

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.

VOLUME 47.

BATTLE CREEK, MICH., FIFTH-DAY FEBRUARY 10, 1876.

NUMBER 6.

The Review and Herald,

ISSUED WEEKLY BY
The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.
F. H. SISLEY, Secretary, M. J. CHAPMAN, Treasurer

TWO DOLLARS A YEAR, IN ADVANCE, or
One Dollar for a Volume of 25 Numbers. When paid
by Tract Societies or individuals for the poor, or to
other persons for investigation, \$1.00 per year.
Address, REVIEW & HERALD, Battle Creek, Mich.

DON'T TAKE IT TO HEART.

There's many a trouble,
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we not unwilling to furnish the wings;
So, sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor!
Eyes bright as a berry,
Cheeks red as a cherry, [cure]
The groan and the curse and the headache can

Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer tearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

—GEORGIANA C. CLARK, in *Christian at Work*.

General Articles.

DO BEASTS HAVE IMMORTAL SOULS?

BY ELD. D. M. CANRIGHT.

THE advocates of the immortality of the soul rely largely for their proof of this doctrine upon man's ability to think and reason. They claim that matter cannot think, cannot reason, and hence there must be an immaterial, immortal principle which does think. To this we object. That the lower animals also think and reason as truly as do men, we think the following illustrative anecdotes sufficiently prove; and hence if the argument proves men to be immortal, it proves the same for animals, for worms, and even for insects.

Our opponents generally stoutly deny this, and claim that animals do not reason—that they simply have instinct. But when they take this position, they deny the plainest and most conclusive facts of everyday life. Rev. J. G. Wood has lately written a book entitled, "Man and Beast," in which he endeavors to prove that the animals not only do think and reason, have a conscience, affection, etc., but that they will all live hereafter, the same as men. While we seriously doubt his conclusion, we believe that his premises are correct; namely, that the lower animals do possess reason, judgment, and even conscience, as well as men, although, of course, in a very low degree. Mr. Wood has given some three hundred well-authenticated anecdotes illustrating his subject. Many of them are very remarkable. Thinking that the readers of the REVIEW will be interested in these, I herewith give a number of them. Relative to the reasoning power of the beasts, the author says:—

"There is much vagueness of idea on this point, the general tendency being to confound reason and instinct together, and to wonder when one ends and the other begins. For example, there are hundreds of anecdotes, too familiar for quotation or even mention, which are described as wonderful examples of instinct, whereas every one of them is a proof of reason, and has nothing to do with instinct."

"The well-known and perfectly correct defini-

tion of instinct is this: 'A certain power or disposition of mind by which, independent of all instruction or experience, animals are directed unerringly to do spontaneously whatever is necessary for the preservation of the individual or the continuation of the species.'

As showing that the dog can reason, he says:—

"For example, I have a letter before me in which is an account of a dog who had been sent into the water after a wooden rail about eight feet long and several inches wide. The animal took it by the middle, and swam with it to the only place where a landing was practicable; but, finding that there was not sufficient space for the long rail, he swam out again, turned the rail around, took one end in his mouth, and so brought it ashore. Presently his master threw the rail into the water again, and this time the dog took it by the end at once in order to bring it in, never seizing it by the middle after his first failure."

"A little Scotch terrier, named 'Pepper,' one of our former pets, was, like most of his relatives, a capital fellow for hunting a rat, a cat, or a mouse. He was our companion when calling on an old lady, where I thought we could take him without any fear of his hunting propensity causing annoyance, as I knew she had no living pet of any description. We had scarcely entered the spacious drawing-room, when, from underneath an Indian cabinet at the extreme end of the room, our dog Pepper saw two large, glassy, yellow eyes, glaring at him with more than natural ferocity. Without waiting to use his power of scent, he rushed fiercely on his imagined foe, which fell lifeless at his feet, Pepper retreating to our side, hanging down his tail, and looking more like the vanquished than the victor.

"Do any of my readers remember those now unmade cats of pasteboard and black velvet texture, those now non-existent ornaments of former days? Such was Pepper's foe. Dogs know well enough when they are the objects of ridicule, and, finding we were all laughing at his discomfiture, he returned to the velvet pussy, and in playful mood carried her around the room, evidently wishing to hide his mistake by convincing us that it had only been a sham fight from the beginning."

"The action of the dog here is very human, and it behaved just as a clever child might be expected to do when it had been deceived, and was afraid of ridicule."

"I know several instances where domestic animals have discovered that there was something wrong in the arrangements of the house, and have called attention to it. There is a little dog belonging to one of my friends, who one night became very importunate, pulling the skirt of his mistress's dress, and insisting on her returning down stairs. She was rather alarmed; but the dog drew her to the green-house door, which he evidently meant to be opened. On unlocking the door, she found that she had forgotten to turn off the gas. The little dog had been accustomed to see the gas turned off before the family went to bed, and was too conservative to allow any change."

"Some years ago there was a dog at Margate which knew the use of money. He used to beg for pence, and take them to a baker to be exchanged for biscuits at a shop in the narrow, hilly lane, which is pleased to assume the title of High Street. One day the baker, wishing to see how the dog would behave if he played the animal a practical joke, took his penny and gave him a burned biscuit. The next time the dog had a penny, he took it to the baker as usual, showed it to him, and then went off to another baker who lived nearly opposite. This he afterward did invariably, showing the penny to the baker who had offended him, and then transferring his custom to the rival on the opposite side of the narrow street."

"The whole of these proceedings were dictated by pure reason, and instinct had nothing to do with them. It was, in fact, doing on a small scale precisely what the dog's master would have done on a large scale if a tradesman had taken his money and given him a bad article for it. He would have withdrawn his custom from the offender, and given it to another man who he thought would serve him more honestly."

"No one can say that instinct had anything to do with these proceedings, the dog in each case deducing a conclusion from premises, and deducing them rightly. Had a child acted in the same manner, we should have thought it a very clever child; but we certainly should have attributed its action to reason, and not to instinct, and I do not see that we have any right to attribute reason to the one and to deny it to the other."

"Another dog, a little Maltese poodle, named 'Pop,' was unusually full of tricks and oddities. He was fond of a game at hide and seek, a key being hidden for him, while he buried his face in the sofa-cushions. Sometimes he would be guilty of cheating, and would slyly peep out to see where the key was being hidden; but when reproached with the two simple words, 'Oh, Pop!' he would put down his head again, and be very much ashamed of himself."

"On one occasion, when the Teviot and the Tweed were in flood, a little dog ventured incautiously into the Tweed, and was rapidly carried down the stream, struggling and yelping as it was hurried along."

"It so happened that the miller's dog, while carrying his master's breakfast to him, saw the little dog in distress. He immediately put down his burden, turned, and set off at full gallop down the stream. When he had got well below the drowning dog, he sprang into the river, swam across, and so exactly had he calculated the rapidity of the river and his own speed that he intercepted the little dog as it was being helplessly swept down the current, and brought it safely to land."

"When he got his burden safely on shore, the dog, instead of displaying the least affection for it, cuffed it first with one paw and then with the other, and returned to the spot where he had deposited his master's breakfast, and carried it to him as usual."

"How is it possible to refer the proceedings of this animal to mere instinct? Had a negro slave performed them, we should have used them (and with perfect justice) as arguments that so intellectual and trustworthy a man ought not to be the property of an irresponsible master."

"A correspondent of *Land and Water* gives an interesting account of a proceeding on the part of two long-horned cows. The door of the hay-chamber opened outward, and was fastened by a latch lifted by the finger thrust through a hole in the door. The cows had seen this done, and, if left alone, would invariably open the door by inserting the tip of a horn into the finger-hole, lifting the latch, and then drawing the door toward them. He also describes the mode in which a cat opened a kitchen door, by jumping up and hanging on the handle of the latch."

"The same correspondent mentions a horse which was accustomed to pump water for himself. The pump was in a corner of the horse-box in which the horse was shut for the night, and the coachman used to be puzzled at the fact that when he came in the morning the end of the stable was always an inch or so deep in water. At last he suspected that the horse might have been the delinquent, and so fastened him up without giving him any water, and watched him, unobserved, when let loose in the morning. The animal went at once to the pump, took the handle in his teeth, worked it up and down, and, when the water was in full flow, placed his mouth under the spout to drink. He could not endure being watched while pumping, and, if he saw any one observing him, would rush at him with open mouth in order to scare him away."

"A mule, which belonged to a convent, was greatly averse to work. There were six mules, each being worked on one day of the week in regular order. This mule knew its own day perfectly well, and on that morning it always tried to keep the servants out of the yard by backing against the door."

"The following account of a horse was sent to me by a clergyman:—

"I had long entertained the idea of sending you a brief account of an instance of reason which occurred to my own knowledge, and, indeed, at our own door."

"A neighbor possessed a young foal, which, with his mother, used to pass our house daily, early in the morning, during our breakfast-time, and had a habit of straying upon a piece of waste ground which then occupied its front, but has since been inclosed and formed into a front garden. My daughter, who is extremely partial to horses, used to run out and offer the little animal a piece of bread."

"This went on regularly, until at last, when he was between two and three years old, he would not wait for the bread, but used to go to the door, plant his fore feet on the steps, so as to gain sufficient elevation, and then lift the knocker with his nose, afterward waiting for the expected morsel."

"Here we have the two qualities of memory and reasoning displayed in a most unmistakable character. Indeed, if we suppose that a dumb man had acted as the horse did, we should have been disposed to marvel at the way in which human reason could communicate ideas without the aid of speech. In this case, the memory of

the animal enabled him to expect his daily dole of bread, and his reason—not his instinct—taught him that when the knocker was sounded some one came to the door. It is evident that the horse had seen the knocker used, had noted the result, and had followed the example, using, of course, his nose in lieu of a hand."

"Mr. J. Nelson Smith tells me that, while examining one of the American mines, he saw a horse which was doing his work without the assistance of any driver. As soon as his cart was filled with ore, one of the miners gave his signal, and the animal went off to the spot where his load was to be 'dumped,' waited until the cart was unloaded, and then returned for another load. The strangest point in his conduct was that he had to take a certain number of loads daily, and knew when his task was finished as well as did any of the men. Mr. Smith happened to be present at the time when he deposited his last load for the day, and, on seeing him trot off quickly in another direction, was told that he knew his work to be finished, and that he was going home, where he would meet a kind reception from his mistress."

"In places where pheasants are preserved, it is customary to give them their food in such a way that other birds cannot get at it. This is done by placing it in a feeding-box, which is closed by a lid, communicating by a lever with a perch. The weight of the lid is so adjusted that when a pheasant stands on the perch the lid is raised, and the bird can get at the food. The pheasants soon learn the object of the perch, for, when these boxes are first introduced, a few beans are laid on the outside of the lid. The bird gets on the perch in order to reach them, and so exposes the stores of food in the box."

"Such an arrangement is made at Mountquharrie, Cupar, Fife; and one day a gentleman was watching the pheasants and their boxes on the lawn just before the house, and saw a crow also watching them. Presently the crow flew to one of the boxes, settled upon the perch, and expected the box to open. The bird, however, being much lighter than a pheasant, was unable to lift the lid in spite of all its efforts. After several ineffectual attempts, it flew off to a tree where there was another crow, and a grand jabbering ensued. The two crows then flew to the feeding-box, both settled on the perch, and their united weight was sufficient to raise the lid."

"It is impossible to attribute this proceeding to anything but reason. Instinct is wholly out of the question in such a case as this. The bird first watches the pheasants, and learns that by settling on a certain perch the box is opened and the contents attainable. It then proceeds to follow the example of the pheasants, judging that the same result would follow. Finding that, although it acted exactly as did the pheasant, the lid was not raised, it set itself to discover the cause of failure, and, as we have seen, succeeded in so doing. Having reflected that the pheasant could lift the lid on account of its superior weight, the bird calculated that two crows might be equal in weight to one pheasant. So it goes off to find a comrade, explains the state of things in its own bird language, and the two then co-operate in producing the desired effect. No human being could reason more correctly, or reduce its theory to action more successfully."

"Here are some parrot anecdotes, all perfectly original:—

"A parrot, belonging to one of our servants, very soon knew us by name, and could distinguish the tread of its favorites, showing its joy by ruffling its feathers, and making an odd noise in the throat. 'Polly' was very tame, and was sometimes allowed to walk about the house, always announcing its arrival in a room by 'Polly going a-walking.' In hot weather, she enjoyed having water poured over her, and when satisfied would say, 'That's enough.'"

"She used to tease our large dog by whistling loudly, and calling him 'Bran! Bran!' on which he ran in and looked around, and on the cook coming in, Polly would say reprovingly, 'Go back, Bran, go back;' out went Bran, and by and by, when the cook's back was turned, the same scene was acted over again, until Bran grew wiser and neglected the call."

"Polly was a very accomplished bird, and, when quite alone, could be heard going through her acquirements. She sang, 'Cheer boys, cheer,' very plainly, and could dance. If any stranger went into the kitchen, and no one was there, Polly called out, 'Somebody's wanted;' and she has more than once startled people by saying, 'What's your business?'"

"We used to go in and see Polly before we went to bed, and she always said 'Good-night' several times, each time in a different tone of

THE SINNER'S FRIEND.

Though all defiled with sin,
Christ's blood can make us clean,
If but applied.
Here is salvation free
For all that come, saith he,
O, humbly look and see,
My wounded side.

Now to our Lord and King,
Loud anthems will we sing,
'Tis but his due.
On him our sins were laid,
For us he was betrayed,
And thus an offering made,
For me and you.

Then let our souls rejoice,
At the Almighty's voice,
Which bade us live;
Who from his throne on high,
Looked down with pitying eye
On rebels doomed to die,
And said, Believe.

Now faith within the heart
Bids all our fears depart,
And says, Obey.
God's holy law fulfill,
And soon the angels will
To Zion's radiant hill
Bear us away.

Christ, once the sinner's Friend,
Is coming soon again,
But not to die.
He comes that he may take,
Through Salem's pearly gate,
Those who in patience wait
Their home on high.

THIRZA M. FOSTER.

Vienna, Wis.

"THE SEA AND THE WAVES ROARING."

D. T. TAYLOR, in a work entitled, "The Coming Earthquake," on page 39, says:—"Excluding all other countries, there have been felt in Western Europe alone, since the beginning of the Christian era, two thousand one hundred and fifty-six (2156) earthquakes, of which seven hundred and seventy-three, or more than thirty-three per cent., belong to the first sixty years of the present century." Facts prove that they have been wonderfully and fearfully on the increase for the past fifteen years. Scientific observations have demonstrated that this is the ratio in which earthquakes on land increase, so is the ratio of increase in the agitations of the sea.

The following, from the New York Weekly Witness of Jan. 6, 1876, in regard to earthquakes (only the most destructive are mentioned), maritime disasters, etc., shows that earthquakes destructive of life are still on the increase, and that the world is not only "far from having attained safety in navigation on ocean, lake, or river," but that it has little ground for hope that it will attain it. "The sea and the waves roaring" is one of the signs of which Christ speaks, and he says, "When ye see all these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

"The loss of life and property through earthquake, storm, and flood, has been very large. In Iceland, volcanic eruptions have taken place on a grand scale, and they continued far into the year. The town of Arecibo, Porto Rico, was entirely destroyed by an earthquake; six cities of New Granada fell victims to a similar subterranean agitation, and the number of persons who lost their lives in that calamity is estimated at 16,000. Asia Minor had a similar visitation, in which two thousand people perished; and huge waves, evidently the result of volcanic action, swept over some populous islands in the South Pacific. A vast amount of property and many lives were lost in storm and floods which took place in the south of France. Inundations in the valleys of the Susquehanna and Delaware did much damage. The town of Kirm, in Rhenish Prussia, was visited with a water-spout, and Buda-Pesth, in Austria, was similarly afflicted. The September storm along the coast of Texas will long be remembered as an appalling event. At Indianola a hundred lives were lost. The British coasts were repeatedly swept by dreadful storms. Lately, in a hurricane in the Philippine Islands, many dwellings were demolished, and two hundred and fifty persons were killed.

Among other disasters are the burning of Osceola, Pa., the destruction of the Roman Catholic Church at Holyoke, Mass., and the loss of seventy-five persons on the occasion of celebrating the feast of Corpus Christi; the Virginia City fire; the burning of Iquique, Peru; the prairie fire on the North Laramie, which lasted about a month; the fall of a floor of a school-house in a Swiss village, which terminated in the death of about eighty persons; the fire at

Oshkosh, Wis.; and the fall of the roof of St. Andrew's Church in this city.

"Maritime disasters were unusually numerous and severe. The diabolical intention of the man Thomassen to blow up the steamship Mosel with dynamite, and the effect of the explosion of the chest on the pier at Bremerhaven will be fresh in the recollection of all. Fifteen persons perished in the wreck of the Italian bark Giovanni, which was stranded at Cape Cod; one hundred, in the steamer Gottenburg, which plied between Van Dieman's Land and Australia; three hundred and eleven, in the Schiller off the Scilly Isles; seventy-six, through the sinking of a ferry-boat on the river Mur, in Austria; fifty, in the wreck of the Vicksburg, of the Dominion line; sixty, in a lighter which was lost in the Tagus; one hundred and ninety-nine, in the steamship Pacific; all on board, passengers and crew, in the burned City of Sunshine, between San Francisco and Coos Bay; eleven, in the steamer Sunshine, which was sunk in the Hudson; and fifty, in the Deutschland, which was stranded on the Kentish Knock. Such are the most notable calamities that have happened to merchant vessels. The fatal collision of the Royal Yacht Alberta with the Mistletoe in the Solent has been a very painful occurrence. In the sinking of the British iron-clad Vanguard, the burning of the British training-ship Goliath, and of the French man-of-war Magenta, show that even great maritime nations require to devote additional thought to measures which will insure the safety of the navies on which they must depend so much." WM. PENNIMAN.

REDEEMING LOVE.

Love is diffusive. It would not confine its offices to those only who could repay them; bursting the limits of the church, it would seek the world. Every heart in which it glowed, finding itself allied to every other Christian heart, and the whole feeling themselves reinforced with the benevolence of Heaven, would meditate the conversion of the world. As often as they approached the throne of grace, they would find themselves touching the springs of universal and almighty love,—and would they not yearn to behold these springs in activity for the world? As often as the thought of that love embracing themselves, their own love would burn with tenfold fervor; the selfishness of their nature would be consumed, the most enlarged designs of benevolence would seem too small, the most costly sacrifices too cheap; they would feel as if they must precipitate themselves into some boundless field of beneficence; as if they could only breathe and act in a sphere which knows no circumference. As often as they surveyed their infinite resources in Christ, and perceived that when all their own necessities were supplied those resources were infinite still, they would naturally remember the exigencies of others; would feel that they had access to the whole, that they might instrumentally impart of that abundance to others. The feast would be prepared, the provisions infinite; and when they were seated at the banquet, and contrasted that plenitude of food with the fewness of the guests, they would conceive a fixed determination not to cease inviting till all the world should be sitting with them at the feast of salvation.

The name they were to bear would perpetually remind them of Him from whom they had derived it; and would it be possible for them to have their minds inhabited by the glorious idea of Christ without receiving corresponding impressions of greatness? It would be associated in their minds with all things great, beneficent, god-like, impelling them to imitate to the utmost his diffusive goodness. But not only their name, from him they would have derived their nature; by necessity of nature, therefore, they would pant to behold universal happiness. Not only would they feel that every accession to their number was an increase of their happiness; as long as the least portion of the world remained unblest and unsaved, they would feel that their happiness was incomplete. Nothing less than the salvation of the whole world would be regarded by them as the complement of their number, the fulfillment of their office, the consummation of their joy.

It is clear, then, that the entire economy of salvation is constructed on the principle of restoring to the world the lost spirit of love; this is its boast and glory. Its advent was an era in the universe. It was bringing to a trial the relative strength of

love and hatred;—the darling principle of Heaven and the great principle of all revolt and sin. It was confronting selfishness in its own native region with a system of benevolence prepared, as its avowed antagonist, by the hand of God itself, so that, unless we would impugn the skill and power of its Author, we must suppose that it was studiously adapted for the lofty encounter. With this conviction, therefore, we should have been justified in saying, had we been placed in a situation to say it, "Nothing but the treachery of its professed friends can defeat it; if they attempt a compromise with the spirit of selfishness, there is everything to be feared; but let the heavenly system be worked fairly, and there is everything to be expected,—its triumph is certain."

But has its object been realized? More than eighteen hundred years have elapsed since it was brought into operation,—has its design succeeded? Succeeded! Alas! the question seems a taunt, a mockery. We pass, in thought, from the picture we have drawn of what the gospel was intended to effect, to the contemplation of things as they are, and the contrast appalls us. We lift our eyes from the picture, and, like a person awaking from a dream of happiness to find the cup of wretchedness in his hand, the pleasing vision has fled. Selfishness is everywhere rife and rampant.—MAMMON.

MIND AND MORALS.

STR: I don't quite understand your philosophy when you say, in speaking of the revival of Moody and Sankey, that if it is to be considered a success you will look for an increase in the righteousness of the citizens of Brooklyn. This result may follow and it may not. Religion is belief, and while sometimes associated with morals, it is by no means a concomitant. If the revival adds members to the church, it cannot be considered otherwise than a success for religion. Do you understand righteousness to mean a combination of religion and morals, and that religious morals are better than common morals? If not that, then the term is a surplage in the language, except to distinguish the moral members of the church from the immoral ones. J. R. PARKS.

Champaign, Illinois.

We should find it hard to clear up the mental and moral muddle in which the writer of the above note finds himself. He holds that religion is belief, and that morality is not necessarily its concomitant; but he does not sustain this notion of his by reason, or Scripture, or any competent authority, and cannot expect us to accept it as a self-evident truth. In reply to his remark, we will merely remark in turn that morality is religion in action, and that morality or righteousness in the life is a concomitant of true religion in the mind.

Mr. Parks reaches a singular stage of confusion when he says that a revival which adds members to the church must be a religious success. Why, there are myriads of church members who are utterly destitute of true religion, either as an experience of the mind or as a practical director. Their membership is a satire on religion and a curse to themselves. The Founder of Christianity spoke scathingly of those who struggled for a proselyte, whom they made two-fold the child of hell. Mr. Parks is anxious to know what righteousness means, and we plainly tell him that it means, right doing and being. The word is not a "surplage in the language," except when used as he suggests. It occurs many hundreds of times in the Scriptures, and is very often used there as synonymous with religion, though our correspondent does not seem to be aware of this impressive fact. In closing his note, Mr. Parks speaks of immoral church members, after having previously implied that religion and membership were convertible terms. Now, an immoral religious member may be an interesting specimen to look at, but he is not worth much to religion; in fact, he is a fraud.—N. Y. Sun, Dec. 22.

GEMS FROM NELSON.

[The following gems were selected from "Nelson's Cause and Cure of Infidelity," a book which ought to be in the hands of every person in these days of peril, particularly of the youth.

C. L. GREGORY.]

If men would put forth one-half of the vigorous research after Bible knowledge which they expend after skill in gainful pursuits, they would not be ignorant; yet their ignorance is their excuse for not being able to judge concerning revelation.

If we were to receive a kind letter from some powerful earthly monarch, some noted king, making us many very rich offers,

and proposing to us honor and wealth, telling the terms over and over, that we might not mistake, it would be expected of us that we should inform ourselves perfectly as to who brought it, its contents, its authenticity, etc. If we were to have it a full year, and never read it at all, it would be deemed strange indeed.

Most unbelievers do not know one-fortieth part of the great King's letter, nor one-fortieth part of the evidence of its genuineness, nor one-fortieth part of its beauties, its grandeur, its proposals, promises, or threatenings; while one-half the time they waste in wickedness, or at least in nonsense and frivolity, would be enough to furnish them with that knowledge, the want of which aids in their ruin.

The decisive characteristics and distinguishing marks between the true and false religions in the world are more numerous and more notorious than are the marks between counterfeit coin and pure gold or silver; yet men become judges in the last case, and remain uninformed in the other. If a young man were to hold up an article formed of brass, but made to resemble gold, and were to exclaim, "I can see but little difference between this and gold; I do not know that there is any; this seems as bright and as smooth and as beautiful as any that I have seen," his friends would tell him that there was a difference between brass and pure gold—that it was to be distinguished by the sight, and by the ring, and by trial or chemical tests. They would tell him that unless he would inform himself in this matter he must suffer, but that by noting two or three signs scrupulously he might decide without danger.

A system of truth sent from Heaven always forbids what man is much inclined to love; forbids sensual indulgence, fraud, wickedness, injustice, impurity, revenge, hatred, feasting, revelry, and all that man by nature is prone to reach after. The Koran allows of many wives, of revenge, and unending or exterminating war. The pagan creeds enjoin or permit gluttony, intoxication, and sensuality of every kind to any possible extent.

God's revelation orders the doing of that which men do not love. A wicked man would rather go through days of painful toil than to hold prayer in his own house, or to spend an hour in heart devotion. This requires a change of soul, and promises a paradise of holiness. The false volumes claiming to be from Heaven ask no regeneration or holiness of heart, and promise a futurity of cardinal indulgence and satiated appetites.

A true prophet is not applauded by the majority of the wicked or by the mass of the depraved. He is generally disliked by those farthest from God, and spoken evil of by those who sink deepest in sin. He is often not only reviled, but put to death, if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised to some extent by the leaders in depravity or the officers of sin.

In detecting false gold or in marking pure, the chemical test deceives no one. The trial of the pure religion never fails those who test it by actual experiment. No other evidence is wanting; but it is hard to prevail on those who hate it to make this trial—to obey its precepts.

UNBELIEF comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian or a gentleman indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say with emphasis to each Christian who hears me, Never indulge in that habit, never allow sacred things to be jested without rebuke; but keep them, as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—Rev. E. A. Washburn.

WHATSOEVER is well resolved on, should be quickly performed.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 10, 1876.

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

BATTLE CREEK.

THE beautiful little city of Battle Creek, Michigan, is to us the dearest spot on earth. There is the largest church of Seventh-day Adventists in the world. And that people claim us as their pastor, though we are not with them ten Sabbaths in a year.

We have recently received by the kindness of Eld. Uriah Smith a Church Directory of the Seventh-day Adventists of Battle Creek, in sheet form, containing thirty-seven names of local Elders, Deacons, Trustees, Clerk, Treasurer, Sexton, and Committees on Church Discipline, Relief, and Homes for Students. At the head of them, the printer has made prominent the name of their absent Pastor. Bro. Smith writes that copies of this Directory, neatly framed, are placed in the house of worship and in the College building.

We have spent twenty years of the best of our life helping build up our institutions and the church at Battle Creek. We have had severe trial, painful sickness, and almost overwhelming discouragements at that place. And to no people have we preached so plainly as to the church at Battle Creek. And yet they cling to us, and urge upon us positions in our institutions and in the church there, which we have neither ability nor time to fill.

The great want among our people at Battle Creek has been men who could discern the work of God clearly, resist the spirit of error firmly, and sustain those who have labored to raise the standard of truth and holy living. It was this want that seemed to make it necessary to call men from several States, in the hope that they would supply the lack that has long been felt.

But our people generally have no just ideas of the work to be done at our Michigan headquarters, and of the trials to be borne. And most of those who came to Battle Creek as helpers failed to do the work necessary to be done there, and some of them became tools in the hands of Satan to distract the cause, and weaken the very hands they had come to strengthen.

In this condition of things the Lord came to the rescue of his cause in a wonderful manner. He has seemed to give those who have been unfaithful in that church a chance to redeem the past, and has greatly blessed their efforts. The church at Battle Creek has never stood so well as now in unity, firmness for the right, and freedom of spirit. In this they are throwing safeguards around our school and other institutions, and are exerting a powerful influence which will tell wonderfully upon the cause.

The weaknesses of our people at Battle Creek have enfeebled our cause everywhere. Want of confidence in the work at headquarters is most destructive to confiding faith in the hearts of our people everywhere. But now that the ranks are closing up, and a united and powerful effort is being made to hold the fort at Battle Creek, confidence will be restored.

Our labors last September were wonderfully blessed of the Lord. We left that people with feelings of attachment such as we had never before felt, and we are happy to learn that the great work then commenced has proved genuine and enduring.

That which gives hope and confidence for the future of our Battle Creek people, and which is a most interesting feature of the work there, is the fact that those who had formerly failed to come up to the work and fill their proper places, are redeeming the past, and are now standing firmly for the right. There is much to be done at Battle Creek. There are many places of responsibility to fill; these are by no means all claimed by the old members of the church there. Some from other places are occupying important posts of duty, and there is room for still others. One thing is very generally admitted, that it is not an easy task to hold the fort at Battle Creek, and that our headquarters is a very poor place for unconsecrated and selfish men.

Under the present policy, while our brethren there stand in the counsel of God, our College and other institutions located there will flourish, and will be the means of accomplishing the great good that Heaven designs they should. Under the existing state of things, our own people everywhere should have the fullest confidence in the men who manage our institutions at Battle Creek. In view of their renewed consecration to the work and their very arduous labors at this time, it would be cruel to

withhold any degree of confidence from them.

Having borne a very plain testimony through the REVIEW, relative to the Battle Creek church, in times past, when suffering under feebleness, resulting, in part at least, from discouragements, now that God has lifted both us and that church up by his power and love, we regard the foregoing as just and highly proper. God bless the church at Battle Creek, and make it like a city set upon a hill. J. W.

OUR SUBSCRIPTION PRICE.

THE regular subscription price for the SIGNS OF THE TIMES is \$3 a year. With a circulation of 4,000 at \$2 a year, receipts would equal expenses. But at present our lists are made up of less than 1,000 subscribers at \$3 a year, 2,000 at half price, and 1,000 free.

In order for the SIGNS to be self-sustaining we must have not less than 2,000 subscribers at \$3 a year, and 4,000 at half price. In that case we could supply a free list of 1,000 copies to foreign countries, to ministers, and the poor, foreign postage to be paid by our General Conference. Our people have done well in subscribing for the SIGNS at \$3 a year for themselves, and in furnishing it for their friends at \$1.50 a year, during the months of December and January. We shall expect during the next three months at least 1,000 additions at \$3 a year, and 5,000 at \$1.50 a year.

We look for the 5,000 half-pay subscribers from three sources: First, individual effort on the part of those who subscribe for their friends; secondly, by names judiciously gathered by the action of the Tract and Missionary Societies, and the subscriptions paid out of their treasuries; and, thirdly, by canvassers appointed by the Tract and Missionary Societies, who shall take subscriptions for those not in the faith, at half price and receive this small sum from the subscribers.

Of the first class, who subscribe for their unbelieving friends (whether they collect pay of them, or pay \$1.50 themselves for them), is our principal hope in the extensive circulation of our paper. The plan adopted at Adams Center, N. Y., and recommended by Bro. Haskell, is good. Individuals who can spare the means and not feel it are forwarding to this Office orders, and cash at half price for copies of the SIGNS to be sent to them, for them to find places for among their friends.

If there is a person in the ranks of believers who is so poor or so wickedly stingy as to discountinue the REVIEW in order to avail himself of the SIGNS at half price, we ask the privilege of sending that person the SIGNS free. One object of fixing the price of our paper at \$3 is to prevent small-souled patrons of the REVIEW from changing to the SIGNS.

The design of our half-price proposition is to encourage all our friends to help in the work of pressing the light out into the world everywhere. In this we make a sacrifice. We have already sacrificed \$2,000 on the SIGNS and Office, and we ask all our people who are able to do so, to give real and tangible proofs of Christian sympathy, by lifting with us in this work.

Send in your names, accompanied with the cash, all the way from one to one hundred or more. And there should be in all the States from ten persons to one hundred giving their time to the work of canvassing for the SIGNS OF THE TIMES at \$1.50 a year. These must go a warfare at their own charges, unless employed by the Missionary Societies. This they will cheerfully do to an extent, more or less, if they have the missionary spirit in them.

We are withholding matter from the SIGNS, and giving very sparingly from sketches of Mrs. W.'s life, and Bible reasons of our faith, waiting for a larger circulation. The SIGNS, by the grace of God, shall be just such a paper as the friends of the cause will take delight in sending to all parts of our own good country, and to all others where the English language is read.

Send in the names and the cash, fellow-helpers, at the rate of \$1.50 a copy for one year, and our paper shall be sent in this, or any other country, post-paid, for this small sum. We would like to enter a thousand names from the Old World immediately for \$1.50 each. Send in the names. Send the names, and let the SIGNS, blazing with light, go out everywhere. God speed the work. J. W.

BRO. A. PARKER writes from Fulton Co., Ill., that some are partially persuaded to accept the Sabbath, and he is certain a course of lectures would bring out a good company on the truth. He can be found by inquiry at Brad's Station, six miles east of Canton.

ARRIVAL OF BRO. BOURDEAU.

OUR brother arrived a few days since, and was joyfully welcomed by all. His passage was one of considerable danger, and himself and family suffered much from sickness upon the water. But through God's mercy they have reached us in safety, and, after a little rest, will, we hope, be restored to usual strength. And now we hope with united efforts to labor effectively in the cause of God. It seems to us that our best course is to enter a new field at once, and do what is in our power to bring the truth before the public. While doing this we can accomplish something in the preparation of tracts for publication in the French language. If God shall bless our efforts in this undertaking, we hope after a little time to commence the publication of a paper. We mean to do all that God in his providence shall make it possible for us to accomplish. We feel that God is with us, and in his strength it is possible to vanquish every obstacle. We shall prayerfully watch the opening providence of God. We see very many things in this great harvest field that suffer for immediate attention. It is our mutual purpose to give each of these their just share of labor. We believe that God hears our earnest supplications for his guidance and his help. We have no word of discouragement. The work is the Lord's. He will not forsake us if we do not forget him. We must sow in tears, but we hope for a harvest that shall cause us to forget all our sorrow. J. N. ANDREWS.

La Coudre, Neuchatel, Switzerland, Jan. 13, 1876.

THE SANCTUARY.

Sixth Paper.—Dan. 8 Explained by Dan. 9.

HAVING now seen that the 2300 days of Dan. 8, are symbolic, and denote 2300 literal years, the inquiry is resumed, When do they commence and when terminate? The symbols of the ram, goat, and little horn, were clearly explained in chapter 8. Gabriel was commanded to make him understand the entire vision. But at the conclusion of the chapter Daniel says, "I was astonished at the vision, but none understood it."

So far therefore as the record of the 8th chapter is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point was also made clear? Because Daniel had heard all he could endure, and fainted and was sick certain days. But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions, and thus become a fallen angel. But he did not thus become apostate; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zacharias and to Mary. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained, namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy.

Fifteen years elapse, and the record of chapter 9 opens. We have now reached the year 538 B. C. A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate and bleeding in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. Daniel beholds in all this the hand of God, and the fulfillment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer. 25:12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. The seventy years did actually terminate two years later, in the first year of Cyrus B. C. 536, and their expiration was marked by the decree of Cyrus for the re-building of the temple.

Daniel therefore sets his heart to seek the Lord, and to pray to him for the fulfillment of his word. Then follows the wonderful prayer of Dan. 9:4-19. In the course of his prayer he said, "O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate."

We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Daniel had in some way connected the end of the 2300 days with the end of the 70 years of Jewish captivity. In this it was necessary that he now be set right.

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this

is. We last beheld Daniel in converse with Gabriel. The angel was explaining to him things he had seen in compliance with the mandate of One qualified to command even so high an angel as Gabriel, "Make this man to understand the vision." He had explained all the time, when Daniel's powers gave way, prophet fainted, and he was obliged to desist. Thus the 8th chapter leaves us, Gabriel departing Heavenward, his work unfinished, and Daniel, though sufficiently recovered to attend to the king's business, wondering at the vision but not understanding it. This vision of the 9th chapter is the very next vision, so far as we have any account, which the prophet had. Again he is honored with the presence of a heavenly guest. And who is it? "Gabriel exclaims the prophet; and that there may be no doubt as to his identity, Daniel adds, 'who I had seen in the vision at the beginning.' Thus our minds are carried directly back to the vision of chapter 8, and the prophet declares that the very same angel he had seen at that time was with him again.

The vision of chapter 9 therefore opens as the vision of chapter 8 closed, Daniel and Gabriel communicating with each other. And there is no intervening vision to cut off the connection between these two scenes. And here we behold two of the manifold links that bind these chapters together: the same vision called up, the same angel introduced whom we there beheld.

Gabriel speaks; and his first words confirm this view: "O Daniel I am now come forth to give thee skill and understanding." As if he had said, O Daniel when last I was with you explaining the vision you had seen, I was obliged to leave my explanation midway, because you could endure no more; hence you did not understand it; but I was commissioned to meet you and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision."

It would be useless for any one to deny that a previous vision is here referred to; and would be equally useless for him to deny that this is the vision of chapter 8.

Now we will introduce a test to settle beyond peradventure the truthfulness or falsity of the position here taken. If chapter 9 is connected with chapter 8: if the vision of chapter 9 is the sequel of that of chapter 8; if the expression used by Gabriel in chapter 9, "consider the vision," refers to the vision of chapter 8; and if he now come to complete the instruction which there omitted; it is certain that he will commence with the very subject which he was obliged to leave unexplained in that vision, namely, the subject of the time. If he does this, the connection between these two chapters for which we here contend is established. If he does not it is perhaps still an open question.

And what does he say? "Seventy weeks determined upon thy people and upon thy holy city." He does therefore commence with the subject of time. But how do we know that this time has any connection with the time of chapter 8? Because he says of it that it is "determined;" and the word determined here signifies "cut off." But there is no period of time from which they could be cut off, except the 2300 days of chapter 8. Thus are the expressions relating to the time connected together; and Gabriel undertakes an explanation of the 2300 days by dividing it into two periods, the first of seventy weeks or 490 days, and the remainder of 1810 days, and thus explaining the shorter, which is a key to the whole.

Proof that the word "determined" signifies "cut off," and testimony from eminent writers who have acknowledged the connection between Daniel 8 and 9, will be given in our next.

THE MESSAGE RISING.

BRO. DOWNER, of Wisconsin, in a private note speaks of the blessing he is enjoying where he now holds meetings, and the encouragement he feels in the work, and says: "People are hungering for the truth, and the message is going as never before within my knowledge."

The readiness of the people to hear the truth at the present time is shown by a letter we have just received from a sister in Saginaw Co., Mich. She has been distributing reading matter in her neighborhood more or less for the past two years. Some twenty-five families have been reading the VOICE OF TRUTH the past year.

Within the past two weeks she has visited thirty-two families. And now ninety-five persons, adults, have handed her their names to be attached to a petition for some minister to come and preach to them on the subjects set forth in the papers. She says that if no one can be found to come it will be the greatest disappointment ever experienced in that neighborhood.

Bro. Haskell writes that the brethren in the State of New York, are getting waked up to see what can be done by the rank and file in the way of spreading a knowledge of the truth before the people. And tangible proof of this is given in the rapid orders that are coming in for reading matter of all kinds.

The millions of pages of books and tracts that have been circulated cannot fail to produce a marked result. They are rapidly preparing the soil for the seeds of truth, and the efforts of the living preacher. We may look for a rich harvest by and by. By well tempered zeal and fervent prayers, let us hasten the day.

U. S.

"IF I AM WRONG SET ME RIGHT."

It would be no use to try to reckon up the number of times this sentence greets our eyes in the correspondence that comes to this Office. If a man has a peculiarly disjointed and rickety theory, which is his pet and his all, he is almost sure to want to trundle it out to public gaze through the REVIEW; and after going on with a long and labored effort, and introducing more absurdities than could be refuted in whole pages of the REVIEW, he meekly folds his hands, and says, "Now if I am wrong in all this, just set me right." Dear Sir, if you were the only one to be "set right," we might give you some personal attention; but when the cases become so numerous that in stopping to set them all right, we should be able to do little or nothing else, the only thing we can do is to go on with our work, pointing such to the publications in which the truth is fitly framed together, and commending them to study, to common sense, and to prayer. For local treatment, we refer their cases to the physicians of the Health Institute. It is but proper to add that there are not many Sabbath-keepers in the class here alluded to; for in fulfillment of the words of David, as a general rule it can in truth be said, "A good understanding have all they that do his commandments." Ps. 111:10.

U. S.

TO CORRESPONDENTS

G. W. MITCHELL: In reply to your query, Can matter think? see article in this paper showing how brutes reason.

E. A. SIGMAN: For proof that the use of tobacco is useless, nasty, and health destroying, and consequently unscriptural, refer your friend to the health publications on that subject issued at this Office.

E. B. SCOTT: An exposition of Isa. 65:17-25 was published in REVIEW Vol. 43, No. 1. So many are of late desiring an explanation of it, we may republish it again soon.

"In Job 2:9, the English reads, 'Curse God and die.' The Danish reads, 'Bless God and die.' I have heard it said that the German reads the same as the Danish. Which is correct, according to the original? Please answer through the REVIEW." O. A. JOHNSON.

Adam Clarke has the following note on Job 2:9: "The verb בָּרַךְ *barach* is supposed to include in it the ideas of *cursing* and *blessing*; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so. Here it seems to be a strong *irony*. Job was exceedingly afflicted, and apparently dying through sore disease; yet his soul is filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this *ironical* reproof. *Bless God, and die*—What! bless him for his goodness, while he is destroying all that thou hast! Bless him for support, while he is casting thee down and destroying thee! Bless on, and die."

Answered by letter. M. W. Harris, Brn. Lane & Corliss, R. C. Horton, E. H. Root, S. M. Hurtt, E. F. Debord, G. C. Tenney, D. Downer, Wm. Lawton, C. Heritage. U. S.

THE SEAS' PREY.

New York, Jan. 17.—From the latest European files we glean the following: Recent statistics show that 1,900 merchant ships, belonging to all nations, were lost during 1875. Britain is building nine new ironclads with an average tonnage of 5,000 tons, and at an aggregate cost of £3,500,000 sterling. The vessels are the Nelson, Northampton, Dreadnaught, Thunderer, Shannon, Alexandria, Temeraire, Rupert, and Inflexible.

DIAGRAM OF THE TWO LAWS.

Table with 2 columns: MORAL LAW and CEREMONIAL LAW. Lists 16 items comparing the two laws with scriptural references.

Ceremonial? No! No!!

Moral? No! No!!!

ONE? No! No!! No!!!

Reader, read 2 Tim. 2:15. Heed!

H. A. ST. JOHN.

NEUCHATEL, SWITZERLAND.

We reached this place in safety, in time to meet with Eld. J. N. Andrews and a few of the brethren and sisters last Sabbath, though we were delayed by our slow and dangerous passage on the ocean, and by attending to some business matters in Paris. Our meeting with Eld. Andrews, and for the first time with a portion of our Swiss brethren and sisters, was indeed refreshing.

Upon consultation with Bro. Andrews, I found that what he had written relative to special openings of providence and urgent calls for help in Europe was by no means an exaggeration, and that, owing to the increasing responsibilities and burdens that were falling on him, he was in great need of assistance in the work. Our coming was timely, and I cheerfully unite with our dear brother in laboring for the furtherance of the common cause in Europe. We proceed at once to the work of translating much-needed matter on various subjects, in harmony with the counsel of leading brethren in America, and shall also visit our Swiss brethren at different points, and try to encourage them to so draw near to God and advance with God's people that they shall serve as a rallying point for the work among the French in Europe. We have enjoyed much of the blessing of God in consulting together, and in special seasons of prayer for light and wisdom and power to move on in this great work.

I am much pleased with the progress Bro. Andrews and his children have made in the French language, notwithstanding the difficulties they have had to encounter. We are cheered by seeing the interest his children manifest in the prosperity of the cause. May their youthful and elastic powers be applied in acting a part in the great and important work in Europe.

We expect to see a French paper started before long, though there is much to be done to prepare the way. We have both resolved to move cautiously, but earnestly, as fast as we shall clearly see the marks of an opening providence. We hope that our coming to take responsibilities in the French branch of the work will hasten the time for Bro. Andrews to render assistance to the large company of German Sabbath-keepers in Eastern Prussia.

The Swiss brethren are greatly encouraged and stirred to emulation in view of the good work begun among the French in America. May they never be disappointed in their French brethren in America, and may the French brethren in America see in their older brethren in Switzerland an example worthy of imitation.

In regard to our dear French brethren in America, I can say from the heart with one of old, "Though I be absent in the flesh, yet am I with you in the spirit;" Col. 2:5; and may the rest of the text ever prove equally true, "joying and beholding your order, and the steadfastness of your faith in Christ."

We recommend the young French churches West to the leading and experienced American brethren in their respective Conferences, and to such of their own nation as have a depth of experience, as sister Hobbs, Bro. Bernard, and others. We believe it would greatly tend to encourage our French churches, and build up the cause among them, for the above-named persons, and others, to visit them occasionally.

D. T. BOURDEAU.

La Coudre, Neuchatel, Jan. 10, 1876.

THE NAME OF GOD'S PEOPLE.

THE name by which the people of God are designated is not immovably fixed in the Scriptures, but varies with circumstances, and with the progressive fulfillment of the plan and purposes of God. Hence, from time to time, new appellations have been given them, as they have become appropriate. The object of the name is to distinguish them by something descriptive of their faith and practice—something which will be expressive of their distinguishing characteristics. These distinguishing features have varied with circumstances and surroundings, as the divine plan has been unfolding.

The first chosen title of the righteous, after the hope of salvation had been set before fallen man, seems to have been, "Sons of God," calling themselves "by the name of the Lord." See Gen. 4:26, margin; Chap. 6:2. After this, Abraham, the father of the faithful, separated himself from the idolatry of his native land, and sojourned for a time at Hebron, in the land of promise. From this circumstance, he and his family were called Hebrews. Still later, the name of Jacob was changed to Israel, because he prevailed with God, and Israel became the distinguishing title of those who prevail with God; and this is still an appropriate name for the people of God, even in the present dispensation. Accordingly, the apostle to the Gentiles calls believers in Jesus Christ "the Israel of God." Gal. 6:16. Again, from the fact that Judah, from whom our Lord descended, became the ruling tribe in Israel, they were called Jews.

At the first advent of Christ, the Jews were divided into sects, as Pharisees, Sadducees, and Essenes; and those who believed in, and followed Christ, were simply denominated the disciples, or pupils, of Jesus; besides this, he himself was not ashamed to call them friends, and even brethren. Some years after Jesus had left his disciples and gone to the Father, after the conversion of Paul and the planting of a church at Antioch, the disciples were here first called Christians; and the name was so convenient and expressive that it was adopted by Peter, one of the first apostles. "If any man suffer as a Christian, let him not be ashamed."

After the apostasy had succeeded to those primitive days of purity, and the greater number had become corrupt, and had corrupted the doctrines and institutions of Christianity, it was not inappropriate to distinguish those who declared in favor of the faith of Christ in its primitive purity as Reformers.

And now that schisms and sects have multiplied, till the Christian world are a Babel of confusion, and the last divine warning to man is gathering out the remnant of the people of God, whose characteristics are the keeping of the commandments of God and the faith of Jesus, it is proper that these peculiar characteristics should be indicated by a comprehensive, convenient, and expressive name—a name that shall be expressive of their allegiance to the law of God and also of their faith in the gospel of Jesus Christ. And as the chief distinction between them and others, in respect to the law of God, is that they keep the day mentioned in the fourth commandment, and as the faith of Christ now demands that those who look for, and love, his second advent should know that it is near, even at the doors, what more comprehensive and expressive title could be applied to them than Seventh-day Adventists? The name introduced at Antioch, instead of being con-

demned as an innovation, was approved by the Spirit; and so we believe our chosen name, so strikingly descriptive of the remnant of the seed of the woman, has the approbation of the same Spirit. Rev. 12:17; 14:12.

R. F. COTTRELL.

PATIENCE AND ITS RESULT.

MUCH is said in the word of God of that amiable quality of the mind, patience. The apostle testifies, "Tribulation worketh patience; and patience, experience; and experience, hope." Patience and hope, then, are acquired by steps of sacrifice and self-denial, trial, affliction, and tribulation.

But right here is where many have failed, and many more will fail. Under trial and tribulation, they worry themselves out of the hand of the Lord, and lose the benefits of the fiery furnace, through which they should have gained patience, been purified, and secured that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The same rays of sunlight which strengthen and promote the growth of vegetation, wither and destroy the up-rooted plant. David very strikingly teaches the blessings attending waiting patiently for the Lord. He says:—

"I waited patiently for the Lord; and he inclined unto me, and heard my cry." Ps. 40:1. Mark the order. 1. He patiently waited for the Lord. 2. The Lord inclined unto him. 3. He heard his cry. And, 4. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Here are some of the unspeakable benefits which David derived from patience. Now, 5, mark the result of such a course on those who behold it. "Many shall see it, and fear, and trust in the Lord." "Here is the patience of the saints."

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." "Behold, we count them happy which endure." James 5:8, 11. A. S. HUTCHINS.

TO THE MEMBERS OF THE VT. T. & M. SOCIETY, DIST., NO. 3.

DEAR BRETHREN: Shall we sit still and feel satisfied to accomplish little or nothing in this cause? Shall we remain apparently indifferent, and let others labor in the harvest field, and be instruments in the hands of God in finishing up the work of the third angel's message? I fear we shall be weighed in the balance and found wanting unless we arouse. I believe it is the will of God that we should increase our efforts in the missionary field. I know that our district is quite small in comparison with some others, but let us not be discouraged. I believe God would have us labor unselfishly and prayerfully, expecting to see fruits of our labor.

The time is drawing near for our next district quarterly meeting, and I hope, and shall expect, that every member of the Tract Society will be prompt and faithful in making out reports. Send them to Bro. Mervin Wheeler, or to myself, at Wolcott, Lamotte Co., Vt., as S. A. Howard, our district secretary, has removed to another section of the State. Send them in good season, that I may be able to report properly to the State quarterly meeting.

The next quarterly meeting for Dist. No. 3 will be held, I am informed by the president, the last Sabbath and first-day in February, at Wolcott. I hope none will fail to have their reports filled out and returned to me at least one week before the meeting. We expect a general rally of our little forces. Eld. A. S. Hutchins is to be with us if no providence hinders. Hope to see all the lonely ones there.

Let our hearts be encouraged in the war. I believe that God has in a measure smiled upon us the past fall and winter. Let us hunger and thirst after righteousness and true holiness and an increased devotion to God and his truth. Then we shall find him precious to our souls, and sinners will be converted and saved in the kingdom of glory.

F. T. WALES, Director.

THE States and Territories west of the Missouri river, including British Columbia and the western coast of Mexico, yielded \$81,000,000 of gold and silver during the year 1875, an excess of \$6,500,000 over that of 1874, the greatest previous annual yield in the history of the coast. The present prospects indicate a yield of \$90,000,000 for 1876.

Where does it go?

