderness? . . . So we see that they could not enter in because of unbelief. Let us, therefore, fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 3:17-19; 4:1, 2. Was the gospel preached to Christians? Then the same gospel was preached to the Israelites in the wilderness; for so Paul declares. But will the gospel save those to whom it is preached unless they have faith in it? No; and so it was with the Hebrews. Says the apostle, "The word preached did not profit them, not being mixed with faith in them that heard it." It is certain, therefore, that the gospel was preached under the old dispensation, and that men were required to have faith in it in order to be saved.

But now Christians must spiritually eat the flesh of Christ and drink his blood in order to have eternal life. John 6:53. Says one, "You do not mean that the people of God under the old dispensation spiritually ate and drank of Christ as Christians do now?" Certainly I do, and why not? If it is necessary now for sinners to partake of Christ in order to be saved, why was it not just as necessary for sinners in other ages to do it? Have there been two roads to Heaven—two means of salvation—one through Christ and one without Christ? No. Jesus Christ is the only name or means through which any soul will ever be saved. That the Israelites did spiritually partake of Christ is plainly stated by inspiration. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:1-4.

The apostle is here speaking of the Israelites at the time they came out of Egypt and went into the promised land. He says that they did eat spiritual meat, and did drink of a spiritual Rock which followed them, and that Rock was Christ. Christ, then, was with them in the wilderness, and those who had faith were as truly united to him as are Christians now. Of course they did not have as full and clear views of Christ as we do now, yet they had faith in him. Stephen bears testimony to the same fact: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers, who received the lively oracles to give unto us." Acts 7:37, 38.

Some maintain that the church was first organized on the day of Pentecost, and that it never existed before; but Stephen squarely contradicts this. Of Christ he says: "This is he that was in the church in the wilderness." Then the church existed there, and Christ was in that church, leading it and sustaining it. Now notice the remarkable fact that at this very time God gave them his law from Heaven, and required them to obey it. We learn by this again that faith in Christ and obedience to God's law of ten commandments go hand in hand—that faith does not supersede the law. Indeed, as we have repeatedly shown, holy men, previous to the first advent of Christ, as truly walked by faith as men have since. Now, if faith frees men from keeping the law, then the law never was binding since the fall of man, and this we know is false. We reason that if the holy men of old who walked and lived by faith still had to carefully obey the law of God to be accepted with him, then faith will not excuse us from the same obedience now.

All this talk about faith, and grace, and the gospel's superseding the law of God, is inconsistent, it is unreasonable, absurd, and a square contradiction of the whole Bible and God's plan of saving men. But says one, "The New Testament says that the just shall live by faith. Rom. 1:17. This shows that under the gospel men do not live by the law any more, but by faith." Our answer to this objection is two-fold: 1. Nobody ever did live and obtain justification by keeping the law. 2. This language is simply a quotation from the Old Testament (Hab. 2:4), which was written 700 years before Christ and applied to the people of God then. This shows just what we have all along claimed, namely, that the just did live by faith under the old dispensation the same as in the new.

Then says one, "If these things are so, wherein is the difference between the old and the new dispensation—before Christ and since Christ?" While there is a plain difference, yet there is not that radical difference, that absolute contrast, and even opposition, which many try to make out. So far as God, and Christ, and sin, and the moral law, and salvation through faith, and all other fundamental truths are concerned, they are the same before and after Christ. But there is this difference: Before the death of Christ it was necessary for men to look forward by faith to their Redeemer to come, to the great sacrifice of the Lamb of God which was to be offered for the sins of the world. To show their faith in this promised Redeemer, they offered sacrifices which were types of him. They brought their lambs, confessed their sins over them, and shed the blood, to shadow forth the death of Christ. This was the whole intent and object of all the bloody sacrifices of the patriarchal and Jewish ages. So the New Testament distinctly and repeatedly asserts. See Heb. 8:9; Col. 2:14-17, &c.

But when Christ died upon the cross, all these sacrifices met their antitype, that to which they all pointed. Here they must, and did of necessity, cease. To continue to offer them after that would be to deny that Christ had come; for every time they were offered, they pointed forward to his death; hence those who received Christ ceased to offer those sacrifices. Then it became necessary, instead of looking forward to the Saviour to come, to look back to one already come. Hence a change in these ordinances became necessary. Now was needed some rite, ceremony, or ordinance, that should point back to the death, burial, and resurrection of Christ, and thus commemorate those events; something that should point back and show our faith in the great Sacrifice already offered. Such a change was made by the cessation of the bloody sacrifices of beasts, and the substitution in their place of the Lord's supper and baptism as memorials of the death, burial, and resurrection of Christ. The broken bread commemorates the broken body of Jesus, and the red wine his spilt blood.

Thus Paul says: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:23-26.

How appropriate and fitting are these memorials to commemorate the wonderful event to which they point, the death of Christ. But the gospel, as Paul tells us in 1 Cor. 15:1-4, embraces not only the death, but also the burial and the resurrection of Christ. Hence some memorial was needed which should commemorate these latter events in the history of Christ. This memorial we have in the ordinance of baptism. Jesus was buried in the earth, entirely covered up, and then was raised up out of the earth. So in baptism. The person who wishes to profess his faith in the burial and resurrection of Christ is himself immersed in the water, entirely buried as was Jesus in Joseph's new tomb. Then he is raised up out of the water. Paul makes this point very plain in Rom. 6:4, 5: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Notice that he says we are buried with Christ by baptism, and that we are raised with him, and that this is a likeness to what Christ did. Sprinkling or pouring

will not do in this case. How would either of these commemorate the burial and resurrection of Christ? What likeness or resemblance is there between the burial and resurrection of Christ and sprinkling a few drops of water upon a person's head? None whatever. No, this is not what Paul says. This is not what God ordained. But it is a baptism which buries a man, and from which he is raised.

Thus, then, in the Lord's supper and baptism we have the memorials which ever point our minds back to Calvary and the death of Christ. These have taken the place of the old sacrifices of beasts which pointed forward to Christ; but the faith which is shown by these is exactly the same as that faith which was shown by the others, and in the same Saviour. It no more abolishes and supercedes the law of God than did the other. The great foundations of morality, of righteousness, and of the gospel, remain the same. There was no new plan of salvation laid at the first advent of Christ.

This is beautifully stated by Paul in Eph. 2:19-22: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Here he says the Gentile Christians are built upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone. Notice carefully that he does not say that we are built simply upon the foundation of the apostles. No, indeed, it is a broader foundation than that. It is the foundation of the apostles and prophets, under both of which lies Jesus Christ as the corner-stone. That is, Christ is not only the foundation upon which the apostles are built, but also just as truly the foundation upon which the prophets were built. So Paul declares, and so we preach. Upon this foundation, Paul declares, the whole building is reared. There is no place here for that narrow view of the gospel of Christ which places it no farther back than the Pentecost, or, at the farthest, the death of Christ. It reaches farther back, even to the foundation of the world.

What is the nature of the gospel? What is its object? It is not to furnish a law by which men are to be governed, but it is to save them from the condemnation of the law already existing but violated by sinners. The gospel means good news, good news of salvation, salvation from sin; and sin is a violation of the law. We will illustrate this point: A thief is arrested for stealing. He is proved guilty, and the law of New York condemns him. It can in no wise justify him. So with the sinner. He has violated the law of God, and stands condemned before God. Now the thief is sent to prison, but finally the governor has mercy on him and pardons him. He has now found grace in the eyes of the governor. Just so when the sinner repents and comes to God in the name of Christ. He obtains mercy and finds grace in the sight of God, and his past sins are pardoned. He is now, not under the law, that is, condemned by it, but under grace.

Now, in the case of the prisoner the governor sends him a written pardon, and the jailer gives this to him and sets him free. What should we think now to hear the prisoner reason like this: "The law of New York is a miserable law, and I will never obey it any longer; for it only condemned me. I never could have obtained mercy and pardon from it in the world. It never would have justified me, therefore I will not obey it any longer; but this blessed pardon! by this I have obtained my liberty. This shall be the rule of my life after this." Would not that be strange reasoning? And yet it is just the way those do reason, who condemn the law so bitterly because it never justifies men, but eulogize the gospel so highly because it brings them pardon. For this reason they throw away the law, and propose to live by the gospel only. We maintain that those who do not have a proper appreciation of the justice and righteousness of the law can have no proper appreciation of pardon from the penalty of that law. And so those who do not appreciate the justness and the infinite holiness of God's law can have no proper appreciation of the mercy of God which is offered them through the gospel.

Further, let us inquire, What is the object of faith? Why does God value faith in his servants so highly? Why is it so indispensable? There must be a reason for it. What is it? The Bible is not silent upon this point. It everywhere tells us that the great value of faith is that it leads men to obey God and to work for him. Thus Paul says: "For in Je-

sus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Gal. 5:6. Yes, indeed it is faith that works which availeth some thing. It is work that God wants. A faith which does not produce this is of no value in the sight of God. God is not a mere child to be pleased with fair words and flattered with praise. This is not what he calls for. It is earnest, steady, confiding obedience to his requirements which the Lord loves. He has work to be done, work on every side, work that brings severe toil, sacrifice, mocking stripes, and hardships. Who has faith enough in God to do this in opposition to a wicked world, and trust in God for his reward at the Judgment? Here is work for which faith is needed, and for this alone it is valued.

Suppose a case: Mr. Brown has two hundred acres of wheat to harvest. It is ripe and it must be gathered immediately or be lost. But he has no ready money to pay laborers. He goes to the village and inquires for men who want to work. Here are a score of them. They are acquainted with him. He tells them his situation, his harvest must be gathered, he will give them good wages, but he has no money now, will pay them as soon as the wheat can be sold. Now what does he want with these men? Fair words? expressions of confidence? professions of faith in his integrity? These would all be very well, but there is something more needed. These are of no value to Mr. Brown unless those men will immediately accept upon them, and go and gather his harvest. They might laud him to the heavens and talk in his praise all day, but if they did not go into his field to work he would care nothing for all that. So with us. In the sight of the Lord, faith is valued only as a means to an end, and that end is strict, punctual obedience to God's requirements. A faith which sits all day singing and shouting, and then does as it pleases, may pass well among hypocrites, but will be accounted only as a dead carcass in that great day which will try men's works. James has made this subject of faith and works very plain. He introduces the subject by showing that the ten commandments are the test of every action, the rule of the Judgment, and the basis of good works.

Thus he says, "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12. What law is this? The one that says, Do not commit adultery and do not kill. There is only one law that says this, and that is the ten commandments. That is the law of which he speaks. He goes on: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Verse 14. "But certainly," says one, "we cannot hope to be saved by our good works, but by our faith. Faith is the great thing." But James does not think so.

He proceeds to illustrate the point: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath no works, is dead, being alone." Verses 15-17. Here is a poor widow. In a cold winter she goes to her deacon and tells him that her family is suffering for food and for fire, and asks him what she shall do. He gets down and prays fervently for her that God will bless her, send her food, and wood, and necessary comforts. Then he tells her to go on her way and trust in God; but he gives her nothing himself. James says such a faith as that is of no avail. After the deacon has prayed, let him open his purse or send round his team with a load of provision. The inspired apostle continues: "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Verse 18. That is the point exactly. Show me your faith without your works, and I will show you my faith by my works. Works then are the only evidence of a living faith.

Those who boast of their faith and break the law of God are in a poor condition. The apostle is very earnest upon this point, and so illustrates it in another manner: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." Verse 19. That is to say, so far as faith is concerned, the devil has enough of that. So that if faith alone will save a soul, then the devil will be saved, or, in other words, those who rest simply upon their faith for their salvation stand no better chance than the



devil himself. Finally, the apostle concludes thus: "Ye see then how that by works a man is justified, and not by faith only." Verse 24. Works, then, are necessary to justification.

In a certain place there was a pious ferryman. He rowed his boat with two long oars, one on each side. On one was painted in large letters, the word "Faith," on the other, "Works." Once a gentleman asked him why he had his oars painted thus. Said he, "I will show you why." He laid one oar in the boat, put out the one labeled "faith," and began to row with all his might; but, instead of getting ahead, his boat only turned round and round as every oarsman knows it would do. Then he put that oar in the boat and put out the one marked "works," and began to row with that. But now he was as bad off as before. He went round and round without getting ahead any. "Now," said he, "you see that neither faith nor works alone will accomplish anything; but now look," and taking out both oars, one on each side, he began to row with them together, and of course he went rapidly forward. "These oars," said he, "I keep to frequently remind me that I must have faith and works to go together."

So, my brethren, it is in the great plan of salvation. It is not faith alone, nor works alone; it is not Christ only, nor the law only, but both combined. How could it be more beautifully expressed than by the Revelator: "Here are they that keep the commandments of God, and the faith of Jesus." Brethren, our foundation is a good one. Let us not be driven from it, neither by sacrifices, nor arguments, nor scoffing. Let us stick to our work, and bend our energies to carry forward this great reform, which is so much needed in this age of vain boasting and empty show. May God unite our hearts to live and labor, believe and work earnestly, for the honor of God's holy law.

#### "EQUAL TO THE ANGELS."

EQUAL to the angels! Fellow-mortal, Christian soldier, Ye who from day to day are striving still your flesh And will to mortify, and do those things which please Thy Maker, and in his sight to stand approved— Didst thou ever dwell upon the glory of that promise— That man, poor fallen man, who, sunk in sin so low, Incarnate, suffering Deity alone could save, May, by repentance, faith and holiness, through Christ, Be counted worthy to obtain the world to come, To die no more, but to enjoy his Maker's favor, And to the angels, who around the throne in glory stand, Be equal made?

Created are the angels, But of power exceeding far the sons of men. Once when the Assyrian king the hosts of Israel Sorely pressed, a mighty angel to the rescue came, And in one night vast numbers slew of warriors brave; They fell beneath his arm like reeds before the whirlwind's power. And oft in apostolic age, when Christ's Ambassadors by wicked men were 'prisoned, angels, Sent by God, their prison doors wide open threw, And sent them forth again to tell mankind the words of life. And e'en the matchless Son of God, when suff'ring in the flesh The last, the fierce vindictive rage of hell's dark prince, Was, by an angel's strength, still stronger made. But chief By him, who God's Apocalypse wrote, have we on record Mighty deeds performed by angels bright, who stand Before the Omnipotent, and wait his high command. But time would fail to sing of all—of him, who thought Himself with Satan equal to dispute, yet still No railing accusation 'gainst him durst the bring, (Christian, a lesson learn) but said, "The Lord rebuke thee!"

Of him, who skill and understanding gave the "man beloved," That he should far down the future see, and know When came the end—of him, who rolled away the stone That closed the sepulcher of the Crucified, Before whose lightning glance the keepers shook, and seeming died— Of him, who cried, "Oh, who to open the sealed book is worthy?"

Of those, who power have to hold the symbolic winds, That naught should hurt the earth or sea, until another Of the angelic host shall, with the Spirit, seal The servants of the living God, and thus complete The number of his saints—of those, to whom are given The seven trumpets, which bring on earth's inhabitants Such awful woes—of him, who in mid-heaven cries, "Fear God, and to him glory give; for now is come His Judgment Hour"—of him, who will, with solemn oath, Proclaim the End of Time—of him, who'll reap the earth—

Of those, who'll gather God's elect—of him, who, girt With high commission, Satan binds, to roam no more Till ends the promised, long Millennial Reign Of Christ and all his saints—great day of God Almighty; With whom, a day a thousand years, a thousand years a day.

Such are the angels; such, as thou hast seen, their power. And though to them 'tis given, to pour upon the guilty Vials filled with wrath, yet oft their message is of peace On earth, good will to men. With lofty intellect Endowed, eclipsed by none but Him who formed them; With power and wisdom gifted next to him to whom All power in Heaven and earth is given; happy and fit They are to wait upon the Eternal One, and execute His dread commands. His will obeyed, they take their harps And sing his praise. The courts of Heaven ever ring And echo to their lofty, boundless song— "Holy, holy, holy! evermore; Lord God Almighty!"

Oh, the amazing love of God's dear Son! Every saint In faith that died, and who believing live when sounds The "trump of wondrous melody," immortal shall be made,

And equal to the angels; in song almost superior. Ye suffering saints, rejoice, fresh courage take; for ye On the right hand of bliss shall stand, And with your golden harps shall sing the rich new song— Song which around the throne of God was never heard before, Song of redeeming love, song which the angels cannot sing; For they were ne'er redeemed!

The happy day is rolling on, When ev'ry promise sweet, which he whose word can never fail Hath made to those who live the Christian here, shall be fulfill'd.

All prophecy is history now, save that which close Upon the knell of time will come to pass, and that Which still remains for after years, when time is gone, Some prophecies, revealed by holy bards, Have tarried long; so long, that many wag the head, And, taunting, ask, "When will they come?" They'll ask no more, Nor mock; for the reproach of prophecy will soon Be wiped away, and every word of God found true.

O fellow-mortal, listen to the solemn warnings Of the Book of Truth, the Lamp of God, which never shone,

Till now, with such a luster bright upon the path Of time. O, to your Maker be ye reconciled, Ere with the Godhead's burden he bow the heavens down, And come in awful pomp, to sweep into oblivion's shade

The wicked who his words despise. Methinks His retinue on high is now already marshall'd, And but wait the bidding of their King, to come with him

To earth, to cleanse by fire this now rebellious world, His usurped kingdom; rescue and redeem the fair possession

He with his own blood hath purchased—the field, which, For the treasure's sake, the church, he bought, his life the price,

And make it, in his time, all beautiful again, And give it to his saints. For he has said, that earth His footstool is, and that the place of his feet He will make glorious.

Happy! aye, thrice happy, them, Who waiting, watching, ready stand to meet their Lord. Their ravished eyes shall see the King in all his beauty, And behold the land which now, methinks, is not far off. Christian, thy Master's coming soon; coming to crown His suffering church, now militant, and bid her welcome To her long, long happy home. O still fight on the fight of faith, And on eternal life lay hold. To Jesus look, The Author of thy faith and soon to be its Finisher: He'll robe in glory bright who his appearing love, Who're 'counted worthy to obtain the world to come, And resurrection out from 'mong the wicked dead, And reign forevermore, joint heirs with Jesus Christ, Of God and immortality; never, as here, To part hopeless of meeting soon; and never again to die.

The endless years will come and go eternally, And find them happy still; and, to the mighty angels Who their homage pay to Him who sits in glory On the great white royal throne, be equal made.

—D. T. Taylor.

#### THE SUNDAY QUESTION IN DETROIT.

W. L. KINGSLEY, in the N. Y. *Independent* of Dec. 16, 1875, gives the following account of the recent election in Detroit, the significant moral of which is, Maintain Sunday though you join hands with Roman Catholics to do it:—

The city of Detroit, Mich., containing over a hundred thousand citizens, has just been stirred to its depths by the canvass for an election, as it has not been since the battle of Gettysburg. The election was only for municipal officers, but the fact that it involved a contest for principle and the fact that this same battle has been fought recently in New York, and is soon to be fought in every city in the country, gives it an importance over any, even of the State elections.

The fight was really over the question whether this hard-working American people shall continue to have the privilege of a quiet rest-day once in the week. The fight in Detroit came about in this wise:—

In Michigan, as in all the States of the Union, with the exception of Louisiana, they have always had a "Sunday Law." Under it, drinking saloons, dance houses, and theaters could be shut up on the first day of the week. This law of late had not been enforced with rigor, and it was supposed by some that the people of Detroit would not be particularly disturbed if its provisions were ignored.

At the last session of the Michigan legislature a law was passed on the subject of saloons, which seemed to give permission to the common councils of cities to disregard the Sunday law, and to license lager-beer saloons, theaters, etc., to keep open house on Sunday. It should be said here that it is strenuously denied that this is the fair construction of this recent law.

At any rate, if there is a grant of any such permission, it is only to be found in a very ambiguous parenthesis. However, the Detroit common council undertook last summer, under the shadow of this parenthesis, to license the liquor-dealers to open their houses on Sunday. The mayor, an old Scotchman, at once vetoed the bill. The common council then tried to pass it over his head, but failed. At this time, a member of the common council, a young man of wealth, Mr. Thompson, who had recently returned from Europe, in a speech said that he had had opportunities during his travels "such as ordinary Americans had not enjoyed," of seeing what a Continental Sunday is; and he declared that for himself, he thought he was serv-

ing God as well Sunday afternoon "sitting under God's green trees and drinking lager-beer" as when he went to church on Sunday morning. All Detroit was stirred, and under the excitement the saloons and beer-gardens were shut up.

This fall there was to be an election of a mayor. Mr. Thompson, by the use of money, as is said, captured the primary meetings of his party, and received the regular Republican nomination, with the avowed object of securing this privilege for the liquor-sellers, contrary, as is supposed by most persons, to the Sunday law of the State.

At once eight hundred prominent Republicans announced in the *Detroit Tribune* that in the approaching election they would not be bound by party ties, and called upon all friends of "law and order" to throw their votes for the candidate of the Democratic party, Mr. Lewis, who happens to be a man of high respectability in business and social circles, yet a Roman Catholic.

At once a "law-and-order" party was formed, composed of both Republicans and Democrats, and the excitement grew still more intense. On the one side, the "law-and-order" party were charged with bigotry and with seeking to unite church and State. On the other, it is claimed that a "rest-day" is one of the ancient institutions of the country, of inestimable importance to the people. It is insisted by large numbers of persons who do not profess to be religious that Sunday is protected by law not on religious grounds at all, any more than the institution of marriage is protected on religious ground. They say that, like marriage, Sunday is protected, and a rest-day is secured to the laboring man, on the ground of its necessity and its advancement of the public good. The French, in the time of the Revolution, appointed a rest-day on every tenth day; and it proved not to be enough. Petitions came up for a change, and the National Convention actually felt obliged to interpose a "half-rest-day" between every decade—making the rest-day really just about one day in seven.

But it is not necessary to give the arguments pro and con. The significant thing is that there have been great political meetings, at which people of every faith and no faith have declared in the most impassioned way their attachment to the day—not on religious grounds, but because they need it and feel that they must be protected in the enjoyment of it; and they have been applauded to the echo.

We remember in New York that famous petition published in all the city papers a little while ago, signed by so many of the solid men of New York, with such significant names appended as that of Mr. Wallack, in which they declare their sense of the importance of preserving Sunday as one of the ancient institutions of our fathers, especially conducive to the public good. It will be found that this same feeling is widespread throughout the country to-day; not only among religious people—Protestant and Roman Catholic—but even among non-religious people, to an extent which will surprise mere politicians. To them and to all persons interested we commend the study of the recent canvass in the city of Detroit, and especial attention to the overwhelming majority which the "law and order" and Sunday ticket obtained.

#### "TO ARMS."

A MIGHTY conflict is in progress. It is the war of the centuries, between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against: neutral positions in this war, there are none. He or she that is idle is against God, and to be against him is to be in peril of irretrievable loss; for Jehovah will at last certainly win.

There is so much to do, and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should, work. Wisdom cries, Work well. Some can do much; others, but little; each can do something; all can do more than they dream.

Mankind are treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner, or beneath a black flag, all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir yourself! Fold not your arms in lazy lock! At the foe! Dare to do right, dare to be true!

Do your own work! No other can do it for you. The conflict intensifies as the age's end approaches.

It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm. All that sin has disjointed and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.—D. T. Taylor.

#### REVIEW OF ELD. STORR.

We have received from Bro. A. Smith, of Ottawa Co., Mich., a review of one Eld. Storr, on the Sabbath question. It is too lengthy for one paper, and we conclude it will be of more interest to the reader to cut it up by subjects, and give a portion each week. The first division we will entitle

##### JUDAIZING TEACHERS.

Soon after Eld. Frisbie finished his labors at Hudsonville, Mich., Eld. Storr (Baptist) preached a sermon at that place against the Sabbath of the decalogue, and endeavored to show that it has been superseded by the so-called Christian Sabbath. I had the privilege of being present and taking notes.

He took, for his text, Gal. 4:9-11, and in the course of his remarks made the following points of interest, which I have endeavored to answer:—

Eld. Storr: "The disciples were taught by Judaizing teachers to observe times, and laws, and ceremonies; and those who now teach the observance of the Jewish Sabbath commit the same error; they detract from the glory of Christ in the redemption of man. The tenth verse doubtless refers to the weekly Sabbath."

Ans. In the former dispensation there were two laws, one of which was written upon stone by the finger of God, and placed within the ark (see Ex. 31:18; 25:16, 21), a copy of which was afterward to be written in the hearts of believers when the earthly ministration should have ceased and the heavenly ministration begun. See Heb. 8:10; and chapter 9. The other was the law of types and shadows pertaining to the earthly ministration, and was binding only till Christ came, to whose cross it was nailed. See Eph. 2:14, 15; Col. 2:14.

This law of types and shadows was written by Moses in a book and placed in the side of the ark. Deut. 31:26. Some, in Paul's time, taught that it was still binding upon Christians; see Acts 15:1, 5; Gal. 2:11-14; but against this error Paul bore a decided testimony. Of the moral law, however, he declared that we do not make it void through faith, but rather that we so establish it. Rom. 3:31.

Mr. S— calls the Sabbath a Jewish institution, whereas, in the Bible it is called the "Sabbath of the Lord," &c. Ex. 20:10; Lev. 23:3; Neh. 9:14; Isa. 58:13. Is it not an insult to the Author of the Sabbath thus to debase it? The term "Jewish Sabbath" is not in the Bible.

If the tenth verse in his text refers, as he says, to the weekly Sabbath, how can people keep Sunday as such without also observing days, and hence coming under the ban of the apostle? We think that the term "days" in that verse refers to the ceremonial Sabbaths of the first covenant. See Col. 2:16; Lev. 23:32; 25:8; also *Clarke's Commentary* on Col. 2:16.

Mr. S— next affirmed that the Sabbath was instituted in Eden; and that, though there is no positive mention of it afterward till after the exode, he believes it was faithfully kept as a memorial of creation till that time. To this we respond, Amen! We heartily indorse the statement.

Eld. S—: "At the giving of the law from Sinai, the Sabbath law was incorporated with the ten commandments for a specific purpose; it was thence to be observed as a memorial of the deliverance of Israel from Egyptian bondage." Deut. 5:15.

Ans. For the same reason God commanded his people to be merciful to the stranger, the widow, and the bondman; and to be just in weights and measures. See Deut. 15:14, 15; 24:17, 18; Lev. 19:35-37.

The Israelites had been slaves in Egypt, and as such could not keep the Sabbath properly, nor observe the laws of justice and mercy; but now they were free, and God held them responsible. He directed them to call to mind their former servitude by way of contrast with their present condition, as an incentive to virtue.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN 6, 1876.

JAMES WHITE, } EDITORS.  
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URIAH SMITH, }

### THE LORD'S RULE OF FORGIVENESS.

MATT. 18 : 21, 22 : "Then came Peter to him, and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."

The doctrine of Christ touching forgiveness is made exceedingly clear in the New Testament, both by plain declarations from his lips, and also by illustration. In the model prayer of Jesus, called the Lord's prayer, he states the measure of Christian forgiveness in these words: "Forgive us our debts as we forgive our debtors." Matt. 6 : 12. And at the very close of this prayer he adds: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

The Lord's rule of forgiveness is liberal and just. Do sinful men desire forgiveness of their Lord? And do they long to share his pardoning love? Then let them as earnestly cherish feelings of forgiveness toward those who repent of injuries done to them. But the standard of forbearance and forgiveness with many is as far below the rule of Christ as was Peter's. After listening to impressive words from his Lord, calculated to inspire in his ardent heart feelings of liberality and love to his brethren, he inquires if he should forgive his brother who should sin against him until seven times. Peter doubtless regarded seven times a great tax upon his patience, forgiveness, and love. But the Lord's rule is reached only by multiplying poor Peter's stingy sum by the number seventy. Seventy times seven would be the liberal sum of four hundred and ninety. And if we fall as far below the Lord's standard as did Peter, and if Christ's pardoning love to us is proportionate to our want of forbearance and love to the brotherhood, then we are minus the abounding grace and love of Christ in our hearts just sixty-nine seventieths of what we might share and enjoy, if we would cherish the same spirit of forbearance, forgiveness, and love toward our brethren, that we wish the Lord to manifest toward us. But the climax of instruction and illustration of the subject of forgiveness is yet to come, as set forth in the parable of the

#### KING AND HIS SERVANTS.

Matt. 18 : 23-35 : "Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt."

"But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Before commenting upon this parable, we wish to state that Christ uses parables for the more clear and forcible elucidation of divine truth. He takes the facts within our knowledge which will best illustrate his subjects. And while it may be conceded that all parts of a parable do not apply to the subject with equal adaptation and force, it is urged that the parables of Christ were selected in wisdom infinite, and that they properly represent the leading features of his subjects. It will not do to charge Christ with dealing in over-drawn illustrations. None of his figures are stronger than the facts illustrated by them. This leads us to notice the several points in the parable:—

1. The king who forgave his servant ten thousand talents, represents our merciful Lord and

his pardoning grace. The value of ten thousand talents is between nine and ten millions of dollars! A brilliant transaction this, between our adorable Redeemer and the poor, lost sinner, properly illustrated by millions of gold coin! It is not, however, an exchange of gold for "greenbacks," or for fluctuating stocks, as occurs on Wall street, New York, or California street, San Francisco; but it is a transaction in which the sinner exchanges his guilt for the pardoning love of Christ.

2. The merciless conduct of the servant who had been forgiven the great debt of ten thousand talents, toward his fellow-servant who was indebted to him the small sum of an hundred pence, properly represents the great sin of unforgiveness among brethren. The value of one hundred pence is not far from fifteen dollars.

3. In the parable, he who had just been forgiven the immense debt of more than \$9,000,000, as he fell down before his lord, and pleaded, "Have patience with me, and I will pay thee all," would not forgive his fellow-servant the sum of about \$15, when he fell down before him, and repeated the same words, "Have patience with me, and I will pay thee all," which had just moved the compassion of his lord toward him.

4. To apply the figure, it will be seen that under the same circumstances which call forth the pardoning love of Christ, represented by more than nine million, the happy recipient of matchless mercy refuses to forgive in a brother that which is represented by fifteen. This is indeed a fearful contrast between the subjects of grace and their gracious Redeemer, who says to his people, "Love one another as I have loved you."

And yet men and women who have tasted the sweets of forgiveness will become chilled with the spirit of selfishness, and their hearts steeled by the power of Satan to that degree that they cannot do for a poor erring, repenting brother in the way of forgiveness a six-hundred-thousandth part as much as their Lord has done for them. And, according to the rule given in the Lord's prayer, that sinful men may expect to be forgiven only as they forgive their fellows, they are minus, to say the least, five hundred and ninety-nine thousand, nine hundred and ninety-nine, six hundred thousandths of the abounding grace of God, which it is their privilege to enjoy. This is a terrible loss, immensely greater than any Christian can afford. And yet many sustain it for want of a liberal, forgiving spirit.

And what seems most alarming in the cases of such, is the deception that is upon them, which is almost certain to hold them where they are. The language of the heart is, "I am rich, and increased with goods, and have need of nothing." They enjoy great satisfaction in taking this flattering view of their condition. But the terrible deception they are under is exposed in the latter part of the same text: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Oh, unhappy church of Christ! bearing crosses, suffering reproaches, and in her feebleness, standing under the weighty responsibilities of the last message!

Christ stands and knocks for admission. Why not open the door and let him in? He says, "Be zealous, therefore, and repent." Why not break down before God, and seek in good earnest for pure Bible religion? He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh! why bar the dear Saviour from our hearts, and starve and thirst for the bread and water of life, when there is such fullness in Christ? Why not come so near to Christ and Heaven that the flame of supreme love to God, and equal love to our fellows, may kindle to the very depths of the soul? The high privileges, the glorious deliverances, the triumphant victories, and spiritual understanding of the obedient and confiding are described in burning words by the great apostle in his epistle to the Colossians.

It is because these blessings are obtainable that Paul desired and prayed that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1 : 9-14.

We repeat the statement that we are a back-slidden people. There are to-day but few Seventh-day Adventists who observe the Sabbath

as carefully as we did twenty years ago. Many labor right up to the very commencement of the Sabbath, and rob God of a part of his holy day in making those preparations which should be made on the sixth day of the week. And the sinful habit of taking secular matters into the Sabbath in our conversation is growing fearfully upon us. We deeply feel the need of reform in our Sabbath observance, and call attention to the accompanying article on that subject.

J. W.

### THE HOLY SABBATH,

Its Beginning, its Close, and its Observance.

THE sun is God's great time-keeper. And that the day closes with the setting of the sun both Testaments agree in affirming. But the question comes up, When can it be said that the sun is set? Is it when it has passed down out of sight? Certainly not. For, in a mountainous country, should the disappearance of the sun mark the end of the day, then it would close in the valley thirty minutes sooner than it would just up the mountain, only a half mile distant.

These facts were illustrated a few years since in the State of Vermont. In the same church lived two Seventh-day Adventists, one in the valley below, and one up the mountain half a mile distant. When the sun passed down behind the mountain, out of sight to the brother in the valley, he harnessed his horse and drove slowly up the mountain to the house of his brother, on business, and judge of his embarrassment to find the sun fifteen minutes high.

There is a period called twilight, longer in the valley than on the plains, to which we call the attention of the reader. The day cannot commence at the commencement of twilight, the length of which is governed by the condition of the earth's surface. We point you to the close of the twilight, to the introduction of the darkness, for the close of the day.

It is said, in the record of creation, that "God divided the light from the darkness." He "called the light Day, and the darkness he called Night, and the evening and the morning were the first day." The twenty-four-hour day is made up of the night, or dark part, and the day, or the light part. The Sabbath, then, begins with the darkness. But he who begins the Sabbath as soon as the sun passes down out of sight, while it is sufficiently light to read and transact business, has the twenty-four-hour day made up, first, of a period of light from fifteen to forty-five minutes in length; secondly, the period of the darkness of night; and, thirdly, the period of daylight, reaching to the disappearance of the sun again. But God has the day made up of two parts only; first, the evening, or darkness; and, secondly, the morning, or the light. "And the evening and the morning were the first day." This is equivalent to saying the darkness and the light constitute the day. Therefore the Sabbath commences, not at the disappearance of the sun, but with the darkness of the night.

With the foregoing agree the words of the prophet: "And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gate, should be shut." Neh. 13 : 19. The gates of Jerusalem were to be shut before the Sabbath, as an act of preparation on the sixth day for the proper observance of the seventh. And as a signal when to close the gates, they should begin to be dark. At this point the sun has not only passed down so that the mountains, Ps. 125 : 2, cut off the sun's direct rays from the gates of the city, but the bright orb of day is sinking so low that its rays are fading from the etherial heavens above, and are ceasing to reflect light upon the gates of the city. And yet the Sabbath has not fully come.

The sun rules the day. The close of the current day, and the commencement of the succeeding one, is marked by the setting sun. When, then, is it sunset? Answer: When the sun has passed so far down that its rays do not reach the etherial heavens above and reflect upon the earth; or, when twilight ceases, alike in the valley, on the mountain, and on the plains; when it is dark. Then the evening, the dark part of the day, and the morning, the light part of the day, constitute the twenty-four-hour day. And let the people say, Amen.

We also earnestly exhort the brethren to return to the proper observance of the Sabbath. The sixth day of the week is the preparation day for the holy Sabbath, both for the sisters in doors, and the brethren out on their farms, or in their shops. The cooking of food to be eaten on the Sabbath should all be done on the sixth day. And the changes of clothing should be in complete preparation, and the house should be set in order by the light of the sun on sixth-

day afternoon. "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord, Bake that which ye will bake to-day, and seethe that ye will seethe." Ex. 16 : 23.

The brethren should leave their work in their fields or elsewhere on sixth-day afternoon in season to return home, do their chores, black boots, bathe, and change their clothing, all by the light of the sun. And the entire family should be in complete readiness, around the family altar, Bible in hand, to commence family worship while God's great time-keeper, the sun, lingers above the western horizon. And let the season of reading the Sacred Scriptures, and prayers from the entire family, cover the period of twilight, making sure the commencement of the Sabbath. With what delight will holy angels, who joyfully do the will of God, and keep his commandments, look down upon families who are in such a posture, waiting the advent of the holy Sabbath. Likewise, to make safe and sure the close of the Sabbath, family worship should be introduced while it is yet sufficiently light to read the Scriptures, and should be continued until the close of the Sabbath, and the new week begins. In this way we may with holy reverence wait upon the close of the Sabbath, as we would wait upon a dear friend out of our doors, whom we have entertained joyfully twenty-four hours.

"Closing Sabbath! Ah! how soon  
Have thy sacred moments passed;  
Scarcely shines the morn, the noon,  
Ere the evening brings thy last."

These lines express the true spirit of the Sabbath. As a people, we are fearfully backslidden from its scriptural observance. The Lord appeals to us by his prophet in these words, which doubtless have a special application to our time: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58 : 13, 14. Notice the vital points:—

1. We are to turn away our feet from doing our own pleasure on the Sabbath. It is the pleasure of some to feast in a gluttonous manner and sleep away the hours of the Lord's holy day, while others take pleasure in things equally opposed to the design of the Sabbath.

2. We should regard the observance of the Sabbath a delight. The truly converted man, who loves the Lord, and delights to honor his institutions, will delight in the strict observance of his Lord's Sabbath.

3. The Sabbath "is the holy of the Lord, honorable." The great God has given us the first six days of the week, and reserved one to himself. It is the Lord's Sabbath, not ours. God blessed his rest-day, and made it holy. And it is honorable in the sight of all Heaven for man, for whom it was made, to revere God's hallowed rest-day.

4. We are to honor the great God, in not doing our own ways, nor finding our own pleasure, nor speaking our own words, on his holy Sabbath. The entire day is the Lord's and should be sacredly observed to his honor and glory. Our ways, our pleasures, and our words, however proper on the first six days of the week, must be put aside on the seventh, as fully as we put aside our work. Having laid all these by we may on the Sabbath come very near to God, and enjoy delights in his presence, which are almost infinitely higher than Sabbath observance can afford those who spend the day in a slothful, self-indulgent manner.

If fasting be a Christian duty at all, it is most proper on the Sabbath. Sabbath headaches, and sleepiness in meeting on that day, are generally the results of over-eating. Gluttonous eating, and careless talking on the Sabbath are abominations in the sight of God, in those who profess to revere his Sabbath.

The writer deals faithfully with his own soul in the matter of imperceptibly falling into the habit of engaging in conversation upon common matters on the Sabbath, and humbly confesses his own sins, as well as the sins of his people. "Six days shalt thou labor," says the commandment of God, "and do all thy work." We may do our secular work on the first six days of the week. We may also speak our own words relative to common matters on these secular days. But on the day which is called the holy of the Lord, it is no less a sin to speak our own words than it is to do our own work.

5. It is no common blessing that is offered to those who return to the Lord, and to the prop-

(Continued on page 7.)



### A BIRD'S EYE VIEW Of the Great Field of Prophecy.

THE accompanying illustration is a miniature representation of our chart, upon which are delineated the principal symbols of the Bible. This method of instruction is peculiar to the volume of divine inspiration. It alone occupies this field. As if possessed of an exclusive right, it monopolizes this channel of information. And the method is worthy of the book, and the book the appropriate place for the method; for in no other way can knowledge be imparted in so condensed and vivid a form. The eye thus becomes the handmaid of the mind in the reception of ideas, and a single glance takes in that which many pages of history would be required to describe.

The chart is an attempt to illustrate with the pencil, what Daniel and John have delineated with the pen, so that the mind may more easily conceive of the pictures which they describe.

Some would-be wiseacres while looking at these symbols and seeing united in the same beast the horns of ruminating animals and the teeth and claws of carnivorous ones, have archly imagined they had detected the prophet in a blunder, as such teeth and horns do not belong together; not thinking far enough to consider that inspiration to properly represent the wicked governments of earth had to depart from nature, and combine in one species of animal all those instruments of defense or destruction which in nature are possessed by many. Candidly considered and carefully studied, there will be found a fitness between the symbol and the thing symbolized, which is at once appropriate and instructive.

The symbols of the chart may be in brief described as follows:—

#### THE GREAT IMAGE.

The image in the upper left hand portion, is introduced and partially interpreted in the second chapter of Daniel. It is composed of four different metals, gold, silver, brass, and iron, and represents the succession of earthly governments from the kingdom of Babylon under Nebuchadnezzar till the close of time. Daniel told Nebuchadnezzar plainly, "Thou art this head of gold." Dan. 2:38. Or, Thy kingdom is this head of gold. This kingdom was introduced into prophecy at the capture of Manasseh, king of Judah, by the Assyrians, B. C. 677.

After him was to arise another kingdom, the breast and arms of silver, Medo-Persia, which held the position of power from the overthrow of Babylon by Cyrus, B. C. 538, to the defeat of Darius Codomannus, by Alexander the Great, at the battle of Arbela, B. C. 331, having continued 207 years.

A third kingdom was to follow, represented by the sides of brass. This was the Macedonian or Grecian kingdom, the period of its supremacy dating from B. C. 331 to the conquest of Macedonia by the Romans B. C. 168.

And a fourth kingdom, the Roman, is represented by the legs of iron. The ten toes on the feet of this image signify the ten kingdoms into which the old Roman Empire was broken up by the incursions of the Northern barbarians between the years 356 and 483 A. D. This kingdom dates from the famous Jewish league B. C. 161, and continued to its fully divided state 483 A. D., the long period of 644 years. This divided state still continues, and, according to the prophecy, was to continue till the God of Heaven sets up his kingdom on the ruin and overthrow of all earthly governments. This event next

follows, and is the one for which we consequently next look, in this line of prophecy.

#### SYMBOLS OF DAN. VII.

The next line of symbols at the right covers the same ground with additional particulars, described in Daniel, chapter 7. The lion represents Babylon; the bear, Medo-Persia; the leopard, Grecia (the wings denoting rapidity of conquest, and the four heads the division of the empire into four parts after Alexander's death); the fourth, nondescript beast, Rome. The ten horns on the head of this beast are plainly said by the angel to Daniel, to be ten kingdoms that would arise out of this fourth or Roman Empire. Verse 24. These correspond to the ten toes of the image, and the kingdoms they represent

ance is given: a time, times, and a half; elsewhere spoken of as forty-two months, and 1260 days (years). See Rev. 12:6, 14; 13:5. This period dates from the time when Justinian's decree, making the pope the corrector of heretics and the head of all the churches, was carried into effect by the expulsion of the Goths from Rome by Belisarius, A. D. 538. The three kingdoms subdued to make way for this elevation of the papacy were the Vandals, the Heruli, and the Goths. This papal supremacy continued for just 1260 years, to 1798, when the papacy was temporarily overthrown by the French. See Baronius, Croly on the Apocalypse, Bowler's History of the Popes, &c. Shortly after this, Daniel saw this power given to the burning

Ezra 7:1, 8. The commandment to restore and build Jerusalem, composed of the decrees of Cyrus, Darius, and Artaxerxes, Ezra 6:14, was completed by the decree of Artaxerxes Longimanus, B. C. 457. Ezra 7:1, 8. The 2300 days commencing at that point consequently terminated in A. D. 1844. Hence, we are past all prophetic periods, and therefore can set no time for the Lord to come. It is a cardinal point with Seventh-day Adventists in the interpretation of the prophecies that no prophetic period reaches to the coming of Christ, and that it is therefore impossible to set the time for that event, there being no data for any such calculation. This is one difference which we wish to be clearly understood between Seventh-day Adventists and First-day Adventists.

#### THE SANCTUARY.

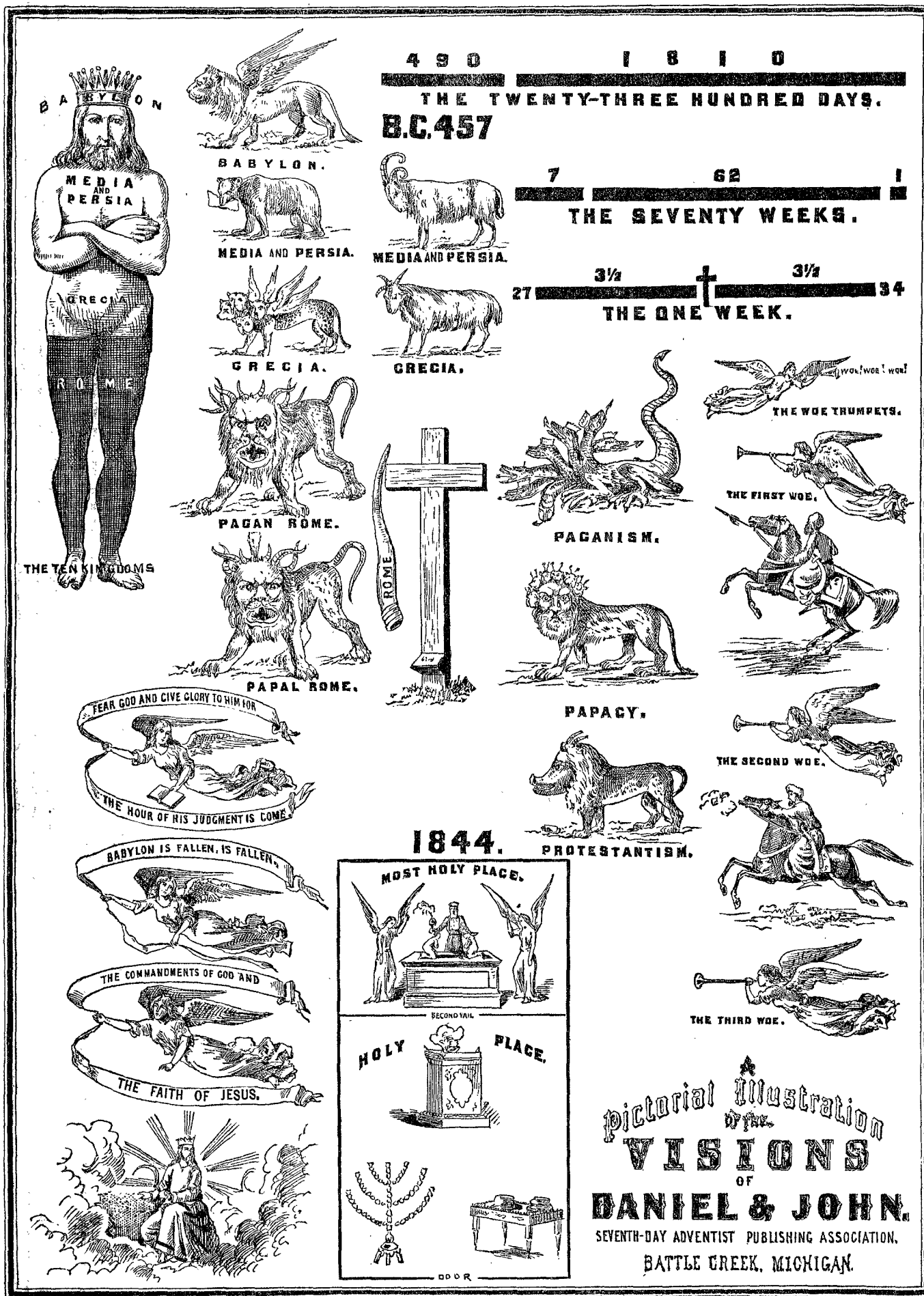
By the period of the 2300 days we are brought to the cleansing of the sanctuary, Dan. 8:14, represented in the lower central portion of the chart. The sanctuary of the Bible consists, first, of the tabernacle erected by Moses (Ex. 25, and onward), and, secondly, of the greater and more perfect tabernacle or temple in Heaven, of which the former was a type, figure, or pattern. Ex. 25:9; Heb. 8:1, 2, 5; 9:1-9, 23, 24. The cleansing of the sanctuary was a brief service performed by the high priest in the most holy place of the sanctuary before the ark, which contained the tables of the ten commandments, to conclude a complete round of service therein. Lev. 16. If the 2300 days above referred to terminated in 1844, of which there can be no doubt, the position of our Lord since that time has been in the most holy place of the heavenly sanctuary, before the ark of the ten commandments, finishing his work as priest and mediator, at the conclusion of which he will take his throne as king, and appear in the clouds of heaven in power and glory. Then he will gather to himself all those members of the human family who, during his priesthood, secured by repentance and faith the forgiveness of their sins, and thus proved themselves worthy to be the subjects of his everlasting kingdom. John 14:3. For this purpose he will, at his second coming, raise from their graves the righteous dead, and change to immortality the righteous living. 1 Cor. 15:51-53; 1 Thess. 4:15-17. Referring to the ancient types, it is reasoned that this period of the cleansing of the sanctuary must be a comparatively very brief, though indefinite, space of time; and as thirty-one years of it have already elapsed, reasoning from analogy, it must very soon terminate; and, therefore, the second advent of Christ must be very near.

#### SYMBOLS OF REV. XII AND XIII.

The fourth line of symbols on the chart, commencing with the great red dragon, is described in Revelation, chapters 12 and 13. John, living under the sixth, the imperial, form of the Roman government, the seven different forms being indicated by the seven heads of the dragon, and those of the following beast, looks forward simply from his own time.

The dragon symbolizes pagan Rome; Rev. 12:3-5; the leopard beast, Rev. 13:1-10, the papacy; and the third symbol, a beast with two horns like a lamb, our own government. Rev. 13:11-16.

There is the most clear and ample ground for applying this symbol to the United States. This nation, in its location, the time and manner of its rise, its character, mild and lamblike, its



were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons and Lombards. See Machiavel, Dr. Hales, Bishop Newton, Faber, and Lloyd.

#### THE PAPACY.

This beast presents a second phase. Another horn arises among the ten, diverse from them all, having eyes like the eyes of a man, and a mouth speaking great things. Such a kingdom was the papacy, which so long held spiritual dominion over the nations of Europe. It was diverse from the others, being a spiritual kingdom. It had eyes like the eyes of man, in the far-seeing sagacity and cunning of the Roman bishops. It had a mouth speaking great things in assuming as it did the titles of the Deity, and in the blasphemous pretensions it has put forth. Respecting this horn, the time of its continu-

flame, which Paul says, 2 Thess. 2:8, will be accomplished by the brightness of the second coming of Christ, the event which is consequently next to transpire in this line of prophecy.

#### SYMBOLS OF DAN. VIII.

The third line of symbols is explained in Daniel, chapter 8. It gives the same succession of kingdoms from the time of Persia onward. The angel told Daniel that the ram represented Persia, and the goat, Grecia. Dan. 8:20, 21. In the little horn arising afterward appears Rome again, as in the other lines of prophecy. In connection with these symbols is given a prophetic period of 2300 days (years, Eze. 4:6; Num. 14:34). This is the longest prophetic period given in the Bible, and reaches down to the latest point. Data to establish the commencement of this period are found in Dan. 9:25, and

marvelous progress and development during the last century, most strikingly exhibits the phenomena, religious and scientific, here indicated.

This power fulfills the prophecy of the false prophet, Rev. 13:14; 19:20, which will be accomplished by means of modern spiritualism, which originated, and has so rapidly developed, in this country. It meets the same fate as the papal power, already referred to. And the fact that it is to be cast *alive* into the lake of fire, shows that it will never give place to any other government, but will be in the height of its power when the second advent shall occur. Nothing remains to be fulfilled but that which can in a very brief space be accomplished. It must, therefore, be near the end of its career; and the conclusion recurs again, that the coming of Christ must be at hand.

#### THE WOE TRUMPETS.

The last line of symbols at the right of the chart represents the last three of the series of seven trumpets of Rev. chapters 8 and 9. There is, perhaps, no point upon which commentators are more generally agreed than upon the view that the fifth and sixth of these trumpets, as described in Rev. 9, were fulfilled in the rise and progress of Mohammedanism under the Saracens and Turks. The prophetic periods of verses 10 and 15, reach from the invasion of Nicomedia by Othman, July 27, 1299, to the virtual surrender of his dominion by the Sultan of Turkey into the hands of the Christian powers of Europe, Aug. 11, 1840. Shortly after this the seventh trumpet was to sound, and the "kingdoms of this world become the kingdom of our Lord, and of his Christ." Rev. 11:14, 15.

#### THE THREE MESSAGES.

The three angels in the lower left hand portion of the chart represent the three messages of Rev. 14:6-14, followed by one like unto the Son of man seated upon a white cloud, representing the second advent. These messages are the prophecy of a special proclamation and warning, to go to the world just before the coming of Christ, and in reference to that event. There has been no movement in the gospel dispensation to fulfill this prophecy except the proclamation which has gone forth in our own generation in reference to the soon coming of Christ. It commenced with the movement of 1840-44 and culminates in the work in which Seventh-day Adventists are now engaged. This involves a reform on the commandments of God, as brought to view in verse 12, or a change from the first day of the week, as the Sabbath, to the seventh, the day which the fourth commandment enjoins.

This movement fulfills the prophecy, by filling full every specification presented. God does not fulfill his word twice; and a false fulfillment never precedes a true. After a prophecy is uttered, the first time we find the specifications fully met, then and there we find the fulfillment of the prophecy. The present Advent movement thus answers to the three messages of Rev. 14. When mankind shall have been sufficiently warned and tested by this message, and this must soon be accomplished, the Son of man will appear.

Thus it will be seen that in all this prophetic field, every line of prophecy, so far as represented by the symbols, is either already wholly fulfilled, or in the very last outlines of fulfillment. And they take us to the close of this dispensation. Therefore the end of all things, the second coming of Christ, and the Judgment, events the magnitude and importance of which language is tame and powerless to describe, are now at our very doors.

#### THE FAST IN BATTLE CREEK.

NEW YEAR'S day was a good day for the church in this place. The attendance at our place of worship was very full. In the forenoon Bro. S. H. Lane spoke on the responsibilities of those to whom has been given the light of present truth. After a brief intermission of less than one hour, the house was again well filled for the afternoon service. The Address from the General Conference Committee was read, followed by a spirited social meeting at which some most excellent testimonies were borne. The congregation took occasion by a unanimous rising vote to express their appreciation of the Address, to receive its admonitions, profit by its warnings, draw nearer to God, and live out the truth in all its parts better for the year to come.

At the conclusion of the afternoon service, Bro. Morin, a French brother, who has recently come to this country, and from Roman Catholicism has embraced the present truth, was baptized and united with the Battle Creek church.

More than six hours of the light part of the day were spent in religious exercises; and if the church do not in coming days have to look upon their vows as "promises made but never kept," they will, for the year to come, make better progress in spiritual things than heretofore.

U. S.

#### IN THE REAR.

THE *Christian Standard* of Cincinnati, O., has not yet got beyond Justin Edward's Sabbath Manual on the Sabbath question. In a late issue, in answer to a correspondent who asks for historical facts in reference to the change of the Sabbath to Sunday, it rehearses all the old historical frauds concerning the testimony of Ignatius, Theophilus, Irenæus, Dionysius, Clement, Tertullian, Justin Martyr, Eusebius and Theodoret, and then advises the reader to get "The Sabbath Manual" published by the American Tract Society, for a summary of the leading testimonies of the early centuries on this subject.

In reply we have only to refer the reader to Bro. Andrews' Complete History of the Sabbath, in which all these testimonies are thoroughly examined, disproved, exposed, exploded, overthrown, torn down, demolished, wiped out, like the chaff of a summer threshing-floor blown away, and then buried beyond the possibility of a resurrection. Get the Sabbath History. Keep the agitation going. Let the light shine. The fog is very dense, and the minds of many on this question are very obtuse; but the fire and the hammer of truth, perseveringly applied, will light up dark places and break into hard ones.

U. S.

#### TO CONSUME AND DESTROY.

THE prophet declared that the dominion of the papacy should be taken away, to be consumed and destroyed unto the end. The *Home Journal*, a Roman Catholic paper published in Detroit, Mich., in its issue of Dec. 25, 1875, gives the following encouraging and cheering account of how this prophecy is being fulfilled:—

"The following statistics concerning the spoliation of the monastic establishments are very remarkable. Since 1825, 154,000,000 francs' worth of church property has been confiscated in Piedmont alone; in the province of Geneva, 316 houses have been closed since 1858, and property to the amount of 5,250,000 francs sold. In Lombardy, since 1859, 2,900 houses have been closed, and 275,000,000 francs' worth of property sold; in Venetia, 715 houses closed, and 930,000,000 francs' worth of property sold; in the Marches, 699 houses, and 28,000,000 francs; in the Abruzzi, 2,508 houses and 19,000,000; in the Puglia, 1,247 houses, and 28,000,000 francs; in Calabria, 547 houses and 95,000,000; in Sardinia, 158 houses and 4,000,000; in Tuscany, 252 houses and 142,000,000; in Rome, 475 houses, and 63,000,000 francs' worth of property sold; in all, 18,453 ecclesiastical houses have been suppressed, and \$220,000,000 worth of property confiscated."

#### THE SANCTUARY.

First Paper—The Subject Introduced.

THE Sanctuary—what is it? when is it? where is it? What are its uses, and why? What its relations, and how extensive? What part does it act in the great scheme of human redemption? What prominence is given to it on the inspired pages of the book of God's revelation to men? What bearing has it upon the interpretation of the prophecies? How is its past history calculated to interest, or its present work concern, us? What claims has it upon our attention? In what way are our dearest interests connected with it?

The traveler who visits those marked spots where nature has displayed her most marvelous works or her profoundest mysteries, avails himself of the aid of a guide, who has explored each perilous path, knows the way to wonders and beauties hidden from a stranger's eye, and understands what dangers beset the steps of the unwary. We have to some extent explored this remarkable subject, and would be glad to point out to him who has not made it his study some of the beauties we have discovered, though we may have been able to explore but a small proportion of the whole. Those who have acquainted themselves with what the Bible teaches upon this question, will understand the correctness of the following statements. To those who have not, we will offer abundant proof of their truthfulness, if they will go with us in this investigation.

Let us then say by way of anticipation that the sanctuary is a great central object in the plan of salvation. Next to our Lord himself and his work, it claims our attention, as the place where the wonderful process of a world's

redemption is carried forward. There is no one subject which so fully as this unites together all parts of revelation into one harmonious whole. The spokes of a wheel considered by themselves and apart, may be symmetrical and beautiful; but their uses are made apparent and their utility demonstrated only when fixed together by a central hub and exterior felloes, they appear as component parts of a perfect wheel. In the great wheel of truth, the sanctuary occupies this central position. In it the great truths of revelation find their focal point. From it, in every direction, they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp introduced into a darkened room, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty.

It is a key to the interpretation of the most important prophecies which are having their fulfillment at the present time. We confidently assert, that no person who either ignores this subject, or misapprehends it, can rightly interpret the prophecies for this time. While with this subject understood, it is almost as difficult to come to wrong conclusions, as it is otherwise impossible to reach correct ones. These may seem like bold and rash assertions; but they are uttered only under the firmest conviction that they can be made good to the mind of every intelligent and candid reader.

Strange that a subject occupying so important a position in the divine economy should have been so long overlooked. Strange that so few even now are found to give it in any degree their attention, still less their study. In one movement only is it made a prominent feature. By one people only is it made a special subject, discussed in full, and dwelt upon with delight.

It has come up of necessity in the study of the prophecies. In one line it is the objective point to which the prophecy looks. When that point is reached, it thenceforth becomes, in that line, the principal object. To give it that place is to furnish presumptive proof that the prophecy is understood and correctly handled. To leave it out, is to nullify the prophecy, and confess one's self lost and bewildered in its interpretation. That Seventh-day Adventists give it this place, not only in that line of prophecy where it so prominently appears, but in all others connected more or less remotely therewith, we offer as proof that they are the ones who now believe and teach in accordance with the true light of prophetic development.

Another important purpose which this subject serves, in connection with a great question before the world at the present time, may receive a passing remark at this point. The present generation has seen a religious movement such as no other generation ever witnessed: a world-wide agitation of the question of Christ's immediate second coming. Time has continued; and under the name of Millerism it now receives the flippant sneer of the careless multitude. But the fact nevertheless remains; and its significance cannot be lost.

It must have been a mighty influence of some kind, which was sufficient to impress men simultaneously in almost every quarter of the globe, to go forth and proclaim to their fellow-men, the approaching advent of the Messiah. It must have been no small accumulation of evidence, which could lead men of the best minds and highest culture, to give the assent of their judgment to the validity of the proof, and the truthfulness of the position. The concurrent testimony of all the Scriptures, and the corroborative evidence of the signs of the times, formed a fortress of truth of impregnable strength. The Advent body were a unit, and their testimony shook the world.

Suddenly their power was broken, their strength scattered, their ranks divided and their testimony paralyzed. They passed the point of their expectation, and realized not their hope. That a mistake had been made somewhere, none could deny. From that point the history of the majority of that once happy, united, people, has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy. The world, without careful scrutiny, looks complacently upon this result, and relieved of its anxiety respecting the Lord's coming, is wont to regard all classes of Adventists as only the remnants of an exploded delusion.

But there is a remedy for this state of things, an explanation why a movement so evidently

led at first by a divine agency, has fallen into such misfortunes, and weakness.

The sanctuary is the one subject which brings order out of all this chaos, points out the mistake, shows where and how it was made, reveals the rock on which so many have foundered, vindicates the past movement, and points out the path to further truth and final triumph.

To him, therefore, who feels any interest in the past advent movement, this subject must be one of exceeding interest. And to him who feels nothing more than a curiosity to investigate the phenomena of one of the most remarkable religious movements of this or any other age, we believe it has features which will well repay the examination of at least a leisure hour.

We therefore call the attention of all to the subject of the sanctuary. It is one of great importance on account of the position it holds in the divine plan. It is one of interest, so intimately is it connected with the work of our redemption. Received, it will affect the life, to elevate and sanctify, and so be found at last to be one of infinite profit.

U. S.

#### 1876.

THIS year will be crowded with important events. This can hardly be doubted by the observer of the present attitude of the nations of the world. It is a year of thrilling interest to the people of the United States, as it completes the hundredth year of our republican government. Many and complicated are the issues which are to be tried in the near future. And so it is almost everywhere. How things will turn with the governments of the earth, cannot be solved by human wisdom. But some of the events, at least, have been accurately pointed out by divine prescience.

'It is a time of deep interest to the people of God. The devout student of prophecy sees, by the aid of revelation, thrilling times ahead. The last conflict between truth and error is imminent. Fearful trials are before the servants of God, and the great question is, Who will prepare for the battle, and come off victorious? Seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. That great day is near and hasteth greatly. Oh! that all might have a due sense of it.

It is truly time for the people of God to humble themselves and draw near to God by fasting and prayer, that they may have the needed help to pass the perils that are before us. The Spirit has expressly said that in the last days, perilous times shall come. When God advertises us of danger, it certainly means something. Oh! that we might realize it.

It is time to arise. God is warning the people as the angels did Lot: Up! for the Lord will destroy this place. We, my brethren, have started, as did the family of Lot; and the voice of Jesus to us is, Remember Lot's wife. Spare thy people, Lord! R. F. COTTRELL.

#### THE YOUTH'S INSTRUCTOR.

PERCEIVING upon the margin of my INSTRUCTOR for December the blue cross, as a reminder that my subscription has expired, I take this the earliest opportunity of renewing my subscription, not for one year, but for five years. We think the INSTRUCTOR, even for adults, is next to the REVIEW, and for children it has no equal. We love it for the pure principles it inculcates, and the instruction it affords to our children in those things which pertain to their eternal welfare. And as I read Eld. Canright's plea for our periodicals, published in the REVIEW, I felt to indorse every word. I would as soon think of going without my meals as of depriving myself and family of our periodicals, the REVIEW, REFORMER, and INSTRUCTOR, which are offered for the trifling sum of \$3.50 per year. I know that the times are hard and money is scarce, but by exercising a little economy and self-denial, we may all of us receive the weekly and monthly visits of our silent preachers, to encourage us on in the good way.

M. WOOD.

#### "How to Convert Companions to the Truth."

I CAN indorse every word of the article under this heading in REVIEW of Dec. 23, 1875. Nothing can have the power to convert people to the truth like acting as though we believe it, and feel bound to obey it at any sacrifice. But one thought I wish to add, though implied in the article by Bro. Canright. And that is, Let your decision and firmness be tempered with mildness. Be affectionate, forbearing, long-suffering; striving to please in everything not conflicting with duty to God. In a word, have and manifest the spirit of Christ.

R. F. COTTRELL.



(Continued from page 4.)

er observance of his Sabbath. (1) They will delight in the Lord. (2) They will be exceedingly triumphant in the mighty God of Jacob, represented by riding upon the high places of the earth. (3) They will be fed with the heritage of Jacob. Christ speaks of the wise servant who gives meat to the household of faith in due season. In this sense will true disciples, who are cherishing the hope of the soon coming of Christ, not only feast upon the glorious theme of the inheritance of the saints in light, to be given to the obedient and trusting, but like Jacob they will prevail with God, and inherit the blessing here, when they have fully returned unto the Lord by confession of their sins, and by strict obedience to his word.

Dear brethren, the Lord has not changed, to leave us in our present weakness; but we have departed from him, as described in the first verse of the very next chapter. And we solemnly believe that the prophet of God looked forward to our time, and to our people, when he said: "Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." In returning unto the Lord we shall find pardon, peace, access to God in prayer, joy in the Holy Ghost, and success in all our efforts to bring men and women to Christ and his truth. J. W.

## Progress of the Cause.

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

### GRATIOT CO., MICH.

#### ITHACA.

THURSDAY, Dec. 9, I began meetings at Ithaca. This is the place where Eld. Van Horn and myself began our first preaching in the tent twelve years ago next spring. This fact has always given me a peculiar interest in this church. I had not been back here for ten years. I found a large, and in some respects a strong, church. There are about sixty Sabbath-keepers here, and nearly fifty members of the church. They have a large meeting-house free from debt. They have kept up their Systematic Benevolence and taken part in the tract work and other enterprises full as well as the average of our churches. They have had some trials, but nothing serious. Some have gone out from them, but many more have come in.

Their elder, Bro. Franklin Squire, has been a devoted and zealous worker. He has spared neither money, nor time, nor effort, in forwarding the cause here; and his labors have not been in vain. God has given him several of his own relatives to go with him in the truth; besides four whole families of intelligent people have lately come into the truth by his efforts. I am more and more impressed with the fact that the prosperity of a church depends very largely upon the elder. This is not always the case, but generally it is. A good, devoted, self-sacrificing elder will infuse his spirit into a whole church; while a cold, selfish, slack elder will beget the same spirit in his church.

Our meetings were well attended, their large house being well filled nearly every time, though the roads were terribly rough, and the weather very cold. We found our brethren ready to turn out promptly and do all they could for the meetings. They needed stirring up some in their social meetings. They bought liberally of our books, subscribed for all our papers, and raised the s. b. fund from \$148.00 to \$327.00. By a rising vote they vowed to enter into the Bible plan of laying apart the first one-tenth received, till their s. b. was paid. This is the only way to pay Systematic Benevolence.

On Sunday, about thirty came forward. Most all of these were grown persons and young men and women. Twenty-three united with the church before the meetings closed. A course of lectures is needed here. There is also a good opening in Washington township, where several have come out by reading. A two weeks' meeting would be almost certain to raise up enough for a good church.

I spent one day in Fulton. There is a small church here of eleven members, but it is in a very poor condition. Systematic Benevolence was re-organized, raising it from \$35.00 to \$45.00. The cause will never amount to anything here as things are at present.

#### ALMA.

Friday, Dec. 17, we went to Alma, ten miles north of Ithaca. Bro. and Sr. Gargett made us welcome at their house while there. Our meetings were held in the Baptist church,

as we have none of our own. There ought to have been a house built here years ago, and might have been if all had stood in the counsel of God. We hope it will not be long before this may be accomplished. The weather was exceedingly cold during these meetings, so that the outside attendance was very small—the smallest it has been at any place; but our own people turned out well, and a large number came down from Ithaca, so that Sabbath and Sunday the house was filled. We spoke upon the Signs of the Times, Spiritual Gifts, the Progress of the Cause, the Sabbath, and practical duties. The friends of the cause appeared to be a good deal stirred and revived.

On Sunday, we gave an opportunity for those to come forward who wished to become Christians, or who had backslidden partially or wholly, but wished to make a new start. Much more feeling was manifested than we expected. About twenty-five in all thus manifested their desire to engage in the work. Many of these spoke with much feeling and rejoiced our hearts by the good position they took. Quite a number from Ithaca wished baptism, and also some from Alma, so after meeting we baptized seventeen, all of whom are good, reliable persons, and we think they will be a great help to the cause.

For some reason, the Alma church has always been a weak church; not for lack of numbers, for there are between fifty and sixty Sabbath-keepers here; but many of the members have not seemed to realize the sacredness and purity of the Christian religion, and of our special message in particular. Some have been low in their ideas, and slack and untidy in their habits. Several things have occurred which have reproached the cause. But it does look as though a change for the better has now begun to take place. Six were expelled from the church, and as many more will be soon unless they change their course radically. This is the only way to save the cause here. Bro. Nelson, their leader, has worked faithfully and zealously to save the cause. We hope he may yet have the great joy of seeing a strong and good church here. He has now quite a number of faithful and reliable brethren and sisters to help him; we expect they will stand by him in carrying out the discipline of the church, and we recommend him to be thorough in this. Five united with the church at this time. Three or four took their stand with us to keep the Sabbath, and the whole church appeared to be encouraged and much stirred up to duty. Bro. and Sr. Gargett took a good stand with us again. They can be a great help to the cause here if they will consecrate themselves to God, which we hope they will do.

After presenting the subject of Systematic Benevolence, all heartily and liberally made their pledges for the coming year, raising their figures from \$44.00 to \$350.00 per year. This is none too high now. They solemnly vowed to God to take out the first tenth of every dollar received until these pledges were paid. This Systematic Benevolence pledged to God and then used for something else till the last of the year, is not Systematic Benevolence at all, nor the Bible plan of giving. God requires the first fruits. Those who carry out this plan always find it easy to pay s. b., and they find the blessing of God in doing it.

As so many are just making a start here, and our meetings with them were so short, I thought it best to leave Bro. Fisher a week or two to follow up the work with visiting, prayer-meetings, and exhortations. The good of the cause here seems to absolutely demand that I should come back in a few weeks to finish the work begun, though I see not how to spare the time.

I was sorry to find quite a number in this county who had gone back to the filthy habit of tobacco-using. I preached a sermon upon it, and some five or six publicly and solemnly vowed to quit it forever, live or die. There is no harmony between the pure religion of the Bible and this filthy habit. I think there ought to be more said upon it by our ministers, and greater caution exercised in taking members into our churches. Once take a person into the church while he is using tobacco, and he will be about sure to use it forever. We must not do this in any case, if we expect to keep our churches pure from this unholy practice. If the person cannot give it up, let him remain outside till he can.

#### ST. JOHNS.

We closed our meetings at Alma, Monday afternoon. Tuesday Bro. Phippen's team brought us about thirty miles to St. Johns, where the Greenbush church now meet. The Free Methodist house had been engaged for a three days' meeting during the week, and our meetings were well advertised; but some members of the church were so opposed to our having the house that they went inside

and barred the doors at meeting time, thus shutting us out. I am satisfied that in this they have done more harm to themselves than to us. We went to a private house, where we spoke to about forty. Next day our brethren assembled, and we talked over quite a number of business matters, re-organized s. b., raising it from \$60.00 to \$120.00 per year.

We found this church at present in a good condition—all in harmony, and working well. I found three good souls here keeping the Sabbath and strong in the truth, who embraced the Sabbath at our Flint camp-meeting. This was the first they had ever heard on the Sabbath. Let our brethren remember these things, and induce as many as possible to attend our camp-meetings.

The roads being now exceedingly bad, and our brethren a good way off, we held no more meetings. D. M. CANRIGHT.

St. Johns, Mich.

### IOWA AND NEB. T. & M. SOCIETY.

THE quarterly meeting of the Iowa and Nebraska Tract Society was held at Marion, Iowa, Dec. 5, 1875; and was appropriately opened by prayer by Bro. Nicola.

The minutes of the last quarterly meeting were read and approved. Reports being in order, the secretary gave a statement of business done during the quarter ending Nov. 30, 1875; which is condensed as follows:—

No. of districts, 12; No. represented, 4; No. of families visited, 246; No. of letters written, 186; subscriptions for REVIEW, 50; Instructor, 13; Reformer, 82; VOICE, 7; papers distributed, 962; pages of tracts, 83, 151.

Money rec'd on membership,	\$10.00
By donations,	85.23
From book-sales,	9.82

Total, \$105.15.

A motion to equalize the debit and credit accounts of the districts with the society, was carried unanimously, which resulted in making each district indebted to the society in the sum of \$26.40.

Much interest was manifested in the discussion of health reform and tract and missionary work, and the necessity of thorough work in these directions was clearly shown.

The spirit of brotherly kindness was manifested throughout the meeting, and all went away greatly refreshed. And the meeting was not without its good effects on the community in whose midst it was held.

The first Sabbath and Sunday in March, 1876, and Sigourney, Iowa, were the time and place designated for the next quarterly meeting.

On motion, the Chair appointed a committee to select persons who should be requested to prepare essays on appropriate subjects to be read at the quarterly meetings.

On motion, the meeting adjourned *sine die*.

H. NICOLA, Pres.

C. G. JOHNSTON, Sec.

### NEBRASKA.

AFTER my last report, I held meetings in Saunders Co., where we organized a small church, baptized two, and celebrated the ordinances of the Lord's house. Bro. E. D. Hurlbert was chosen and ordained elder, under whose care I hope others will be added to the number such as shall be saved.

I then came to Polk Co., and spent a little time with the church which was organized last spring. Brotherly love and harmony prevail here, and the members are growing in the knowledge of the truth. Three were baptized, two uniting with this and one with the Seward church. Spent a few days holding meetings in an adjoining neighborhood, in which some of the members of this church reside.

Nov. 18-29, I spent with Bro. Butler, where he was laboring in York Co.

I am now holding meetings in an adjoining district, with a good interest and a crowded house. Sabbaths I hold meetings with those who came out under the labors of Bro. Butler. Brethren, pray that the work of the Lord may go forward. CHAS. L. BOYD.

Blue Valley, York Co., Neb., Dec. 16, 1875.

### FARLINVILLE, KANSAS.

SINCE Conference, I have spent some time visiting the different churches; have been at Belvoir, Richland, Canola, Elk Falls, Independence, Labette, Union Town, Rock Creek, and Centerville. One united with the Canola church, one with the Elk Falls church, and two with the Labette church; all of these persons are young men of promise. May the Lord help them to press forward, taking Je-

sus for their pattern and not some of the church members. Oh, that we could get out of the way! May the Lord help us to get into such a position that we can be a help to the young, those that have just started, instead of being stumbling-blocks. They look to us. We should be living epistles of the truths we profess. J. N. AYERS.

Dec. 16, 1875.

### VT. T. & M. SOCIETY.

THE quarterly meeting of the Vermont Tract and Missionary Society was held at West Bolton, Nov. 20, 1875; the president, Eld. A. S. Hutchins, in the chair. After the usual opening exercises, the minutes of the last meeting were read and accepted. The report of the present quarter was then read, which was as follows:—

No. of members, 256; No. of reports returned, 64; families visited, 89; letters written, 82; new subscribers for REVIEW, 1; SIGNS, 1; VOICE, 8; Reformer, 4; Instructor, 13. Distribution of reading matter: REVIEWS, 278; Reformers, 97; Instructors, 117; VOICE, 25; SIGNS, 3; No. pages of tracts loaned and given away, 28,734; books loaned, 9.

Money Rec'd. on book sales,	\$39.85
" " " book fund,	10.00
" " " Pacific Mission,	10.00
" " " periodicals,	13.25
" " " poor fund,	32.28
" " " membership,	6.00
" " " tract fund,	86.00

Total, \$197.35

Remarks were made by Bro. Hutchins, exhorting to faithfulness in the missionary work, and urging the importance of increasing the circulation of our periodicals, especially the SIGNS OF THE TIMES. A number of interesting incidents were related, showing how the providence of God is opening the way, and preparing minds for the reception of the truth. All present seemed to be encouraged to press forward in the missionary work.

Voted, That the next meeting be held at Irasburg, Vt. A. S. HUTCHINS, Pres.

THOS. H. PURDON, Sec.

### APPEAL TO THE BRETHREN IN KANSAS.

SOME of us are behind on our Systematic Benevolence one, two, and three years. The Lord has blessed us with plenty. His cause needs the money we owe it; and we ought to pay our honest debts. If you have not the money, sell something from your surplus. I know prices are low, but God claims the first; so sacrifice a little and pay your s. b., all of it. Do not pay a part and promise the Lord that you will pay the rest at some future time. And to those who are not connected with any church, and have not pledged any s. b., let me say, The Lord holds you responsible for the tenth of all your increase just as much as though you had pledged to pay a certain amount. Neither does pledging release any who have not pledged a tenth of their increase; for a tenth of all our increase is holy.

Allow me to make a suggestion: At the beginning of 1876, let every one get a small memorandum book and a pencil, and keep a correct account of all that is raised, and the increase of all property; and when anything is sold, take out the tenth and lay it by. Do not use it for anything, even if it can be replaced before the end of the quarter; for "it is holy;" and at the end of each quarter (which is March 31, June 30, Sept. 30, and Dec. 31), pay it to the church treasurer. Be prompt. Do not let the time run by three or four days; it is better to be a little ahead. Those who belong to no church should send their s. b. by draft, post-office order, or registered letter, to H. J. Stover, Conference treasurer, Oswego, Labette Co., Kan., and report to Esther Stevens, Conference secretary, Bloomfield, Elk Co., Kan.

Let all the church treasurers see that all the brethren and sisters have a chance to pledge s. b. for 1876. Be prompt in making your returns. Notify your members before the expiration of the quarter, to have their s. b. ready on a certain day, and then be prompt on your part, giving each one credit on the Systematic Benevolence book for just what is paid. Keep your book so that all can understand it, and have it ready for inspection at all times. All church records should be kept clean and neat. Have everything in order.

Now brethren and sisters of the Kansas Conference, from this time forward let us listen to the words of the Lord by the mouth of his prophet: "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." J. N. AYERS.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 6, 1876.

### THE PRESENT NUMBER.

THE reader will find the present number of the paper, we trust, one of a good degree of interest.

Do not fail to read the sermon on the first page, though it is somewhat lengthy. Being present when it was delivered before the Seventh-day Baptist General Conference, we can testify to the interest with which it was listened to by them. Our readers will be equally interested in its perusal, and cannot fail to be profited by its clear statements and illustrations.

The great exaltation awaiting the Christian in the future kingdom is beautifully set forth in the poetry "Equal Unto the Angels."

The illustration of the chart on page 5, was published in the New York Daily Graphic of Dec. 10, 1875, with substantially the same accompanying description. We have procured the plate, and re-written the explanation as it here appears. We purpose to strike off a quantity of these on separate sheets, for general circulation, if the brethren desire them. They can be afforded, post-paid, at 5 cts. per copy.

In the articles on the Sanctuary commenced on page 6, we design to present a full examination of that important subject. It is worthy of all the study that any of us can bestow upon it.

U. S.

### THE NEW VOLUME.

We enter again upon a new volume and a new year. The coming year we expect will be an eventful one. We look for significant and stirring scenes to take place. Yes, says one, still indulging in the sensational. Well, friends, we cannot well help being sensational; for we are living in sensational times; and the events transpiring around us everywhere, or bidding fair soon to occur, are themselves sensations of the most thrilling kind. The Lord save us from such deadened sensibilities that we cannot feel and be roused to enthusiasm in times like these.

For the REVIEW we have only to say that the prow of the good old ship is kept rigidly toward the harbor; the colors are nailed to the mast; and we shall keep steadily forward regardless of the crazy crafts of error around us, under the inspiration of the most solemn and impressive message ever given to the children of men.

U. S.

### THE ADDRESS.

SEVERAL parties wrote to us before New Year's to send them, if possible, a copy of the Address prepared to be read to the churches on that day. We did not have them to send. The articles in this number on "The Lord's Rule of Forgiveness" and "The Holy Sabbath," constituted a part of the Address. "Bible Religion" in REVIEW No. 23, last volume, was also part of the same. That will bear re-reading, and the present articles should be carefully studied.

U. S.

### THE SCHOOL.

THE winter term opened very encouragingly, Monday the 3rd inst. with more than a hundred students in attendance. This is considered a very satisfactory exhibit for the opening day. We were glad to see that a large proportion of the students were those who attended the preceding and still earlier terms of the school, thus showing that they are pleased with the advantages here afforded, and that they desire the benefit as far as possible of the courses of study here marked out.

We expect many additions the coming week; the course of study this term will take a somewhat broader range; and altogether the outlook is most hopeful for a large, prosperous and happy term, the present winter.

U. S.

### IF YOU WANT TO KNOW

How to please and at the same time profit your children, we can tell you. Send and get for them a package of the little books for children advertised by Bro. White, for sale at the Signs Office, Oakland, Cal.

A package was sent to our little girl. Thinking not to give her too much of a good thing at once, we placed in her hand at first only half of the package. Eagerly scanning them over and admiring the present, she soon discovered that there were other books in the series she did not have, when she exclaimed, "Oh! these are not all. I wish I had the rest, they are so nice."

Your children will want the whole series. Price of the package 50 cts. Address, Signs of the Times, Oakland, Cal.

U. S.

### NOTICE.

SOME weeks ago, through the REVIEW, I requested the directors of the Wisconsin Tract Society to send me their P. O. address in full. As yet, only a few have complied with that request. Will the remainder please to do so?

E. R. GILLET, Sec.

Monroe, Green Co., Wis.

### SIGNS OF THE TIMES.

#### A FIVE-YEAR SUBSCRIBER.

ELD. D. M. CANRIGHT sends fifteen dollars to the SIGNS OF THE TIMES as the subscription price for that paper for the period of five years, at \$3 a year.

JAMES WHITE.

### Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

#### Appointment Changed.

THE quarterly meeting appointed to be held at Marshall, Mich., Jan. 8 and 9, is changed to Newton, Mich., Jan. 15 and 16, as no suitable place could be procured in Marshall. Eld. E. R. Jones will be present.

J. DICKEY.

WE will meet with the friends of the cause at Brookfield, N. Y., Jan. 8 and 9.

At Litchfield, Tuesday evening, the 11th and Wednesday the 12th.

At Akron and vicinity, the 15th and 16th.

At East Otto, Jan. 22 and 23.

We expect a general attendance of our brethren and sisters at these meetings, especially of those living in the districts in which they are held.

S. N. HASKELL,

B. L. WHITNEY.

THE next quarterly meeting for the churches of Oakland, Little Prairie, and Johnston, will be held at Johnston Center, Rock Co., Wis., Feb. 5 and 6, 1876.

G. S. SMITH, Clerk.

If the Lord will, I design holding meetings in Ill., as follows:—

Cerro Gordo, where Bro. E. B. Mallernee may appoint, Jan. 12, 13, at 7 p. m.

Lovington, " 14-16, usual hours.

Dalton City, " 18, 19, at 7 p. m.

Oakland, " 21-23, usual hours.

Where Bro. Bitner may appoint, Jan. 26, at 7 p. m.

Martinsville, Jan. 28-30, usual hours.

Greenup, Feb. 4-6, " "

New Franklin, Feb. 11-13, " "

I will commence a course of lectures where Bro. Herald may appoint, Feb. 16, eve.

G. W. COLCORD.

QUARTERLY meeting for the church at Sand Prairie, Wis., Jan. 15, 16, 1876. A general invitation to all our friends.

JOHN ATKINSON.

THE Lord willing, I will meet with the friends at Green Bay and Duck Creek, Jan. 8, 9, 1876. At Green Bay we would like to meet our French brethren from the Bay Settlement on the Sabbath.

O. A. OLSEN.

No preventing providence, we will hold meetings with the churches in Iowa, as follows:—

Monroe, Jan. 8, 9, 1876.

Knoxville, commencing Tuesday evening, Jan. 11, and continuing to the following Monday evening.

Caloma, commencing Wednesday, Jan. 19, and continuing till the following Monday evening.

Sandyville, Jan. 26-31, 1876.

Woodburn, Feb. 3-7, " "

Osceola, " 10-14, " "

Peru, " 17-21, " "

Winterset, " 24-28, " "

All of these are to be special meetings. Let all make special effort to attend.

H. NICOLA,

J. T. MITCHELL.

LYONS, Mich., Jan. 6-9, 1876. Meetings to begin Thursday evening. We wish the friends from Orange, Saranac, and Vergennes, to attend.

Orange, Monday, Jan. 10, 10½ a. m.

Vergennes, Tuesday, Jan. 11, 10½ a. m.

Saranac, Wednesday, Jan. 12, 1 and 7 p. m.

Sorry I cannot give more time to these places, but it is the best I can do.

Wright, Jan. 14-16. Will commence meeting Friday evening, at 6 o'clock, and on Sabbath and Sunday at half past 9, a. m. We invite a general turnout of all the friends and churches in the vicinity. Are there any churches west or north of Wright who wish meetings? If so, write me immediately at Wright.

D. M. CANRIGHT.

MONTHLY meeting at Carson City, Mich., Jan. 29, 30, 1876. We hope to see a general gathering from Bushnell, Estella, N. Shadles, and Matherton.

A. O. BURRILL.

THE quarterly meeting of the S. D. A. churches of Ithaca and Alma will be held at Ithaca, Mich., Jan. 15 and 16, 1876. Neighboring churches invited.

R. F. PHIPPENY, Clerk.

QUARTERLY meeting at Lovington, Moultrie Co., Ill., Jan. 8 and 9, 1876.

Quarterly meeting in Martinsville, Clark Co., Ill., Jan. 22 and 23, 1876.

C. H. BLISS.

QUARTERLY meeting at Eaton Rapids, Jan. 8 and 9, 1876. All surrounding churches are cordially invited. Meeting will commence on Friday evening.

E. R. JONES.

## Business Department.

"Not slothful in Business. Rom. 11:12."

### 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 for the paper is not in due time acknowledged immediate notice of the omission should be given.

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