

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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OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind,
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own,"
With look and tone,
We may never take back again.

For though in the quiet evening
You may give us the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come back at night!
And hearts have broken,
For harsh words spoken,
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest;
But oft for "our own,"
The bitter tone,
Though we love "our own" the best.
Ah! lips with curse impatient!
Ah! brow with that look of scorn!
'Twere a cruel fate,
Were the night too late
To undo the work of the morn.
—Narragansett Weekly.

General Articles.

FRANCIS WAYLAND, D. D., ON THE SABBATH.

IN the "Elements of Moral Science," pages 180-184, we read as follows:—

"I. *The original institution of the Sabbath.*

"First, The Divine authority for the institution of the Sabbath is found in Gen. 2:1-3: 'Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.'

"Now, concerning this passage we remark, 1. It was given to our first parents, that is, to the whole human race.

"2. God blessed it, that is, bestowed upon it a peculiar blessing, or made it a source of peculiar blessings to man. Such, surely, must be that day which is given, in order to cultivate in ourselves moral excellence, and to prepare us for the happiness of Heaven. He sanctified it, that is, set it apart from a common to a sacred and religious use.

"3. The reason is a general one,—God rested. This had no reference to any peculiar people, but seems in the light of an example from God for all the human race.

"4. The nature of the ordinance is general. God sanctified it, that is, the day. The act refers not to any particular people, but to the day itself.

"5. The object to be accomplished is general, and can apply to no one people more than to another. If it be rest, all men equally need it. If it be moral cultivation, surely no people has ever existed who did not require such a means to render them better.

"Secondly, There are indications that the hebdomadal division of time was observed by the patriarchs before the time of Moses, and that the Sabbath was regarded as the day for religious worship.

"1. Gen. 4:3: 'And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.' The words rendered, 'in process of time,' literally signify, 'at the end of days,' or 'at the cutting off of days;' that is, as I think probable, at the close, as we should say, of a section of days; a very natural expression for the end of a week. If this be the meaning, it would seem to refer to the division of time just previously mentioned, and also to the use of this day for religious worship.

"2. Noah seems to have observed the same hebdomadal division of time. The command to enter into the ark was given seven days before the flood came. Gen. 7:4-10. So he allowed seven days to elapse between the times of sending forth the dove. Gen. 8:10-12. Now, I think that these intimations show that this division of time was observed according to the original command; and we may well suppose that with it was connected the special time for religious worship. Thus, also, Joseph devoted seven days, or a whole week, to the mourning for his father.

"3. The next mention of the Sabbath is shortly after the Israelites had left Egypt, when they were fed with manna in the wilderness. Ex. 16:22-30. As the passage is of considerable length I need not quote it. I would, however, remark,

"(1) It occurs before the giving of the law, and therefore the obligatoriness of the Sabbath is hereby acknowledged irrespective of the Mosaic law.

"(2) When first alluded to, it is spoken of as a thing known. God first, without referring to the Sabbath, informs Moses that on the sixth day the Israelites should gather twice as much manna as on any other day. From this, it seems that the division of time by weeks was known; and that it was taken for granted that they would know the reason for the making of this distinction. In the whole of the narration, there is no precept given for the keeping of the day; but they are reprov'd for not suitably keeping it, as though it were an institution with which they ought to have been familiar.

"Besides these, there are many indications in the earliest classics, that the Greeks and Romans observed the hebdomadal division of time; and also that the seventh day was considered peculiarly sacred. This seems to have been the case in the time of Herod. The same is supposed to have been the fact in regard to the northern nations of Europe, from which we are immediately descended. The inference which seems naturally to arise from these facts is, that this institution was originally observed by the whole human race; and that it was transmitted, with different degrees of care, by different nations, until the period of the commencement of our various historical records.

"From the above facts, I think we are warranted in the conclusion, that the seventh day, or, perhaps, generally, the seventh part of time, was originally set apart for a religious purpose by our Creator, for the whole human race; that it was so observed by the Hebrews, previously to the giving of the law; and that probably the observance was, in the infancy of our race, universal.

"II. *The Mosaic Sabbath.*

"The precept for the observance of the Sabbath, at the giving of the law, is in these words: 'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hal-

lowed it.' Ex. 20:8-11. Now, concerning this precept, there are several things worthy of remark:—

"1. It is found in the law of the ten commandments, which is always referred to in the Scriptures as containing the sum of the moral precepts of God to man. Our Saviour and the apostles, who made the most decided distinction between moral and ceremonial observances, never alluded to the law of the ten commandments in any other manner than as of permanent and universal obligation. Now, I know of no reason which can be assigned, why this precept should be detached from all the rest, and considered ceremonial, when the whole taken together are allowed, by universal consent, to have been quoted as moral precepts by Christ and his apostles. Besides, our Saviour expressly declares that 'the Sabbath was made for man,' that is, for man in general, for the whole human race; and, consequently, that it is binding upon the whole race, that is, that it is a precept of universal obligation.

"2. The reasons given for observing it are the same as those given at the time of its first institution. Inasmuch as these reasons are in their nature general, we should naturally conclude that the obligation which it imposes is universal."

The careful reader will notice the prominent points which Mr. Wayland briefly yet ably establishes. They are as follows: The Sabbath was given to the human race. This point proved refutes the idea of some, that it was given only to the Jews. The hebdomadal division of time was observed by the patriarchs, and by the Greeks and Romans, and if it was observed by them, it no doubt was observed by all of the first inhabitants of the earth. This division of time, then, is a fact and not a theory; and inasmuch as it is not founded upon any motion of the heavenly bodies, and we can trace its source to no other cause than to the sacred record, that God created the world in six days, and rested on the seventh, we must admit that the theory set forth by some geologists, that the world was six thousand years, six long indefinite periods, in being created, is false. Ex. 16:22-30, establishes the obligation of the Sabbath irrespective of the "Mosaic law." This demolishes the position that the Sabbath was given by Moses or to the Jews.

We will next notice some exceptions, or one or two inconsistencies, showing how exceedingly difficult it is to support a position which is unscriptural. The reader will notice that he says, "From the above facts, I think we are warranted in the conclusion, that the seventh day, or perhaps, generally, the seventh part of time, was originally set apart for a religious purpose by our Creator, for the whole human race." He is not as blind as some of our moral philosophers, who will not admit that the seventh day was blessed, but only a seventh part of time. Again, how careful he is lest he should make a mistake! "Or, perhaps, generally," he says. *Perhaps* implies uncertainty; *generally*, not always; accordingly, the writer was unsettled in his mind whether the seventh part of time was the right thing. He thought *perhaps* it was *generally* set apart. From the language, we may infer that he thought a part of the time the seventh day was set apart for a religious purpose, and a part of the time a seventh part of time. This is a singular position, but only one of the many in which the supporters of Sunday-keeping are thrown.

After speaking of the Sabbath as a positive institution, and founding it in Gen. 2:1-3: he next calls it the Mosaic, and lastly the Christian*, Sabbath. We see no reason for calling it the Mosaic Sabbath, because the law containing it was entrusted to the care of Moses, and from him given to God's people, the Jews. The words, "Re-

member the Sabbath," mark it as a pre-existing institution.

Again, it does not read, Remember the seventh part of time, or a Sabbath, or the Mosaic, or Christian Sabbath, but "Remember the Sabbath." On page 183, we read, "Our Saviour and his apostles, who made the most decided distinction between the moral and ceremonial observances, never allude to the law of the ten commandments in any other manner than as of permanent and universal obligation." And yet on page 187, he says, "The apostles declared that the disciples of Jesus were not under obligation to keep the seventh day;" and in proof of this, he quotes Col. 2:16, 17. This affirmation not only overthrows his own words,—"I know of no reason which can be assigned why this precept should be detached from all the rest, and considered ceremonial," but it also overthrows what he truthfully ascribes of Jesus and the apostles.

In order to uphold the "Christian" Sabbath, this eminent writer seems to lose sight of his own words. Certainly "this precept" cannot be "detached from all the rest and considered ceremonial." But does not this writer attempt to make it ceremonial when he undertakes to wrench it from the position it holds in the law, when he tries to make Paul say that the disciples of Jesus were not under obligation to keep the seventh day? Especially is this true, as he quotes Col. 2:16, 17, to prove his point. The context and text read as follows: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." The Greek *εορτης*, means a feast day, and it is thus rendered in the American Bible Union translation. It reads, "Let not any one therefore judge you in meat, or in drink, or in respect of a feast day, or of a new moon," etc.

Doctors George Campbell, James Mac-knight, and Philip Doddridge's translation, with amendments by Alexander Campbell, reads as follows: "Let no one therefore judge you in meat, or in drink, or in respect of a festival, or in respect of a new moon, or of sabbaths, which are a shadow of the things which were to come, but the substance is of Christ." We have, then, unmistakable evidence in regard to the meaning of "holy day" in this contested text. Many able commentators also agree that the "sabbath days" spoken of refer to the Jewish festivals or ceremonial sabbaths.

It is plain to be seen that the object of Mr. Wayland is to get rid of the seventh day, and yet preserve the Sabbath precept. It seems strange that so many able men should make this text one of their strongholds for the overthrow of the Sabbath, when even the very language of the text proves clearly that Paul refers only to the handwriting of ordinances. Notice the words, "Let no man therefore judge you in meat, or in drink," etc. The words evidently refer to the handwriting of ordinances spoken of in the context. To show still further the absurdity of trying to array this text against the Sabbath, we will quote the forcible words of Eld. J. N. Andrews ("History of the Sabbath," first edition, page 139): "It would be absurd to speak of the tables of stone as nailed to the cross, or to speak of blotting out what was engraved in stone. It would be blasphemous to represent the Son of God as pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as 'contrary' to man's moral nature. It would be to make Christ the minister of sin—to represent him as dy-

* He so calls it on page 185.

ing to utterly destroy the moral law. Nor does that man keep the truth on his side who represents the ten commandments as among the things contained in Paul's enumeration of what was abolished. Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; for he shows, last of all, that what was thus abrogated was a shadow of good things to come—an absurdity if applied to the moral law."

Mr. Wayland, after giving the usual reasons for the Christian Sabbath, closes with the following candid words: "If, however, any other person be dissatisfied with these reasons, and feel under obligation to observe the seventh day, I see no precept in the word of God to forbid him." No command for Sunday-keeping, plain precept and law for the Sabbath. Let the reader decide which is right.

WM. PENNIMAN.

THE GLORIES OF THE COMING KINGDOM.

1. It will be a world of good principles. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. No wicked deeds will ever come to light there. Now, our hearts are made sad every day, as we read of the cruel, wicked things that are done under the sun. When some dreadful crime, or some mean, wanton, wicked act is done in our own locality, as it sometimes happens, what a fearful state of insecurity almost insensibly takes hold of us! All mean and unjust behavior of our fellow men, with which we may be brought in contact, gives us painful apprehensions for our own safety. But there in that pure world, where the "work of righteousness shall be peace, and the effect of righteousness, quiet and assurance forever," no terrifying cloud of iniquity will ever thrust its dark shadow across the pathway of the redeemed.

Now, men of dark and cruel purposes sometimes go away into the woods, there to watch for, and seize, their innocent, unsuspecting victim, as a wolf pounces upon the lamb. But there "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." Isa. 32:16. We all love to dwell in a good neighborhood. How good and how pleasant it is for brethren to dwell together in unity! But think of the whole vast globe peopled only by the loving and lovely, meek disciples of the Prince of Peace. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5.

2. No strife and bloodshed among the animals of the peaceful new-earth kingdom. For "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together." Isa. 11:6,7. No ravenous wolf, no cruel bears and lions and tigers to mangle and devour defenseless animals, and even prowl upon the track of man, whose dominion they now rise up to dispute. Nothing to fear in the beautiful forests of the new earth. The tender child may dwell safely in the wilderness, and sleep in the woods, for "they shall not hurt nor destroy in all my holy mountain." Isa. 11:9.

3. It will be a world of light; for "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26. Everybody loves sunshine. How glorious and bright will be the sunshine of the new earth! Not to dry and scald with painful heat; not to create thirst and lassitude; for "they shall thirst no more, neither shall the sun light on them, nor any heat." Rev. 7:16. No aching of the head there from the blazing fierceness of the noontide sun; "neither shall there be any more pain." Rev. 2:14.

4. The beautiful sun and moon will shine down upon a world free from every seed of rebellion and blessed with every fruitful quality; for "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." There will be no scattering seeds of tares, thorns, or thistles, to grow up and annoy the dwellers in that beautiful paradise. No room for any deserts, or solitary frozen plains there, for "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Isa. 35:1.

5. No bleak, monotonous scenery there, for "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isa. 35:2. And "the fir tree, the pine tree and the box together" shall "beautify the place" of God's glorious sanctuary. Every picture that nature opens up to the vision will gladden the beholder with its pleasing, heavenly variety.

6. No disappointment there, for "they shall not labor in vain, nor bring forth for trouble." Isa. 65:23. No weary toiling up the mountains of life, to meet blasted hopes and blighted prospects upon the chilly summit.

Here "the sparkling waters often fade into mocking sands, as we draw near." But "Oh! how great is thy goodness which thou hast laid up for them that fear thee!" And then, an eternity in which to develop it! Flower and fruit, field, mountain and river, earth, air and sky, all beautiful, only delightful, a joy and satisfaction to all eternity!

7. There will be no sad parting there. The happy family who dwell upon the redeemed earth will very often come together and rejoice in the praises of Him who bought them. "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. What a sublime retinue! How vast the throng! How the very arches of Heaven must echo with their triumphant song! What a Sabbath scene! The humble gatherings in reverence to that dear old festival of creation's birth may now be sneered at; but think of then; think of the Sabbath amid the wonders of the new earth. There will be many, very many, in that vast assembly whom we all love to think about. Enoch, Elijah, Job, Noah, Daniel, Isaiah, Jeremiah, Ezekiel, and a vast throng of the dear worthy ones of God's love in olden times, besides the lovely John, the earnest Peter, the faithful, sacrificing Paul. Mingled with all these there will be loved ones so near to us, and whose companionship was so precious while they were with us in the journeyings of time. Oh! shall we be there to walk hand in hand with them among that victorious company? Shall we hear the mighty chorus of tireless voices, attuned only to melody, ten times ten thousand, and thousands of thousands in number? Shall we listen to that grand volume of song, rising, mounting, up to Heaven? Entrancing melody, infinitely exceeding all music to which we now listen. Shall we be there to join our voices with the dear ones we have loved here, and sing again the Sabbath songs, with no dread that death may come to hush any sweet chord, or intrude any mournful cadence?

Oh! may we be there, may we be there.

F. W. MORSE.

SHE HAS OUTLIVED HER USEFULNESS.

Not long since, a good looking man, in middle life, came to our door asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. On being questioned as to the business, he replied: "I have lost my mother, and this place used to be her home, and my father lies here; we have come to lay her beside him."

Our heart rose in sympathy, and we said, "You have met with a great loss."

"Well—yes," replied the strong man, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness; she was in her second childhood, and her mind was grown as weak as her body, so she was no comfort to herself, and was a burden to everybody. There were seven of us sons and daughters; and as we could not find anybody who was willing to board her, we agreed to keep her among us a year about. But I've had more than my share of her, for she was too feeble to be moved when my time was out; and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us all up."

Without looking at the face of the heartless man, we directed him to the house of a neighboring pastor, and returned to our nursery. We gazed on the merry little faces which smiled or grew sad in imitation of ours—those little ones to whose ear no word in our language is half so sweet as "Mother;" and we wondered if that day could ever come when they would say of us, "She has outlived her usefulness—she is no comfort to herself, and a burden to everybody else!" and we hoped that before such a day would dawn, we might be

taken to our rest. God forbid that we should outlive the love of our children. Rather let us die while our hearts are a part of their own, that our grave may be watered with their tears, and our love linked with their hope of Heaven.

When the bell tolled for the mother's burial, we went to the sanctuary to pay our only token of respect to the aged stranger; for we felt we could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up—she was no comfort to herself, and a burden to everybody else!" These cruel, heartless words rang in our ears as we saw the coffin borne up the aisle. The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful slumber on her mother's bosom, and of her seat at nightfall on her weary father's knees. Six—seven—eight—nine—ten—rang out the tales of her sports upon the green sward, in the meadow, and by the brook. Eleven—twelve—thirteen—fourteen—fifteen—spoke more gravely of school days, and the little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood, and the dream of early love. Nineteen brought before us the happy bride. Twenty spoke of the young mother whose heart was full to bursting with the new strong love which God had awakened in her bosom. And then stroke after stroke told of her early womanhood—of the loves and cares and hopes and fears and toils through which she passed during these long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother then, and the only strife was who should secure the prize; but hark! the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied; she goes from one child's house to another, so that no one place seems like home. She murmurs in plaintive tones, and after her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited from house to house. Eighty—eighty-one—two—three—four—ah! she is now a second child—now "she has outlived her usefulness, she has now ceased to be a comfort to herself or anybody;" that is, she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forests, and echoing back from our "hill of the dead"—eighty-nine! There she lies now in the coffin, cold and still—she makes no trouble now, demands no love, no soft word, no tender little offices. A look of patient endurance, we fancied also an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong, but his hair was silver white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him, and his strength faileth.

He then made some touching remarks on human frailty, and of dependence on God, urging all present to make their peace with their Master while in health, that they might claim his promises when heart and flesh should fail them. "Then," he said, "Eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the coffined form before him, he then said reverently, "From a little child I have honored the aged; but never till gray hairs covered my own head did I know truly how much love and sympathy this class have a right to demand of their fellow creatures. Now I feel it. Our mother," he added most tenderly, "who now lies in death before us, was a stranger to me, as are all these descendants. All I know of her is what her son has told me to-day—that she was brought to this town from afar sixty-nine years ago; a happy bride—that here she had passed most of her life, toiling as only mothers have strength to toil, until she had reared a large family of sons and daughters—that she left her house here clad in the weeds of widowhood, to dwell among her children; and that till health and vigor left her, she lived for you, her descendants."

"You, who together have shared her love and her care, know how well you have requited her. God forbid that conscience should accuse you of ingratitude or murmuring on account of the care she has been to you of late. When you go back to your homes be careful of your words and your example before your own children, for the fruit of your own doing you shall surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families or of Heaven, 'Our mother outlived her usefulness—she was a burden to us.' Never! Never! A mother cannot live so long as that. No! When she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their natures."

"Adieu, then, poor, toil-worn mother; there are no more sleepless nights, no more days of pain for thee. Undying vigor and everlasting usefulness are part of the inheritance of the redeemed. Feeble as thou wert on earth, thou wilt be no burden on the bosom of Infinite Love, but there shalt thou find thy longed-for rest, and receive glorious sympathy from Jesus and his ransomed fold."—*Set.*

THE ART OF SILENCE.

This art of silence is one of usefulness. It is well to know when to speak and when to keep silent. It is not always proper to say what we think.

This is sanctioned by the word of God. Holy men of old have observed this. The psalmist says we must set a watch over the door of our mouth. "If any man bridleth not his own tongue, that man's religion is vain." If he is able to bridle his tongue, it is better than taking a whole city. Solomon says in Prov. 10:11, "The mouth of a righteous man is a well of life." "A word fitly spoken is like apples of gold in pictures of silver." He calls them men of understanding, who have attained the art of silence.

Thus writes the evangelist: "Let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil." The apostle Paul informs us that instead of jesting and joking, we should rather give thanks. And again, "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Much there is to learn to become a model Christian,—one after the similitude of our great Pattern, in whom was found no fault. Truly, there is a great work before us to be enabled to attain to this position; and while attempting to cultivate other Christian graces, we must not forget that the art of silence is one.

To attain this art we must avoid uttering what is foolish. Vain and light expressions are no help nor lasting benefit to any one. Prov. 16:23. In speaking without reflection we are apt to say too much; unwise thoughts are uttered, sentiments expressed, that are not edifying, instructing, and elevating, to the human mind. Instead of expressing our opinion on the faults and weaknesses of others, we should be engaged in a business far more profitable—searching for our own.

I will here quote an extract on this subject: "The possession of this art will enable us to govern our feelings and direct our trains of thought. He who gives expression to his feelings increases their strength. He who gives expression to anger increases its power over him. He who gives utterance to improper thoughts increases their number. It will increase our influence with our fellow-men. 'A fool uttereth all his mind, but a wise man keepeth it until afterwards.' Gravity and reserve are associated with wisdom. We can be useful only as we are influential. Finally, it will enable us to follow the example of Christ. He was ever affable and ready to communicate instruction, but no useless utterance escaped his lips."

Let us labor to attain this art of silence, that our speech may always abound with grace.

HANNAH E. SAWYER.

Battle Creek, Mich.

REMEMBER.

THERE are many things we should remember. In our youth we should remember our Creator, and as we grow older we ought not to forget all his benefits towards us.

Probably nothing has a greater tendency to stimulate us to right returns in the serv-

ice of the Lord, than gratitude for past mercies when rightly appreciated. "In my distress," says the Psalmist, "I called upon the Lord, and he heard me." This great God is just as ready and willing to help us when we call upon him in sincerity; and then it becomes our solemn duty to remember his loving kindness and show our gratitude by our obedience.

There is danger when everything goes smoothly in this life, and we are prospered in the things of this world, that we forget the Source from whence all our blessings come (Deut. 8:11, 12), and so he permits distress and affliction to come upon us, that we may learn how frail we are, and remember God. The Lord has made his wonderful works to be remembered, Ps. 111:4, and has given us his holy Sabbath as a weekly memorial of the wonderful works of creation, and commands us to "remember" it. In Num. 15:39 the Lord teaches his people to remember *all* his commandments to do them; hence, we see that the object the Lord has in reminding us of our duty is that we may perform it. So also James exhorts us not to be forgetful hearers, but doers, of the word.

While our first duty is to God, we must not forget our duty to our fellow men. The apostle not only teaches us that we should remember the poor, Gal. 3:10, but also tells us to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive. Acts 20:35. And now, when we are so apt to forget our duty to God and our neighbors, and hesitate so long after we are reminded of our duty, let us pray God to help us remember how short our time is, and give us his Holy Spirit to bring all things to our remembrance, that God has required in his sacred word, and help us to render cheerful obedience, that we may not be cast away with all the nations that forget God.

CHAS. F. STEVENS.

OUR RESPONSIBILITY.

We are a people claiming to be called of God to proclaim to a dying world his last message, that of the third angel of Rev. 14:9-12. God has committed to us a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Patriarchs, prophets, and apostles, would gladly have lived here; and in addition to the light which they had, behold the things that we see.

If upon men in other ages there was laid a great responsibility, surely upon us there rests a greater. While they had messages from God for the people, and were charged with the responsibility of delivering them faithfully, we have one with which the gospel of Christ culminates. The closing up of God's great work cannot be of less importance than the beginning; and if those sent by him to commence the work were held responsible for the execution of that which they were commanded to do, surely they who are called upon to finish the work are equally responsible for its completion.

If it was required of them to sacrifice as they did, and to testify to the truth at the loss of all things, can we reasonably suppose there is less required of us, living where we do, with the light we have, and the doom of the whole world about to be witnessed? And do we believe this? Have we really the faith we profess to have? Do we at all feel the dread responsibility under which we are placed? The world has the utmost need to understand that the advent of the Saviour is swiftly approaching and that it will very soon be witnessed.

When God caused this great truth to be brought to our knowledge, he made us debtors to our fellow-men to make known to them what he had given to us. This vast indebtedness is upon us, and it can be discharged only by faithful, self-sacrificing efforts.

Are we not greatly unlike prophets, apostles, and the faithful in other ages, in the execution of our great mission to this perishing world? Oh! this great responsibility! Would to God we could feel it.

We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease or convenience or comfort. God calls us to labor and not to faint. Dear brethren, let us respond to this call. Our time for labor will soon be past.

CHARLES P. WHITFORD.

It requires greater virtue to sustain good fortune than bad.

SATISFIED.

"He shall see of the travail of his soul, and shall be satisfied."
"He shall be satisfied,"—the Man of sorrows,
Remembering all his wanderings below,—
He who hath drank the bitter cup of anguish,
On man the cup of blessing to bestow;—

Remembering life's long and weary journey
From Bethlehem, the cradle in the stall,
The humble home, the life of patient labor,
The cruel taunts by venom'd tongues let fall;

The long fast in the wilderness recalling,
When, in his human weakness, face to face,
He single-handed met the prince of darkness,
And conquered in behalf of all the race;

His wanderings o'er Judah's hills and valleys,
Each night of watching and each toiling day,
The multitudes who claimed his gifts of healing,
Yet from his holy teachings turned away;

The last sad meeting in the upper chamber,
Gethsemane—that form in anguish bowed—
His sleeping followers and the pitying angels,
The base betrayal and the mocking crowd—

By e'en the dearest earthly friend forsaken—
The Judgment Hall, the robe, the thorny crown—
Denied by one he loved, with shameful cursing—
The soldiers in mock homage bowing down;

The last dread scene on Calvary's awful summit—
Demons and men their hellish power unite,
Creation groans, the earth is wrapped in darkness,
And angels veil their faces from the sight.

"He shall be satisfied!" O wondrous tidings!
Surpassing prophet's sight or poet's dream;
O weight of glory infinite! exceeding
The price there paid, the sinner to redeem!

"He shall be satisfied!" not while the darkness
Rests heavily upon earth's blighted plains,
The air resounding with the clash of conflict
And the harsh clanking of the captive's chains;

But when at last these desert plains shall blossom
Fairer than Eden in the long-ago,
The tree of life unfold its leaves of healing,
And from the throne of God life's waters flow;

When sin and death shall be forever vanquished,
And o'er the earth, supreme from zone to zone,
The Prince of peace, the King of kings, triumphant,
In righteousness shall reign on David's throne.

With rapture then the white-robed throng before him
Shall cast their crowns, and worship, at his feet,
Their King, Redeemer, evermore adore him
And chant his praise in anthems glad and sweet.

Freed from each lingering trace of sin's pollution,
And from the blighting curse forever free,
As he beholds his ransomed ones, the Saviour
In them the travail of his soul shall see.

"He shall be satisfied!" Our God hath spoken.
His word is pledged,—that word which cannot fail;
Almighty power, infinite love, uniting,
Slowly but surely shall at last prevail;—

The mighty conflict of the ages ended,
The traitor and his hosts defeated, slain,
Creation's glorious, perfect plan completed,
Peace, peace, throughout Jehovah's vast domain.

Oh! then the present and the past beholding,
The scene of triumph will the anguish hide,
And all the travail of his soul recalling,
The Lord, our Saviour, will be satisfied.

MARY A. DAVIS.

Battle Creek, Mich.

LOVE.

"God is love." He "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He "commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We see from the above Scripture texts that God is a being of love. His love, mercy, and tender compassion, toward his trusting and faithful children is beyond our conception. "No good thing will he withhold from them." "For as the heaven is high above the earth, so great is his mercy toward them that love him." "Like as a Father pitieth his children, so the Lord pitieth them that fear him." Truly, then, "God is love."

Does he require love at our hands? The essence of his commandments is love to God and love to man. Upon these two principles hang all the law and the prophets. "Love is the fulfilling of the law." Love to God and man insures the fulfillment of God's law. God's commandments enjoin love—love to God and man. Do we love God? And do we love the children of God? "We know we have passed from death unto life because we love the brethren." "He that loveth not, knoweth not God." God's people must possess love. No man can keep the commandments of God in the spirit without love.

Love for the people of God is a test of our love to God. Proof: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God

whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." 1 John 4:20, 21. Do we then love the people of God? There is a test. "By this we know we love the children of God, when we love God and keep his commandments." 1 John 5:2.

"The commandments of God are exceeding broad." They cover a great deal. And whenever we become possessed of that love to God and man which they enjoin, we shall have reached the full stature of men and women in our Lord and Saviour. Let the people of God remember that new commandment (and not a new one either, for we had it from the beginning, and it came from God); let them never lose sight of its teachings. Says the apostle Peter, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Says the apostle Paul, in 1 Cor. 13:1, "Though I speak with the tongues of men and of angels, and have not charity (or love, properly), I am become as sounding brass, or a tinkling cymbal," etc.

We cannot be the children of God, and not love. Let us think of this, and if we find ourselves lacking in love, pray God for a spirit of love. While we are without it, we have neither the Spirit of God nor of our Lord and Saviour. We want more love for God and his cause, more love for the children of God, more love for perishing souls. Let us pray for it.

J. M. GALLEMORE.

HE THAT OVERCOMETH.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2:7. "He that overcometh shall not be hurt of the second death." Rev. 2:11. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star." Rev. 2:26-28.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3:5. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." Rev. 3:12. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "He that overcometh shall inherit all things, and I will be his God and he shall be my son." Rev. 21:7.

Here are many blessings promised to those that will serve and obey God. Dear brethren and sisters, let us be faithful. Pray for one another, and help each other along in the narrow road, that we may overcome all our evil ways and get nearer to God, that these words may be applied to us at last: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

JOHN P. CHRISTSEN.

"THE JEWS REQUIRE A SIGN."

WHILE reading the article with the above title in a late REVIEW, an incident in my own experience when the truth was first presented to me came forcibly to my mind. Some one had said to me that Sabbath-keepers had the healing power; and as I was entirely deaf and otherwise afflicted the thought came to me three times to say to them if they would heal me I would believe the doctrine they taught. Each time the answer from my heart was, If I cannot believe from the evidence of God's word, I will not believe at all.

I took my Bible, and knelt before the Lord, and made this solemn promise, that if from his word I was convinced the seventh day was the Sabbath, I would not hesitate to obey and keep it. The Spirit of the Lord illuminated the sacred pages of his word, and the light of truth became

clear, as passage after passage came to my mind; and before I arose from my knees, I had decided to obey. Had I hesitated, and asked for a sign, it is doubtful if I had ever received the truth.

If convinced of truth, why hesitate, and ask for a particular sign to know if it is our duty to obey. Is not the word of God plain? "The seventh day is the Sabbath of the Lord thy God." If we believe this, then our duty is very plain.—Obey. The Bible is God's word and voice to us, and no precept of the Bible is plainer than this: "The seventh day is the Sabbath." It is better to obey God than man. Trials and persecutions may be the lot of those who keep the Sabbath of the Lord; yet if it be kept faithfully and with a right motive, the reward is sure. Precious promises are given to those who regard the Sabbath of the Lord. Great blessings will rest upon those who give willing, cheerful obedience.

When Christ comes, may reader and writer be found with those who are keeping all the commandments of God and the faith of Jesus.

A. H. BARNES.

Bakersfield, Vt., Feb. 22.

TOO TRUE.

REV. W. H. H. MURRAY is not of those who say "Peace! Peace! when there is no peace!" He, in his Golden Rule, admonishes the churches of danger and duty. "Boston and New England," he cries out, "are already, in the majority of the population, non-church-going. The church, and hence the word of God, is fast ceasing to be a power over the popular thought and conscience. The average man and woman care little for either. They neither attend the services of the one nor read the other, as a rule. In short, it amounts to just this: young New England is growing up Bibleless. That worst phase of skepticism is being reached—universal and good-natured carelessness touching religious claims and teachings. The skepticism, mark you, is home bred. The 'scientists' have nothing to do with it. Its parents are here; its home is here; here it is being nursed. Its mother is bigotry, and stiffness, and coldness, in the administration of our churches. Its father is dry and stupid preaching. The church has, as it were, turned against herself, and, by her own errors and weaknesses, lost her hold on the popular imagination."

The one hopeful sign is that the church is getting scared. "Hence the feverish competition to secure the presence of noted evangelists. Hence the wild efforts to 'organize' local revivals. Hence the Y. M. C. Associations, which are only on the one hand organized protests against the apathy of the churches, and, on the other, a make-shift to keep the young men in religious connection, at least outside, if not inside of the churches." But these don't go far enough. The church must improve itself within. "It is for pulpit and pew to come back to the simple gospel of Jesus. Preach theology less, and literature less, and science less, and plain, simple, practical Christianity more. Let the deacons and prominent men in the church quarrel less, and caucus less, and fight less, and live humble, peaceful and godly lives. Let the pews, in the persons of their occupants, advertise less jewelry, fewer camel's-hair shawls, opera hats, 'sweet walking habits,' and dress more simply, as becometh those who come to worship Him 'who looketh not at the outward appearance, but who looketh at the heart.'"—*Exch.*

JEALOUSY.—Jealousy is such a stupid, illogical passion. Somebody likes you better than me, therefore I am to hate you. Thus jealousy reasons, and seems to forget one of the most obvious facts in life, namely, that one is liked by any person according as one presents a likeable appearance to that person. Nothing can prevent the operation of this natural law. It is no good your urging that you are the father, mother, brother, sister, husband, or lover, of the person by whom you wish to be supremely loved. If you are not lovable to him, or her, all argument, all exhortation, all passion, which is intended to produce love, is thrown away. You can force the outward show, but not the inward feeling. A jealous person will exclaim, "Why don't you confide in me?" The real answer is, "You are not a person to be confided in;" and all claims for confidence come to nothing when confronted with that important fact. Jealousy is, therefore, the peculiar vice of stupid people.—*Sir Arthur Helps.*

KEEP your own secrets, if you have any.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 8, 1877.

JAMES WHITT,
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URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

RESURRECTION OF THE DEAD.

OUR first parents lost their hold on immortal life, for which they were put on probation. In obedience they soon would have developed righteous characters, been placed beyond the reach of sin, and would have secured endless life in favor with God. In disobedience they and their offspring passed under the sentence and dominion of death. "Dust thou art, and unto dust shalt thou return." Gen. 3:19. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12.

The death, resurrection, and the ascension, of the Son of God were events of great importance in the plan of human redemption; but with no one of these is the plan finished. The Redeemer was to make two distinct advents to this world. At the first, he lived our example, preached his own gospel, wrought miracles to confirm his divine mission, died our sacrifice, rose from the dead for our justification, and ascended to the Father's right hand to plead the cause of the repenting sinner. But he will appear in this world the second time to execute other parts of the grand scheme. The plan of redemption in its second stage provides for the resurrection of the just from the dominion of death and the grave to life immortal and eternal.

The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the stupendous work of man's redemption is expressed by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." And the Redeemer will not complete his work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's unfallen manhood, with the exceeding glory of bodies fashioned like unto Christ's glorious resurrected body. And the doctrine is made prominent in the gospel that the resurrection of Christ is a pledge to the church that all the righteous shall be raised at his second appearing.

In first Corinthians, fifteenth chapter, the apostle bases the doctrine of the resurrection of the righteous dead and the future life of the just, upon the fact that Christ did rise from the dead. The apostle affirms at the opening of the chapter that Christ died, was buried, and "rose again the third day according to the scriptures." Verse 4. He then argues: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 12-19.

Evidently there were those in Paul's day who denied the resurrection of the dead as there are many who reject the doctrine in our day. But the great events designed to immortalize the sacred fact of the resurrection of Jesus Christ from the dead were rehearsed in the ears of the people, and kept fresh in the memory of the church. This great truth, that Christ did rise from the dead, and did walk forth from the sepulcher a triumphant victor over death, is the great central fact of the gospel, and constitutes the staple to which all gospel truth is fastened. Paul rests all upon the resurrection of Christ, and states that if he be not risen, his preaching was vain, the faith of the church was vain, they were in their sins, the apostles were false witnesses, and, as the climax, "they also which are fallen asleep in Christ are perished." Remove the grand staple of the resurrection of Christ, and all gospel truth and the hope of the church fall to the ground.

Demons held hellish Jubilee over the tomb where Christ lay in death. Wicked men exulted, but with a degree of trembling caused by the darkening of the sun and rending of the

rocks. So the sepulcher was made sure. The great stone which Joseph rolled to the door was sealed, and a watch was set to guard the place. But one of the holy angels that excel in strength came down and rolled away the stone, and the attending glory prostrated the strong sentinels to the ground like dead men. Jesus arose, and, as Paul states, "was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles." 1 Cor. 15:5-7.

Jesus arose with the marks of the crucifixion in his divine form, that he might be identified as the very person who had the nails driven through his hands and feet, and who had the spear thrust into his side while hanging on the cross. Thomas, who had settled into stubborn unbelief upon witnessing the death of Christ, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John 20:25. When he saw and felt the marks of the crucifixion he exclaimed, "My Lord and my God."

The evidences of Christ's messiahship and his divinity were such as to carry conviction to all minds, excepting those blinded by error and hardened by sin. And these evidences grew more overwhelming until he left the world from Olivet to appear in the presence of God for sinners. Matthew records a series of these evidences connected with his death and resurrection, which closes the sacred history of his first advent: "And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God." Matt. 27:51-54.

And not only was Christ in the world forty days after his resurrection, teaching, comforting and confirming the disciples at certain seasons, but during this same period the resurrected worthies of past ages, who came out of their graves after Christ's resurrection, were mingling with mortal men, and bearing testimony to his resurrection. And when Christ ascended, he took these resurrected ones with him, as affirmed by Paul in these words: "When he ascended up on high he led captivity captive."* Eph. 4:8.

With these evidences of the resurrection of the Son of God before the reader, he will please return with us to Paul's argument. The apostle illustrates the relation of the resurrection of Christ to that of all his people at his second coming by the beautiful figure of the first-fruits and the harvest, as set forth in the typical law: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." Verses 20-23.

The Hebrews were to present to the priest a sheaf of the first ripe grain for him to wave before the Lord to be accepted for them. The sheaf was taken from the first ripe grain, and was called the first-fruits. This sheaf typified the resurrection of Christ, while the remaining grain in the wide harvest field represented the resurrection of all his people at his second coming. And, as the handful of ripe grain that was waved before the Lord was like all the grain that remained in the field until the general harvest, so Christ's resurrected form was a model of the resurrected bodies of his people.

The order of the resurrection mentioned by the apostle includes only Christ, the first-fruits, and all the saints at his second coming. Forcible indeed is the figure, that as the first ripe grain waved before the Lord was a sample of all the grain that remained in the field until the harvest, so the resurrected body of Christ was a model of the bodies of his people who should remain in the grave until the resurrection of the just at his second coming. "Christ the first-fruits," says the apostle, "afterwards they that are Christ's at his coming."

The testimony of Paul respecting the change to immortality at the second coming of Christ, is to the point: "For our conversation is in Heaven, from whence also we look for the

*The marginal reading is "a multitude of captives."

Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. Notice two points in the text: First, in the future life, the fashion of the bodies of the redeemed is like the body of the Redeemer; secondly, that the fashioning is done when he comes to raise the dead. "When he shall appear," writes another apostle, "we shall be like him." 1 John 3:2.

In all the range of Christian theology, no doctrine is more clearly stated or more forcibly illustrated in the Scriptures than the resurrection of the dead. And yet ministers and people of the several denominations whose creeds maintain the doctrine, are retreating from this stronghold of the Christian faith before the cavils of infidelity respecting the identity of the resurrected body. "It is impossible," says the skeptic, "for the same particles of matter which composed the human body in this mortal life to compose the immortal body in the future state." He affirms that particles of matter which compose the body here at any given time, and are gradually thrown off to give place to new matter, may, through the vegetable and animal productions, enter into other human bodies, to pass, by the same process, into still others. He urges that at death, under certain circumstances, the transfer of matter to other human bodies to almost unlimited numbers is highly probable. Hence, he concludes that in the resurrection many might claim the same particles, on the ground that at some period in their mortal existence these very particles had constituted a part of each of them. And as it is not possible for the same particles to hold places in numerous immortal forms at the same time, the skeptic fancies that he has overthrown the doctrine of the resurrection of the dead.

The question of the transfer of the same particles from one human body to another we leave for others to argue. However groundless the propositions, and flimsy the arguments of those who labor to build up the transfer supposition, in order to pull down the Bible doctrine of the resurrection of the dead, may be regarded, it will not be denied, that it has tremendous power to remove one of the plainest landmarks of the Christian church in the minds of the thousands who are adopting the spiritual second advent, the spiritual resurrection, and the spiritual reign of Christ.

We sympathize with Paul, who had similar, if not the same, theological follies to meet in his day, that curse the church and the world in our day. In continuation of his argument upon the resurrection, as he touches the identity question, he rebukes the stupid cavilings of his shallow opponents. He says: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15:35-38. With what body do the dead come forth is the question under consideration. And the apostle more than intimates that foolishness had been exhibited over the subject.

The question is clearly before us. Will the resurrected body contain the identical particles of matter which composed the mortal body? Or, is it necessary in order to the resurrection of the being, that the same particles should be gathered to make up the immortal body? Does the identity of the immortal being with the corruptible consist in both being composed of the same matter? Or does not their identity rather exist in that organization by which the saints in glory connect the then immortal present with the mortal past, so that they will know themselves, and each other? Finally, is it necessary that a single particle of the old body pass into the new in order that there be a resurrection of the dead?

God formed man of the dust of the ground. And after the transgression he passed this sentence upon Adam: "Dust thou art, and unto dust shalt thou return." Adam was an organized being. After dissolution he passed back to dust again and was no more. This is as true of Paul or of Luther. They passed to dust and do not exist in any other form of matter than that from which man was first created. Open the graves of holy men of God who have slept for centuries, and there cannot be found the least trace of those who were buried there. Their names and their record are in Heaven, and their works follow them on earth, and this is all that remains of them.

The resurrection of the righteous dead is the act by which men are re-organized and brought

back from the dust of the earth, with an immortal nature. This is to all intents and purposes a re-creation. And we have not the most distant thought that the Redeemer will search through creation for the identical particles of matter which had composed the mortal body from which to constitute the immortal being. Man was formed from the dust of the earth. After death he returns to dust. At the resurrection he will be brought again from the dust of the ground without respect to that matter of which he had once been composed.

The obvious application of the figure of the grain employed by the apostle to illustrate the resurrection of the dead, fully sustains the foregoing position. The farmer does not harvest the identical wheat which he sows. Long before the new kernel forms, the parent grain has entirely passed into the straw, and the roots of the plant gather from the ground that which produces the new grain. These evident facts in the production of the grain are expressed by Paul in these words: "Thou sowest not that body that shall be." Although it is not necessary that a single particle of the parent kernel should enter into the new grain, the identity of the old is preserved in the new. If the farmer sows wheat, the harvest is wheat, and this is true of all other grains. So in the resurrection, Paul will be Paul, and Martin Luther will be Martin Luther. And they will be re-organized so as to connect the mortal past with the immortal present. And there with open face beholding the glories of redemption complete, they will recount their toils and perils, and sing of the victories of divine grace which sustained them in their ministry until they had finished their course with joy.

If it be objected, that to re-organize the being at the resurrection with other matter than that which constituted the mortal form would be a re-creation, and not a resurrection, then we reply, that as the form after death returns to dust, the resurrection of the form is to all intents and purposes a re-creation, whether it be re-organized from the matter which composed the mortal form, or from other matter.

But if it still be urged that the resurrected body must be composed of material that made up the mortal body in this life, then we inquire, Will the immortal being contain that matter which was put into the grave, or that which constituted the mortal man at middle age? If the position be taken that the same matter, no more and no less, that was buried in the grave, will be brought into the immortal being, then we invite attention to the fact that men who may be alike in size at middle life frequently become emaciated, or exceedingly full in flesh, and pass into their graves in these conditions. In the resurrection, will some men be immortal skeletons, while others shall be endowed with immortal corpulency?

Should it be thought more consistent to have the immortal body made up of the exact material which composes the mortal form at the age of forty years to find the best proportioned man to be raised from the dead, then we will suppose that this very man lives to the age of seventy-five, until a large portion of his body shall change five times, when he dies and is buried. The resurrection of the man as he stood at forty would have but very little to do with the same man who was put into the grave at seventy-five. The particles of matter which composed this man at forty would be gathered from the four winds of heaven where they had been scattered during the long period of his changes, and the grave where he was buried at seventy-five need not be disturbed.

If the position be taken that it is not necessary in order that there be a resurrection of the dead, that the immortal being be made up wholly of matter which composed the mortal form at any given time in this life, but lest the immortal body be the result of an entire new creation, and not of the resurrection, a portion, more or less, of the old being must help constitute the new, then, according to the distinction made between re-creation and resurrection, the immortal man will be partly resurrected and partly created!

J. W.

INCIDENTS.

A few weeks since, Bro. Ribton of southern Italy, sent me the name of an Italian Baptist friend, residing at Paris, and acquainted with the English language. He requested me to send him all the numbers of our paper, also "Thoughts on Daniel" and "Thoughts on Revelation." This request was complied with without delay, and several of our best tracts were added to the package. Immediately a letter was received from this gentleman asking whom he had to thank for the pack-

age or what there was for him to pay. To this we answered that the books and papers were sent with the hope that he would investigate them, and that there were no charges. A few days since he wrote again stating that he had read the publications with great interest; and he sent twelve names of his personal friends to whom he wished the paper sent as it had been sent to him.

Our friends write us from time to time that they have been sending their own paper to some of their friends, who have become so much interested that they wish to subscribe for themselves. A personal friend has recently visited the city of Paris. By him I sent the last number of our paper to the Young Men's Christian Association, and asked whether they would receive our paper and place it on file in their reading room. I received an immediate response that they would be pleased to do so. I have therefore sent them all the numbers of our paper. I have also supplied the public reading room at Geneva and at Lausanne from the commencement of our publishing work.

I request Bro. Matteson to write for our French paper a series of articles giving the history of the work among the Danes, Swedes, and Norwegians, of the United States.

I am slowly recovering my strength, and I hope within a few days to resume my work.

J. N. ANDREWS.

Bâle, Suisse, Feb. 13, 1877.

SABBATH AT BATTLE CREEK.

THE exercises of last Sabbath, March 3, were of a very encouraging nature. It had been announced the week before that baptism would be administered, and the ordinances celebrated. The candidates for baptism were examined by the committee upon Sabbath eve. Sabbath forenoon I spoke upon the gifts, from John 14:16. At 2 p. m. Bro. Smith spoke upon the Christian ordinances, baptism and the Lord's supper. Then the congregation repaired to the riverside to witness the baptism of eighteen persons, by Elds. Fargo and Olsen. Eight of them have started to serve God recently. Thirteen are students at our College, and two are helpers in this Office.

It was an interesting scene. Some who had been wearing gold, had laid it aside, choosing rather that pearl of great price. May God bless and guide them.

In the evening the ordinances were celebrated. It was a solemn season. Four of those baptized will unite with churches in other places. The rest, and six others by letter, twenty in all, were received into this church. May the good work go on, and many others of the dear youth who are here be led to take a firm stand for the truth.

c. w. s.

CLUBBING THE SIGNS.

MUCH has been said and written upon the circulation of the SIGNS OF THE TIMES; and could the importance of this work be felt by all of our brethren and sisters, there would be a universal co-operation which would result in the accomplishment of more than has yet been asked.

Clubbing the SIGNS to churches, and individuals living alone, for the purpose of obtaining interested readers, is not only a successful method of awakening an interest, but will prove a benefit to those taking a part in this work, which cannot be over-estimated. It will call out that close, practical thinking in planning to obtain interested readers, which will mature the judgment in the things of God. The weekly disposal of the SIGNS will not be an impulsive move for a day, and then cease for the year, but the cause of God and the importance of the work will thus be kept before the mind.

We therefore recommend, and even urge, that every company of Seventh-day Adventists who may read these lines adopt the plan of clubbing the SIGNS, that has been repeatedly spoken of in the REVIEW. Also, individuals living alone should take not less than eight copies, which would cost simply one dollar per month. This plan in no way is to take the place of, or conflict with, canvassing in the ordinary way.

The fact that our brethren have sent the REVIEW and the VOICE OF TRUTH to a large circle of friends and acquaintances in the past, many of whom have no interest in the truth, gives rise to the important inquiry, If from eight to fifty copies of the SIGNS are taken,

How can we find interested readers? We reply, (1) Visit your neighbors, and take the SIGNS with you; and in course of conversation, read some interesting articles. Then, when you leave, say, Perhaps you would like to look the

paper over? You will leave it for them, then call again, and leave another the next week, and so on until they become interested, or you are fully convinced that it is of no use to do more.

(2) Think up friends of by-gone days; also, interest others to send you names of those who would be likely to read such a paper. Ever be upon the watch to gather addresses of respectable people from every quarter.

(3) If necessary, take names from the various periodicals of the day. In short, think, and study up plans whereby you can obtain the names, and then send a copy for one, two, or three successive weeks, then write a note stating what you have done; and if they are interested in such reading you will send them more. When they become sufficiently interested, and would like to take the paper, if they do not feel free to pay for it, send it at the expense of the Tract Society, or have a copy of those you are taking transferred to them. Any company numbering half a dozen can in this manner procure hundreds of names within a few weeks' time. It will require continued labor and thought, and that is what we need to give a practical experience in the things of God.

The earth is to be lighted with the glory of the mighty angel which comes down from heaven. Rev. 18:1. There are thousands all around us who must be enlightened upon present truth, and there is no reading matter published by this people that is so well adapted to this purpose as the SIGNS OF THE TIMES.

This work should not be confined to our American people. There are our Swedish, Danish, Norwegian, and French brethren and sisters, that should work in the same manner with our publications in their native tongues. Wisconsin, Minnesota, Iowa, Illinois, and Maine, present excellent fields of labor for this foreign work. In large cities like Boston, Rome, Chicago, the periodicals in these different languages can be used to advantage with those of our own.

We heartily endorse the suggestions of Bro. White for the elders and deacons of each church to co-operate in this work. We are somewhat acquainted with the condition of the missionary cause in each Conference this side of the Rocky Mountains, and we have become satisfied that there is no Conference by which more can be accomplished in proportion to its membership than by the Conference of Michigan. We venture to suggest a plan whereby this work can be speedily effected in Michigan and other States as far as practicable.

(1) Let the president order for each director that number of the SIGNS which would be proper for his district to take, to make out the apportionment for the State.

(2) Let the director at once commence to find how large a club can be formed in each church or company in his district.

(3) Then let him have the number proposed to be taken by each church transferred to it, sending them to one address in each church.

(4) Where individuals live alone, they can have a number sent to them.

(5) Let the monthly-installment plan be adopted to pay for them.

In four cases out of five, among the churches where I have been, the installments have been from ten cents to one dollar per month, and in every instance where they have taken hold of it at all, all have felt it a privilege to do something; and the number taken has exceeded the most sanguine expectations. In no Conference has this plan been more cheerfully entered upon than in Michigan, by those companies which were visited, and before whom the matter was properly presented. Do not be fearful in this, thinking you cannot get rid of your papers. The larger portion of our brethren and sisters want only to know how to work, and they are willing.

Why we suggest that the papers be first sent to the directors is, that it is so late in the season, and it will require a number of weeks to get the SIGNS around. There will be sufficient time for the director to visit each church, and with the co-operation of the elders and leading brethren, ascertain how large clubs can be formed, before the SIGNS will reach them if ordered immediately. Then they can enter upon the work of distributing as soon as the clubs are formed. I design to be in Michigan in a few weeks, and will render all the assistance that is in my power to carry forward this enterprise. It is the work of God; and beneath it is his almighty arm, and he will give it success. Courage! brethren in the Lord, courage! courage! More particulars hereafter.

S. N. HASKELL.

NOTES OF THE DISCUSSION IN KANSAS.—THE KINGDOM.

(Concluded.)

10. Or course my opponent had to argue that Christ was now sitting upon the throne of David, was now in actual possession of that kingdom, than which nothing could be more absurd and contradictory to the Scripture. Two points alone upset his entire theory. I pressed them upon him in every speech, and yet he never noticed them in any way, shape, or manner. I would stop in my speech, turn to him, and appeal to him to put these points down in his notes, and then be sure not to forget them; but in his next speech he was entirely silent about them. Then I would repeat them again, and again he would fail to mention them. Everybody saw that it was because he could not answer them.

The first point was this: Gabriel says Jesus shall reign over the house of Jacob forever. Is the house of Jacob the church of Christ? On the other questions he had taken such positions that now he dare not affirm that the house of Jacob was the Christian church. Secondly, I requested him to show how Christ was now sitting on the throne of David. If he could not show this, then of course he lost his question. The first time I asked him this question, he thought he had an answer ready, and so very triumphantly referred to 1 Chron: 29:23: "Then Solomon sat on the throne of the Lord as king, instead of David his father." Notice the point: The angel said that Jesus should sit on the throne of David his Father; but where is Jesus now? In Heaven. On what throne is he sitting? On the throne of the eternal God in Heaven. But is that the throne of David? This my opponent attempted to prove by the above scripture.

But what does it say? It simply states that the throne of David on which Solomon sat was the throne of the Lord. Very true, and so it was; for the earth is the Lord's and the fullness thereof. All kingdoms are his. But how does this prove that the throne of the great God in Heaven, on which Christ is now sitting, is the throne of David? The reader will see that it does not prove it at all. Because the throne of David on earth belonged to the Lord, my opponent had to argue that therefore the throne of the eternal God in Heaven also belongs to David. What an absurdity! He never seemed to have thought of this difficulty. After I showed him his failure, he never attempted to refer to it again, though I pressed it upon him in every conceivable manner.

Now that the throne of David upon which Christ is to sit is not the throne of God in Heaven is very plainly shown from the following facts: (1) David once had a throne on earth, while, at the same time, the throne of God was in Heaven. (2) David did reign over the twelve tribes on this earth. (3) That throne was cast down. Ps. 89:44. (4) God promised that this throne of David should be rebuilt. Amos 9:11. (5) God promised that it should be eternal. Ps. 89:19-34. (6) God promised that Christ in his flesh should sit upon this throne. Acts 2:29, 30. But his present kingdom is only a spiritual kingdom. (7) When Christ sits upon the throne of David, he will reign over the house of Jacob. Luke 1:33. But he is not reigning over the house of Jacob now. (8) Then the twelve apostles will sit on twelve thrones reigning with him. Matt. 19:28. But they are not reigning now.

(9) His reign will be eternal. Luke 1:33; Isa. 9:7. Notice, not only the kingdom of Christ is to be eternal, but there is to be no end to his reign. Here is a square contradiction to the Campbellite position. They say that the reign of Christ ends when he comes and delivers up the kingdom to his father. Thus their theory says, that of his reign there shall be an end, while Gabriel says, it shall have no end. (10) His kingdom will have no end. Luke 1:33; Rev. 11:15. But if he gives up the kingdom to his Father, then it must have an end. (11) But David's throne was never in Heaven. Acts 2:39. This alone shows that the throne of God in Heaven is not David's throne. (12) God's throne in Heaven upon which Christ now sits was never David's throne. David never sat upon it, never had it in any conceivable sense. Hence this is not the throne to which the promise relates. The Lord God shall give unto him the throne of his father David. How can a man be so blind as to say that this means the throne of God in Heaven?

(13) David's throne was cast down. Ps. 89:48. But God's throne was never cast down.

This shows that they are not the same. (14) The throne which Christ is to have was to be set up in the days of certain kings. Dan. 2:44. Eld. Shick claimed that this took place on the day of Pentecost. Very well; we ask, then, was the throne of God set up on the day of Pentecost? Had it never been set up before? or had it been thrown down? or was it now rebuilt? How absurd! (15) David was not a priest and king as Christ now is. Heb. 6:20; 7:1. (16) My opponent claimed that the church of Christ was the kingdom of God, which is certainly true, if he meant by that kingdom the kingdom of grace. But David never ruled over the church, was not the head of the church. The high priest was the head of that.

(17) God's kingdom was a kingdom which was to be restored. Acts 1:6. (18) Christ's throne will remain in the new earth eternally; Rev. 22:5; while the kingdom which he now has will be given up to the Father at the second advent. (19) The church will end, and the kingdom of grace will end. 1 Cor. 15:23-28. (20) David's throne was not set up at Pentecost. (21) Neither was the church first set up there, because we distinctly read that on that day about three thousand souls were added to the church. Then the church existed before that time. (22) All this talk about a kingdom's being set up on the day of Pentecost is made up out of pure imagination. The record does not say one word about it.

11. The eternal kingdom is not set up, given to Christ, till the setting of the Judgment, and the end of all earthly kingdoms. Dan. 2:31-35, 44; 7:10-14, 26, 27; 2 Tim. 4:1; Rev. 11:15-18; Matt. 25:31, 32.

12. It was not to be set up till after Rome was divided into ten parts. Dan. 2:31-44.

13. It was not to be set up till after the rise and fall of the papacy. Dan. 7:8-14, 23-27. But the papacy did not rise for over five hundred years after Christ, and is in existence yet; hence the kingdom of Christ is future.

14. As soon as the kingdom of Christ is set up, the wicked and all earthly kingdoms are utterly destroyed. Ps. 2:7-9; Dan. 2:44; Rev. 11:15-18; 19:11-21; Luke 19:11-15, 27. But none of this has been done yet; hence the kingdom of Christ is in the future.

15. The kingdom which Christ now has, and the throne upon which he is sitting are his Father's, and are to be delivered up, and to end. 1 Cor. 15:23-28.

16. But the one promised to Christ is to be forever; Dan. 2:44; everlasting; Dan. 7:14; not to pass away; Dan. 7:14; to endure as the days of heaven, and the sun and moon; Ps. 89; to exist in the new earth; Rev. 21:1; 22:3-5; and to have no end, Luke 1:31-34.

17. It was prepared from the foundation of the world; Matt. 25:34; Acts 3:19-21; hence it cannot be a Christian church first organized on the day of Pentecost.

18. Long after the day of Pentecost, the glorious kingdom of Christ was still a subject of hope and promise. Matt. 6:10; James 2:5; 2 Pet. 1:10, 11.

19. Flesh and blood cannot inherit the kingdom of God. 1 Cor. 15:50. But flesh and blood are baptized into the kingdom of God, according to the teachings of the Disciple Church.

20. All these facts show that the kingdom of God referred to in Dan. 2:44, and Luke 1:31-34, is not the church of Christ, but is the kingdom yet in the future.

Many interesting points remain in the debate upon this question, which I have not time to notice. The setting up of the kingdom on the day of Pentecost is one of the main pillars in the Disciple faith. When it falls, the main prop goes from under that system; and yet with our position on the kingdom question, they cannot meet us at all. Eld. Shick made a worse failure upon this question than upon any other we discussed. He got himself into several most absurd and amusing dilemmas. Each turn he made, he only got deeper into the mire. He felt this very sensibly, and so did his friends. Thus closed our debate. D. M. CANRIGHT.

THE RESURRECTION.

RECENT articles in the SIGNS OF THE TIMES on this subject meet my approval. For many years I have seen no necessity for contending that the identical particles of dust must constitute the resurrected body. To the individual, the identity will be in the consciousness and memory; and to others, the form and features will be recognized, though without any blemishes or signs of the curse, but clothed in immortal beauty. Dust is but dust. The consciousness of identity is the thing to be desired. With this we will be content, and let the skeptic rear up his own theories, and then demolish them. We take no stock in them, and feel no loss, though they be utterly destroyed. R. F. C.

FREED FROM SIN.

DELIGHTFUL thought that I shall be
From sin's dominion ever free.
No enemy to vex my soul,
But love alone hold sweet control.

Oh! can my guilt be all forgiven?
And I so vile obtain that Heaven?
Fain would I then this world despise,
And heavenward turn my longing eyes.

Let no vain dream allure my mind,
Nor let me seek on earth to find
The joys that only wait above,
The purchase of a Saviour's love.

Dear Saviour, how I long to see
The wounded hands that bled for me,
And join with all the ransomed throng
To praise thee in an endless song!

'Tis sweet to serve while here we wait.
We soon shall reach Heaven's pearly gate.
Oh! precious hours! Oh! time so fleet!
Make me for heavenly glories meet.

P. ALDERMAN.

Progress of the Cause.

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

NEW YORK.

Mannsville and West Monroe.

I WENT to Mannsville Wednesday, Feb. 21, expecting simply to hold a business meeting in the day time, thinking there would be but a few out; but I was agreeably surprised to find their meeting-house well filled by ten o'clock in the morning. Nearly every one of the Adams Center church, fourteen miles distant, was there, and all the Mannsville friends were out. I saw that they were hungry for preaching, and that it would be a great disappointment to have only a business meeting. So after stating the condition of the cause in New York, the brightening prospect now before us, I preached a sermon on the solemnity of death, eternity, and the Judgment. Then I made an appeal for backsliders and sinners to seek the Lord, and invited them forward. There was very deep feeling in the meeting, and a ready response to the invitation. Sixteen persons, mostly grown up people, several of whom were heads of families, came forward. Some of these were backsliders, but quite a number had never made a start before. All but one then arose, and bore a good testimony.

In the evening, our house was crowded, and I preached on the subject of conversion. Nearly all the friends from Adams Center remained over. We appointed a meeting the next day at ten o'clock, to carry on the well begun work. The Lord gave us freedom in preaching. The word took good effect. There was weeping all over the house. Again we invited them forward. Some were present who were not the day before, and made a start this time, so that about twenty-five in all made a start to serve God in this meeting. Then we had a most excellent social meeting. Hearty confessions were made, and stirring testimonies were borne. All felt revived. I have seldom enjoyed a meeting better than this.

This is an old church, and it has passed through many trials. There are quite a number of wealthy men, and talented men and women in this church; but their testimony has nearly died out. They have largely ceased to sacrifice for the cause; and pride and dress have come in among them, and the Spirit of God has evidently gone out. A general revival of the work of God is what is needed. Our periodicals are not taken among them as they should be. There is an interest outside to hear, and they need a two weeks' meeting here. I believe that a great work could be done for this people. We shall endeavor to bring it about if possible. Bro. Hall remains with them one week, to make permanent the work begun.

We re-organized s. b. We did not have as much time for this as we should have had. The pledge of the entire church will be about \$300. I did not ascertain what it was before. They voted to give one-third as much as the s. b. for the tract work. They also voted to adopt the system of regular quarterly meetings, the same as all the rest of the churches thus far have done. The more I think of this plan the better I like it.

Friday, Feb. 23, we began our meeting with the West Monroe church, in the Methodist meeting-house in Mallory. There was a general turnout of all the brethren from the county.

In this (Oswego) county is where the work first started. The first Conference

among Seventh-day Adventists was held in Bro. Arnold's barn near here. Bro. Arnold was present, also Brn. G. W. Holt, Hiram Edson, F. Wheeler, and A. Ross, besides many other old hands in the cause. We had a large turnout from the outside. The house was filled every time, and the last time, crowded. I preached two sermons on the advent, and two on the Sabbath. It created a much deeper interest than we expected. It is said to-day that quite a number have almost or wholly decided to embrace the truth. I know that three have decided to keep the Sabbath. It is a shame to leave such an interest, but how to visit all our churches and still follow up these interests is more than I can see.

Bro. Bowe has a good building which he proposes to make over into a meeting-house. This is what ought to be done, and then it should be dedicated with a course of lectures.

After preaching Sabbath morning, some good and feeling confessions were made by the old hands in the cause. Worldliness, backsliding, and trials in the churches, have prostrated the cause in this county. Probably it has been the darkest place in the State for the last few years. Our former meeting at Roosevelt helped the cause there considerably, though there is much yet to be done. Most of that church were here, and bore good testimonies.

Sabbath afternoon, eight individuals came forward to seek God, some for the first time. Nearly all were grown persons. The West Monroe church has been terribly backslidden. They have dropped our periodicals, laid down family worship, in many cases, ceased to take part in meeting, gotten into trial, etc. We tried to help them as far as we could. Monday, after the others were gone, we spent all day with the church. It was a very encouraging and sweet meeting. All fully and solemnly committed themselves to return to God, take up all their duties, and renew their consecration. The tender Spirit of God was in the meeting, and tears flowed freely. One young man who came forward for prayers, now fully took his stand to keep the Sabbath and be a Christian. This rejoiced us much. Quite a number of business matters were attended to. All seemed greatly encouraged.

The Vermillion church had been divided and blasted by foolish trials; and as they were nearly all at this meeting, we spent the whole labor of Sunday (except just time to run hastily to the meeting-house to preach two sermons for outsiders), from five o'clock in the morning till late in the evening, investigating this trial. This is always a tedious affair. The committee readily agreed on the decision, which was promptly accepted by all the parties. Solemn promises were made that they would now live in harmony, and work together. We have strong hopes that they will. Then there will be some hopes of an increase in that church. All feel that a good deal has been accomplished for the cause in this county. If these things prove permanent, which we hope they will, the way is now open for a rise in the cause here, and for an increase in numbers.

D. M. CANRIGHT.

Kirkville, Rome, and North Creek.

I MET with the Kirkville church Feb. 17, 18. The brethren, by a unanimous vote, adopted the plan of paying regularly into the s. b. treasury for the Tract Society a sum equal to one-third their s. b. This will give a yearly income from this small church alone of nearly one hundred dollars. If all our churches would pay s. b. in proportion as this church has paid, our figures would be largely increased. Sixteen copies of the SIGNS were subscribed for.

Tuesday evening, Feb. 20, I spoke to the friends at Rome. An interesting feature of the work here is the interest taken by the brethren and sisters in missionary labor. They have now an organized Tract Society, and have taken twenty-four copies of the SIGNS to use in the missionary work. Two more have taken their stand on the Sabbath.

Spent Feb. 24 and 25 with the church at North Creek, Warner Co. Eld. Jacob Wilbur and Bro. A. P. Bump were here with me. In these two days we held eight meetings, besides devoting some time to business.

Thirty-one copies of the SIGNS were subscribed for, also sixteen copies of the College paper. One brother, who has taken two hundred and fifty Almanacs, reports that although not able to spend much time in the work until after the middle of Jan., he has sold one hundred and fifty.

He now takes one hundred and fifty more and says that could he have commenced in season and given his attention to it, he could easily have sold one thousand. We do not doubt this, and we mention these facts to show what can be accomplished by proper effort.

We feel that the Lord has blessed us at this meeting. Especially in our closing meeting Sunday eve the Spirit of the Lord seemed to come in, in good measure; and the brethren parted with a renewed determination to be more faithful in the work of God.

B. L. WHITNEY.

Parma.

I CAME to this place by invitation of Bro. A. D. Tracy, who has fitted up and furnished an unoccupied academy building that has come into his possession, for the express purpose of holding a course of lectures in order to get the present truth before his neighbors. Have spoken five times besides preaching in the Baptist church yesterday morning by invitation of the minister. The attendance has been good considering the number of inhabitants and the condition of the roads, and the interest seems to be quite general.

S. B. WHITNEY.

MARYLAND.

I THINK I reported but very little interest at Calverton. Still, one has commenced to keep the Sabbath. I am now holding meetings at Woodberry, another suburban village of the city of Baltimore. Eld. Knight, a minister of an independent church, and the members of his congregation, receive us cordially, and are interested to hear. The prospect looks encouraging. Pray for the success of the truth here. The following notice of our work and people, I clipped from the *Baltimore Sun*:—

"Elder R. F. Cottrell, a minister of the Seventh-day Adventists, from Ridgeway, New York, is at present attracting much attention from the inhabitants of Woodberry and surrounding country. He lectures in Knight's Chapel on the prophecies. His followers believe in the second advent of the Saviour, but do not undertake to set the time, though believing it near at hand. They strictly observe Saturday as the Bible Sabbath, and hold that the time is come for the proclamation of the promised message of Rev. 14:9-12 to be given as the closing warning of the gospel age. The elder claims that this country is clearly indicated in prophecy, and that we are to have no king and no pope. The Seventh-day Adventists believe in the press. They have two publishing offices, in Michigan and California, with power presses, and have a paper at Basel, in Switzerland. They publish in seven or eight different languages."

R. F. COTTRELL.

TEXAS.

IN fifty-six hours from Toledo, we were set down in Dallas, Texas. We took the cars for Grand Prairie, distant twelve miles, where Bro. A. B. Rust resides, upon a fine swell of Texan Prairie. By the way, I will say that this is not a level prairie, but so undulating, as to be really a succession of hills, or long undulating swells of land, of great fertility and beauty.

Bro. Rust is liberal in his course, yet he is firm in his adherence to the truth. He does not hesitate to pray with the families he visits, and his efforts are well received both by the freedmen and the old resident citizens. People are generally kind, hospitable, and considerate.

Last evening, Parsons G. M. and F. Jordan, both freedmen, spent the evening here arranging for building a school-house for the freedmen, toward which, the citizens will assist. Until this is done, Mrs. Clarke will teach freedmen's school in a tent. I am hoping to teach school in this vicinity.

JOS. CLARKE.

ILLINOIS.

I GREATLY rejoice as I report that the blessing of God has rested on the efforts put forth by his servants in Peoria and Knox Counties, since Jan. 20. It is all of God; I praise him.

It will be remembered that in the notice of the meeting, it was announced that the propriety of selling our church at Princeville would be considered; but we had not long been together ere we all concluded that was not the theme upon which we should dwell. Our friends are now hopeful. Regular Sabbath meetings are to be held at Princeville and Eugene, excepting when monthly and quarterly meetings are to be conducted; then we shall expect *all who can* to meet to worship at P. Sabbath-schools are to be upheld, unless our friends forget Eccl. 5:4-6; and for this I do not look.

One sister, who had married outside the ranks of Sabbath-keepers, was made glad to see her husband give himself to the Lord. Bro. Bliss baptized him last Monday. Another sister, after hearing on the solemn theme of Bible marriage, faithfully considered the subject, and governed herself, as I understand the matter, in keeping with heavenly wisdom. When will our young people learn to be wise? Ay, when will the parents be faithful to teach and tenderly guard their sons and daughters on this point? Brethren in the ministry, are we not guilty? Should not the subject of wedlock be considered in the light of the word? Two brethren had gone back to the tobacco habit; but they promised to "try again." Five husbands and wives promised to keep the Sabbath, and began while we were still with them. A young man, a member of the M. E. Church, also embraced this precious truth. Will all "endure to the end"?

Some appear to love to sacrifice of their means to publish the message; but others whom I meet excuse themselves, and "plead poverty," and earnestly endeavor to avoid paying more than a *very small sum* into God's treasury. This is too bad! But it is to be explained partly in this way: In the past some have been taught that all God required as a "tith" was one-tenth of our net profits! whereas it is one-tenth of our entire income. When I see a brother or sister, while enjoying many of God's temporal blessings, offer to pledge on our s. b. book the sum of *two cents* per week(!), I pray God to open the mind to see a true picture of their failings. "Will a man rob God?" Will he? Fearful question!

I now hope for Princeville, with reference to s. b. as well as other duties.

G. W. COLCORD.

IOWA.

Fonda.

My visit with this company of young believers was timely, pleasant, and profitable. I found them all firm and rejoicing in the truth. I enjoyed the precious privilege of speaking to them, and they relished the plain, practical duties set before them. The attendance of outsiders was good all the time; and judging from the kindness and generosity manifested by them, there is evidently a very friendly state of feeling existing toward the cause we represent, throughout the entire vicinity. Seven new ones were baptized, and received into the church, and two more were received subject to baptism.

The ordinances of the Lord's house were celebrated for the first time here. But four had ever partaken of the emblems, and only two had ever witnessed the humble ordinance of feet-washing, yet all were blessed in the performance of this duty. Bro. M. Welsh was elected to fill the office of deacon, and Bro. N. R. Rigby was elected and ordained elder.

R. M. KILGORE.

KANSAS.

Black Hawk.

THE meetings are still increasing in interest. The house is crowded every night. We are in the midst of the Sabbath question. Twenty-three signed the covenant last night, twelve of whom had never made any profession before. Many more are convinced. Six of the twenty-three live near Salem, in Jewell Co. They will unite with the society at that place.

The Lord helped me in preaching the word. His Spirit is working mightily among the people. Sinners are being converted, and backsliders reclaimed. To his name we give all the praise. I still plead for the prayers of God's people, that I may ever keep humble, and live so that the Lord can use me in warning sinners.

J. N. AYERS.

INDIANA.

Grant Co.

I CLOSED my labors near Slash, Feb. 4. Sabbath meetings were established by effecting a union between those who embraced the truth under my labors at Slash and those near West Liberty. We shall soon be able to organize a church of from twelve to fifteen from this class.

I commenced meetings Feb. 6 at a school-house located 10 miles farther north. I am now among a class of enterprising farmers. I had to defer meetings one week on account of sickness, consequently I have given but eight lectures as yet. A revival effort is being made by the Methodists within a mile of us, yet we have fair congregations.

WM. COVERT.

MINNESOTA.

Wrightstown, Otter Tail Co.

I BEGAN labor at this place Feb. 5, and have now given seventeen discourses. Last evening we asked all who had fully made up their minds to keep all the commandments to sign the covenant. It was signed by fifteen. We think others will sign when they have an opportunity. All that were present last evening bore testimony, the most of them for the first time in their lives. We feel like commending these dear souls to God, who is able to build them up and save them in the great day.

I now visit those who have recently embraced the truth in Douglass Co., after which I shall return to carry the work still farther, if it is the Lord's will. Pray for me.

JOHN S. COLLINS.

Faribault.

ALL who have resolved to move out seem firm. They were members of the M. E. Church, backsliders, and those who never had made a profession. Last Wednesday evening, the 14th, was their first prayer meeting. The Spirit of God was with us and we were much encouraged.

Last Sabbath, the 17th, we organized a Bible class. On Sunday we presented the covenant. It was signed by eleven, and the proper church officers were chosen.

D. C. BIRCH.
H. F. PHELPS.

NEBRASKA.

I GAVE twelve discourses at Prairie Star. One aged brother commenced to obey the truth. I held meetings from Jan. 4 to Jan. 14 at the Maxon school-house. It was then thought best to change our meetings to a school-house three miles east, which we did. I have given about thirty lectures, have had good congregations and good attention. The result has been quite encouraging.

I began meetings at Humboldt last Friday evening, and have spoken six times. The congregations so far are quite large and attentive. Pray for me.

M. WING.

MAINE.

COMMENCED meetings in a school-house at Freeport, Dec. 29, and continued them until Feb. 12. There was no open opposition until near the last, when Mr. Michael, a Congregationalist minister, came and preached a discourse against the Sabbath. His arguments were extremely weak. He made many ridiculously false statements, which were calculated to prejudice the minds of the people against us. He said that those who were now preaching that the seventh day was the Sabbath were fit subjects for the pillory. The most of those that had been to hear what we preached were disgusted with him.

I had good liberty in reviewing him. There are four that have decided to keep all of the commandments. I shall stay here a while longer, for there are others that acknowledge that we have the truth, but have not yet taken their stand upon it. Brethren, pray for me.

SAMUEL J. HERSUM.

EXTRACTS FROM LETTERS.

A VERY interesting letter from Bro. Jesse Woods, of Indiana, states that while on a visit to Virginia on account of poor health about a year ago, two Adventist ministers came into the neighborhood, and commenced a course of Bible lectures. Notwithstanding he had become quite disgusted with denominations and creeds, he went to hear Elds. Lane and Corliss, and became convinced.

On returning to Indiana, he resumed his employment as clerk in a store, and continued to resist his convictions for over two months, when he finally resolved to obey God. His employer told him that if he left the store on Saturday, he should have to dismiss him entirely. Says Bro. W., "I told him I would obey God rather than man if I starved in the attempt. I went home and kept the Sabbath of the Bible, and have kept it ever since, and still retain my position. I gave up the use of tobacco, tea and coffee; and I feel like a new man. I am convinced it was the filthy smoking that caused me so much sickness.

"My wife and I are the only Sabbath-keepers in this place, but we walk three miles to—every Sabbath, where there is a faithful company brought out by Bro. Bart-

lett this winter. I feel to praise the Lord for the light; and I pray that I may keep humble and be faithful."

BROKEN PLEDGES.

THE difficulty with some of our brethren is that they think that the church has no right to claim obedience to the rules in the church. In regard to the use of tobacco, some make solemn pledges to God and the church, then go and break them. Such will have to confess to God that they have broken that vow made before God and men, before they can ever get into his kingdom. But God says, he that confesses and forsakes his sins shall find mercy.

There are men that would be in the church to-day, were it not for their idol, tobacco. It will surely keep them out of Heaven if they do not forsake it. Let such read the fifth chapter of Galatians. You all admit that it is a filthy habit; and God says that no unclean thing shall ever enter into the kingdom of Heaven.

They feel hard when we talk of carrying out the rules of the church; but God will hold us responsible for this work. We have got to stand before God in the Judgment. In our zeal for the cause and to report success, there is danger of taking persons into the church that never ought to be there. This makes labor for some one following after to perform, and it is the hardest kind of labor.

I believe that all the success we have we should report to the REVIEW, but in organizing we should use wisdom.

A. H. HALL.

A LETTER FROM MISSOURI.

ESTEEMING your excellent paper for the high tone of piety it inculcates, I wish to contribute my mite to its columns.

We at Denver are enjoying the labors of our esteemed Bro. Geo. I. Butler, of Mt. Pleasant, Iowa. Since Bro. Canright was here in Nov., many of the people are deeply interested in the great advent truths that have been laid before them so clearly by our beloved brother. It seems they cannot be misunderstood. The beauty and harmony there is in the Scriptures as taught by the S. D. A. Church lead us to exclaim, God has indeed shown us light on disputed points; viz., on the 2300 days, the sanctuary in Heaven, the two-horned beast, the three angels' messages, especially the third angel's message as belonging to the last times and bringing to view a people that keep the commandments of God and the faith of Jesus, or his teachings.

It is true that truth exalts. The sanctuary is a theme that we as Christians would do well to dwell upon—the sanctuary in Heaven, where our great High Priest is pleading the merits of his own blood, by which our sins must be blotted out, as there is no other name in Heaven or among men whereby we can be saved. And seeing we have such a High Priest which is entered into the heavens, let us hold fast our profession.

Another glorious doctrine (that is, to me) is the restoring of the visions to the church in these last days, showing clearly that we are living in close proximity to the time when we may expect the return of the nobleman, the Lord Jesus Christ, from Heaven. What harmony there is in the word of God when it is studied as it ought to be! Is it any wonder that there are so many in the churches sickly and ready to die, when the study of the prophetic word is even made a jest? They forget what Peter says in his second epistle, chap. 1:20. We read that all Scripture is given by inspiration, and is profitable for doctrine, for reproof, and correction in righteousness, that the man of God may be thoroughly furnished unto every good word and work. How can we expect to be furnished unto every good word and work if we take the New Testament alone? Of course it teaches repentance toward God and faith in our Lord Jesus Christ; but how could we understand its teachings if we did not go to the Old Testament?

There is beauty and harmony in the Scriptures. They present a chain of truth that links us to the throne of God. The first link is found in Gen. 1: "In the beginning, God created the heavens and the earth." The second is the creation of man in the image of God, showing the relation we bear to him as our Creator, and the right we have to call him Father. The third link is that recorded in Gen. 2:1-3, the institution of the Sabbath.

But man fell; yet God in his love and pity for him made him the promise that

the seed of the woman should bruise the serpent's head. This promise to the church is another glorious link in the grand chain. The shedding of the blood of Christ upon Mt. Calvary, and his resurrection from the dead, is the fifth link. By virtue of this blood, we may obtain the remission of our sins, and through him be reconciled to God.

The last binding link is the resurrection from among the dead of all that are accounted worthy of eternal life. Truly we can say, "Firm as a rock his promise stands." His children may stand secure though the heavens depart as a scroll. God will ever be a refuge for his people; and the events that are to occur on the earth will be made known to the righteous, that the coming of the Lord in the clouds of heaven may ever be before our minds. In the resurrection is the hope of the church, for blessed and holy are they that have part in the first resurrection; for on such, the second death hath no power.

Mrs. JULIA LAMB.

Denver, Mo., Feb. 10.

LITTLE CHILDREN.

JESUS loved the little ones. He took them in his arms and blessed them. It seems most natural that mothers should love our divine Lord, and desire to have his blessing upon the dear ones entrusted to their care. Though they may not be privileged as were the ancient women of Jerusalem, when Christ walked personally among them, yet by faith can they crave the blessing upon their helpless ones, and feel that though unseen, the loving Saviour gently leads them.

God pity the mother who depends upon her own wisdom to instruct and control the mind of childhood. The trust committed to mothers is most sacred. How watchful do they need to be, that they may be enabled to shield their loved ones in their innocence from sin's pollution! She who has a little child to love is blessed indeed. Society may be harsh and cold, and even those who profess friendship may fail to comfort; but the children, dear, loving, trustful ones, how soothing is their caress. To them, mother is the dearest and best friend in the world, and they bring to her all their little grievances with the most implicit confidence that she can alleviate them.

It seems easy to understand the loving tenderness of Jesus manifested toward the children. What a relief it must have seemed to his weary mind, after meeting the cruel hypocrisy of the Pharisees, to have turned to the innocent children, who could appreciate his noble, generous nature! Their hearts had not become hardened by the spirit of pride and jealousy which characterized the chief rulers among the Jews. How truthful his words, "Whoever shall not receive the kingdom of God as a little child, shall in no wise enter therein!" Unbelief does not exist in the heart of a little child. God bless the children. Without them, home seems a cheerless place. Children, birds, and flowers, seem akin to each other. Imagine what our world would be without them. How dreary, how desolate!

Mothers, you who are care-worn and sorrowful, feeling that life's burdens are heavy to bear, thank God for your children. Make home a place of love and beauty for them as far as lies in your power. Scatter sunshine in their pathway. Look back to your own childhood, and remember how comforted were your hearts by the loving word and kiss of mother. Children will not forget the home influence. If it has been kindness and love, it will follow them as they go out into a world of danger, and will shield them in the hour of temptation. Labor bestowed upon the children in the fear of God is not lost. Jesus himself will stand beside the patient, loving mother; and though her path may be a lowly one, unknown to fame, in the faithful performance of duty will she find consolation and peace.

A. P. NASON.

WATCH AND PRAY.

"WATCH and pray that ye enter not into temptation." Matt. 26:41. These words of our divine Lord are indeed precious. With what comfort and cheer they come to us amid the temptations and trials of life!

We are to be a separate people from the world; we are to shun its sins, vices, and temptations. Can we do it without watching and praying? It is well to employ a few silent moments before retiring at night

in seeing how we have spent the day, whether it has been to honor and glorify our God. And when we are at work, though not on our knees, our hearts can flow out to God in prayer. Since God in his great mercy has shown me the light of present truth, I feel like praying and praising him all the time. There are five of us here, who are keeping the Sabbath. Our little prayer-meetings on the Sabbath are precious seasons. Our hearts are cheered to press on. God bless the dear SIGNS, which directed me into this glorious work. Brethren, watch and pray.

O. F. COLWELL.

HOW SHALL WE ESCAPE?

MANY years ago a Welsh minister, a man of God, beginning his sermon, leaned over the pulpit, and said with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from Heaven were here, he could not answer it. If a devil from hell were here, he could not answer it." Death-like silence reigned. Every eye was fixed on the speaker. He proceeded, "The question is this: *How shall we escape if we neglect so great salvation?*" Reader, can you answer the question? "How shall you escape, if you neglect so great salvation?" In Christ alone is salvation to be found. Flee, then, to him.

ONLY when the commands of the Bible have become the soul of morality; only when its sublime truths have been translated out of verbal phrase into spiritual apprehension; only when its laws have ceased to be legislation and become inherent conscience; only when its faith has ceased to be belief and become conviction and impulse,—only when these things have occurred, have we received what God intended we should from his holy word; and when these have been received the letter has answered its purpose, the reign of it has ceased; and in its place, and carrying on and up the superstructure of spiritual education, the foundation of which it laid, the spirit is substituted. And he who is a spirit is worshiped, not by the ceremony and enactment of the letter, but in spirit and in truth.—Murray.

WE hold to earth and earthly things by so many more links of thought, if not affection, that it is far harder to keep our view to Heaven clear and strong; when this life is so busy, and, therefore, so full of reality to us, another life seems by comparison unreal. This is our condition, and these are its peculiar temptations; but we must endure it, and strive to overcome them; for I think we may not try to flee from it.—Dr. Arnold.

PHILOSOPHY triumphs easily over past evils and evils to come, but present evils triumph over philosophy.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, of typhoid fever, Jan. 9, 1877, Mary Charlotta, eldest daughter of William and Emma Ferguson, aged six years and nine months. Discourse from Isa. 49:25. S. W. BIRD.

DIED, near Wheatville, Crawford Co., Wis., Dec. 17, 1876, of diphtheria and croup, Arthur John, son of Geo. and Jane McDonell, aged eight years and five months. Funeral services by Eld. John Atkinson.

DIED, near Sharpville, Tipton Co., Ind., Oct. 15, 1876, of cholera infantum, our dear babe, Matilda Jane Bringle, aged 17 months and 15 days. JACOB BRINGLE.

DIED, in Topsham, Maine, Dec. 24, 1876, Mrs. Dolly A. Getcheil, aged 29 years. She was a faithful Sabbath-keeper for thirteen years. She leaves one child and a kind husband. Funeral sermon by R. S. WEBBER.

DIED, at his home in Arcade township, Wyoming Co., N. Y., Bro. Evan Jones, in the sixty-fifth year of his age. Funeral sermon by Eld. Colby, Baptist. Text, Ps. 17:15. He leaves a wife and one daughter. CHAS. B. REYNOLDS.

DIED, near Collamer, N. Y., Feb. 10, 1877, from congestion of the lungs, after an illness of twenty-four hours, Nettie, infant daughter of Thomas and Ellen Maxwell. Funeral discourse by Eld. Washburn (Presbyterian) from 2 Kings 4:26.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infants dawn,
Thus swiftly fled its life away."
P. Z. KINNE.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 8, 1877.

The Nation.

THE question of the presidency is at last decided, and RUTHERFORD B. HAYES is declared elected president of the United States for the next four years. It is to be hoped that the best men of both parties, having seen enough of wrangling and the fool-hardy attempts of narrow-minded, scheming politicians to plunge the country into confusion and anarchy, will unite their wisdom to calm the waves of passion and preserve the dignity and prosperity of the government and people.

C. W. S.

Interesting.

THE HEALTH REFORMER for March comes out full of interesting matter. Under "Life Sketches," the incidents in the life of Eld. Joseph Bates are given in a very attractive manner. The sketch of his eventful and exemplary life is finished in this number. "The Duties of a Mother," by Mrs. E. G. White, should be read by every mother. The narrative style is pleasantly blended with the descriptive in the account of the "Visit to Middle Park," by Mary L. Clough.

An interesting description of the "Big Trees" of California is given by Eld. J. H. Waggoner, who has lately visited them. The editorial, "Parlor Lectures," &c., are clear and instructive, while the "People's Department," "Questions and Answers," "Farm and Household," "Popular Science," and other departments, are well arranged, and calculated to edify and inform the reader.

Now is a good time to subscribe. Price \$1.00 a year. Address, HEALTH REFORMER, Battle Creek, Mich.

C. W. S.

Leaving Her to Her Fate.

A DISPATCH from London, Eng., of recent date, says:—

"The Eastern question came up again in the house of lords last night, and a warm discussion took place, but no decisive action followed other than the defeat of a motion for an address to the queen, praying that she would adopt measures to prevent hostilities in the East, secure adherence to the treaties of 1856, and promote the welfare of the races subject to Turkey."

The writer may not have regarded this as a very important matter, yet it looks to us most significant. A motion was made that the queen be solicited to take measures to stop hostilities, and cause Russia to adhere to the treaty of 1856, a treaty which closed the Crimean war. This treaty forbade Russia's making any warlike demonstrations in the Black Sea, against Turkey. The vote by which this motion was lost was in reality a declaration to this effect: Let hostilities go on; let Russia disregard the treaty of 1856; let Russia move from any and every quarter against Turkey; and let Turkey take whatever may come.

Another dispatch, dated Feb. 26, 1877, says:—

"LONDON, Feb. 26.—The Roumanian railways have been instructed to prepare within a few days to carry large transports of Russian troops to the Danube."

This is regarded as a sign of imminent war.

U. S.

TO CORRESPONDENTS.

THE 144,000. H. YOUNGS: The statements respecting the 144,000 found in Thoughts on Revelation pp. 243 and 258, new edition, are explained in this way. The 144,000 are spoken of as translated from among the living, as they will all be alive when Christ appears; and this number can include those who have died under the third message, because, as we understand, they are to be raised before the Lord comes in that special resurrection spoken of in Dan. 12: 2. Being then alive they witness the general resurrection of the righteous at the second coming of Christ, and are themselves then translated with the living. With this view, it is easy to understand Rev. 14: 13, and Dan. 12: 2.

BIBLE CHRONOLOGY. A. M. FARNSWORTH: What is called Bible Chronology, is not a chronology given us by inspiration, but simply a chronology which men have supplied, so it is of no more authority than any other chronology unless it can be shown to rest on better grounds. The chronology adopted by the translators of the Bible, is based on that of Archbishop Usher, and is hence commonly called Usher's Chronology. But other chronologers have detected a number of serious errors in this. Wherever the Bible chronology agrees with the deductions of

the best chronologers, it can of course be used to good advantage; where it does not, it must give place to that which is better authority. The best chronology places the commencement of Christ's ministry in the autumn of A. D. 27, and his crucifixion in the spring of A. D. 31. Where the chronology given in the Bible does not agree with this we set it down as wrong. See Hales and Bliss.

THE SANCTUARY. "It is stated by a leading first day Adventist here in opposition to our view of the cleansing of the Heavenly Sanctuary that in the of original Dan. 8: 14 the word Sanctuary does not occur, but the word 'Holies' is used instead. Please explain through the REVIEW. One has received the Sabbath from among them here lately and others are much interested."

WM. J. BOYNTON.

ANSWER: There are two words rendered sanctuary in the Old Testament: *mikdash* and *kedesh*. The latter is the word used in Dan. 8: 13, 14. It is defined by Gesenius as follows: Holiness, sanctity, a holy thing, something sacred consecrated to God, a holy place, sanctuary, as the tabernacle. Ex. 28: 43; 29: 30, &c. And among the instances where it has this meaning, Gesenius mentions this passage, Dan. 8: 14. It is sixty-three times rendered sanctuary in the Old Testament referring to the tabernacle built by Moses, and to the temple. It corresponds to the Greek, *hagion*, plural, *hagia*, the holies, or holy places, which Paul uses in Hebrews to describe the sanctuary of the new covenant. There can be no question whatever in regard to the object to which these words were applied, and if it is ever proper to call that the sanctuary, the translation of Dan. 8: 13, 14, is correct.

S. A. SNYDER: See reply to your question in the note on the 144,000 in this number.

U. S.

THE PACIFIC COAST.

(Abridged from SIGNS OF THE TIMES.)

Solano Co., Cal.

FOR a few weeks past, Bro. W. M. Healey has been laboring near Dixon, where the interest has been good, and several have decided to obey the truth. Meetings are to be held alternately at Dixon and Binghamton, six miles distant, these companies being united in one church, known as the Solano church. They number twenty, with twenty-five or thirty Sabbath-school children. Their s. b. for 1877 is \$200.

Jefferson, Marion Co., On.

THIS town is situated about nineteen miles south of Salem. Bro. A. T. Jones closed a course of fifty lectures there Feb. 12. Fifteen signed the covenant. Feb. 15, he commenced a course of lectures at the Spring Valley meeting-house six miles N. W. from Salem.

Spirit of Prophecy, Vol. 2.

THIS is a work long needed by the Christian world, and one that will be appreciated by all who read it carefully. Those who love the teachings of our Saviour will in this book see his daily life portrayed with such vividness, that it will seem a living reality to them; while the sublime truths inculcated in his earthly ministry are presented with a clearness that takes one seemingly into the very presence of Divinity.

Every family of Seventh-day Adventists should have a copy of this excellent work, not only to read themselves, but to lend to their unbelieving friends. Brethren, send one dollar to the REVIEW Office and procure the book, and I think you will never regret it.

J. O. CORLISS.

F. Urgos' Book.

WE have read with much interest this sad story; and while it is deplorable that such terrible atrocities have been committed, yet we are glad to have them exposed. Who among us has passed through what this man has? May prayers go up to God in his behalf, and may those sightless eyes soon receive sight from the hand of the once crucified Saviour, and behold the King in his beauty.

D. A. GRANT.

Attention, Directors.

WE call the attention of the directors of the Mich. T. and M. Society to the remarks of Bro. Haskell in this number of the REVIEW in regard to the circulation of the SIGNS OF THE TIMES in this Conference, and the plan he suggests by which it can be accomplished. Will all the directors please estimate immediately the number that can be used in their respective districts, and either inform me immediately that I may order, or order themselves directly from the SIGNS Office. Let all act, and act at once, that there be no delay. Address me at Greenville, Montcalm Co., Mich.

J. FARGO, Pres. Mich. T. and M. S.

Mich. T. and M. Society, Dist. No. 6.

WE have appointed our quarterly meeting at Orleans, this being the most central point, not following the order of change as has been our custom, hoping to have a general attendance which we have not had for the two last meetings. Brethren, this will be our first quarterly meeting for this year. There has not been as much done in this district as we all hoped at the commencement of the quarter would be done. We hope every member will make an effort to attend the meeting. Come, praying, and we will together seek the Lord for help and courage to go out, and wisdom to direct our steps, that more may be accomplished during the next quarter than has been done in the one that is now nearly past.

FRANKLIN HOWE.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven is at hand."

Dist. No. 3, Ill.

QUARTERLY meeting of Dist. No. 3, Ill. T. and M., will be held at Gridley, April 1. We want to see the workers from the southern part of the district present, and we want a report from every member in the district. Every report should be accompanied by a donation, and sent to the secretary, Emily Hibbon, Sheridan, La Salle Co., ten days before the meeting. Will Bro. Sloan, of Gridley, please appoint a place of meeting? Can Bro. Merritt be with us?

GEO. A. HOBBS, Director.

CANASARAGA, N. Y., March 9-12.
Genoa, " " 16-18.

Meetings will begin Friday evening, at 7; Sabbath and Sunday, at 9½ A. M. All the friends in reach are invited.

D. M. CANRIGHT.

MEETING of Dist. No. 3, Mich. T. and M. Society, at Hastings, March 17 and 18. Librarians, please report to the secretary, M. Sisley, Battle Creek, in season for this meeting. Hope the librarians will give notice to their Societies, without delay, to hand in their reports.

I. A. OLMSTEAD, Director.

THE next quarterly meeting of the Mich. T. and M. Society, Dist. No. 6, will be held at Orleans, March 17 and 18. We hope every member will come to this meeting. Please hand your reports to the librarians by the 12th, that they may be sent to the secretary in time for him to make his report.

FRANKLIN HOWE, Director.

I now design meeting with the friends of the cause in Nebraska as follows: At the quarterly meetings of the Valparaiso, Saunders Co., church, March 10 and 11; Seward, Seward Co., March 17 and 18.

Also with the Decatur church, March 24 and 25. There are important matters which demand our attention at these meetings. Let all make a special effort to be present, and come seeking the blessing of the Lord. Opportunity for baptism will be offered at each of these meetings. Meetings to commence with the Sabbath.

CHAS. L. BOYD.

QUARTERLY meeting of the church of Serena, La Salle Co., Ill., will be held March 26 and 27. Those that cannot attend, are expected to report by letter. Eld. G. W. Colcord is expected to be with us. There will be opportunity for baptism.

A. NETTINGHAM.

THE T. and M. quarterly meeting for Dist. No. 12, Ia and Neb. T. and M. Society, will be held at Stromsburg, Polk Co., Neb., Mar. 18. Let us have a report from every member. Hope each librarian will be present to hand in his report. If not, send your report to Mrs. Jennie Smith, Ceresco, Saunders Co., Neb.

E. D. HURLBURT, Director.

QUARTERLY T. and M. meeting for Dist. No. 2, at Roosevelt, N. Y., March 10 and 11. Eld. B. L. Whitney is expected to attend.

DANIEL BOWE, Director.

QUARTERLY meeting of Dist. No. 9, Ia. and Neb. T. and M. Society, at Fonda, Ia., March 10 and 11. Do not forget to report.

W. B. EVERHART, Director.

QUARTERLY meeting of the Ia. and Neb. T. and M. Society, Dist. No. 7, will be held at Adel, March 17 and 18. Let us have a report from every member.

A. J. SIFFLER, Director.

MONTHLY meeting at So. Norridgewock, Me., commencing March 16, at 7 P. M., and continuing over Sabbath.

J. B. GOODRICH.

THE quarterly meeting of Dist. No. 13 will be held at Memphis, Mich., March 17 and 18. Let every member of the T. and M. Society report at this meeting. A general attendance is desired.

WM. C. HEBNER, Director.

I WILL meet with the church at Flint, Mich., Sabbath and first-day, March 24 and 25. Let all the scattered friends attend.

D. H. LAMSON.

PROVIDENCE permitting, the general quarterly meeting of the Iowa and Nebraska Tract and Missionary Society will be held at Sigourney, Iowa, Sabbath and Sunday, March 24 and 25. We desire a general attendance of the brethren and sisters from the surrounding country. We hope there will also be as many of the directors present as possible, to consider important business likely to come up. Arrangements should be made at this meeting for the purchase of a new tent for Nebraska; and the Conference camp-meeting committee should also be present, as this will be the last general meeting before the camp-meeting. Let there be a general rally.

GEO. I. BUTLER, Pres.

By request, Bro. O. A. Johnson, of Battle Creek, will speak at Ceresco, Mich., next Sabbath, March 10, at half-past 10 A. M. The brethren living near are requested to attend. Probably several from Battle Creek will be at this meeting. Let the appointment be thoroughly circulated in and around the village.

QUARTERLY meeting Dist. 3, Ia. and Neb. T. and M. Society, at Sigourney, Ia., Mar. 24, 25, in connection with general meeting. Send reports to T. P. McReynolds in season.

J. W. ADAMS, Director.

Business Department.

"Not slothful in Business. Rom 12:12"

THE P. O. address of Eld. E. B. Lane is Dayton, Rockingham Co., Va.

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

\$2.00 EACH. Elmina M Jackson 51-9, L G Tracy 51-9, Isaac Kaufman 51-9, J B Mock 51-9, C B Osborn 51-9, Eliza Retch 50-25, H F Phelps 49-16, Mrs C Morton 51-9, H A Craw 51-3, James Sawyer 51-7, Sarah Richmond 51-9, Langdon Miller 49-1, Edgar Hoagland 51-7, Carroll Uhler 51-10, S E Kinney 51-9, Sarah Lane 51-9, E C Loughborough 51-10, Nerva Fouse 51-9, Wm Irwin 51-10, F Ferry 51-9, J B Trim 51-9, Leonard Sheldon 51-22, Robert Patton 51-9, M H Bates 51-7, Mrs M Slayton 51-12, Mary Reader 51-9, Gustavus Bernard 51-7, E B Lane 51-10, G H Hall 51-10, L Lowrey 51-10, A M Taplin 51-12, D Hutchinsson 51-11, S Martin 51-9, L W Hastings 51-14, Mrs Sarah Hubbard 51-10, Freeman Nichols 51-8, J M Cady 51-1, H C Green 51-7, Johanna Ericson 51-9, August Peterson 51-9.

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