

The Advent Review

AND SABBATH HERALD.

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

VOLUME 47.

BATTLE CREEK, MICH., FIFTH-DAY FEBRUARY 24, 1876.

NUMBER 8.

The Review and Herald,
ISSUED WEEKLY BY
The Seventh-Day Adventist Publishing Association.

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

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

CHARITY.

If we knew the cares and crosses
Crowding round our neighbor's way;
If we knew the little losses,
Sorely grievous day by day;
Would we then as often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our mind a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away, all trembling,
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of vice again?
Life hath many tangled crossings;
Joy hath many a break of woe;
But the cheeks, tear-washed, are whitest,
Kept in life are flowers of snow.

Let us reach into our bosoms
For the key to our lives,
And with love toward erring nature
Cherish good that still survives;
So that when our Master cometh,
He our loving toil shall see,
And shall say, "Come home, ye blessed,
Ye have done it unto me."

—Sel.

General Articles.

OUR COUNTRY'S PROGRESS.

THE following article will repay careful perusal, not only because it is interesting in itself for the information it contains, but because it contains the very facts which our preachers will have occasion to use in speaking upon the position this government holds in prophecy. What other nation but our own can show such a record for the first hundred years of its existence?

Here, on the verge of the centennial anniversary of the birth of our Republic, let us take a brief review of the material and intellectual progress of our country during the first hundred years of its political independence.

The extent of the conceded domain of the United States, in 1776, was not more than half a million square miles; now when the word *now* appears in this relation it means the year 1875 it is more than three million three hundred thousand square miles. Its population then was about a million and a half; now it is forty million.

The products of the soil are the foundations of the material wealth of a nation. It has been eminently so with us, notwithstanding the science of agriculture and the construction of good implements of labor were greatly neglected until the early part of the present century.

A hundred years ago the agricultural interests of our country were mostly in the hands of uneducated men. Science was not applied to husbandry. A spirit of improvement was scarcely known. The son copied the ways of his father. He worked with no other implements and pursued no other methods of cultivation; and he who attempted a change was regarded as a visionary or an innovator. Very little asso-

ciated effort for improvement in the business of farming was then seen. The first association for such a purpose was formed in the South, and was known as the "South Carolina Agricultural Society," organized in 1784. A similar society was formed in Pennsylvania the following year. Now there are State, county, and even town agricultural societies, in almost every part of the Union.

Agricultural implements were rude and simple. They consisted chiefly of the plow, harrow, spade, hoe, hand-rake, scythe, sickle, and wooden fork. The plow had a clumsy wrought-iron share with wooden mold-board, which was sometimes plated with pieces of old tin or sheet-iron. The rest of the structure was equally clumsy; and the implement required, in its use, twice the amount of strength of man and beast, that the present plow does. Improvements in the construction of plows during the past fifty years, save to the country, annually, in work and teams, at least \$12,000,000. The first patent for a cast-iron plow was issued in 1797. To the beginning of 1875, about four hundred patents have been granted.

A hundred years ago the seed was sown by hand, and the entire crop was harvested by hard manual labor. The grass was cut with a scythe, and "cured" and gathered with a fork and hand-rake. The grain was cut with a sickle, threshed with a flail or the treading of horses, and was cleared of the chaff by a large clamshell-shaped fan of wicker-work, used in a gentle breeze. The drills, seed-sowers, cultivators, mowers, reapers, threshing-machines, and fanning-mills of our day, were all unknown. They are the inventions of a time within the memory of living men. Abortive attempts were made toward the close of the last century to introduce a threshing-machine from England, but the flail held sway until two generations ago.

Indian corn, tobacco, wheat, rye, oats, potatoes, and hay, were staple products of the farm a hundred years ago. Timothy and orchard grass had then just been introduced. The cultivation of all these has been greatly increased. Then nearly the whole products, excepting tobacco, were consumed by the million and a half people; now forty million are supported by them, and vast amounts of agricultural products are exported to foreign countries. At the present time these products amount annually, on an average, in round numbers as follows: Indian corn, 900,000,000 bushels; wheat, 270,000,000; rye, 22,000,000; oats, 300,000,000; potatoes, 185,000,000; and buckwheat (introduced within the century), 15,000,000. The hay crop averages about 28,000,000 tons; the tobacco crop about 265,000,000 pounds; flax, 28,000,000 pounds, and hemp, 12,000 tons. To these agricultural products have been added, within the century, barley, cotton, and sugar. Of barley, the average crop is about 28,000,000 bushels; cotton about 2,000,000,000 pounds, and sugar 120,000 hogsheads, of 1,000 pounds each. The expansion of the cotton culture has been marvelous. In 1784, eight bales of cotton sent to England from Charleston were seized by the custom-house authorities in Liverpool on the ground that so large a quantity could not have come from the United States. The progress of its culture was slow until the invention of the gin, by Mr. Whitney, for clearing the seed from the fibre. It did the work of many persons. The cultivation of cotton rapidly spread. From 1792 to 1800, the amount of cotton raised had increased from 138,000 pounds to 18,000,000 pounds, all of which was wanted in England, where improved machinery was manufacturing it into cloth. The value of slave labor was increased, and a then dying institution lived in vigor until killed by the civil war. The value of the cotton crop in 1792 was \$30,000; now its average annual value is about \$180,000,000.

Fruit culture a hundred years ago was very little thought of. Inferior varieties of apples, pears, peaches, plums, and cherries, were cultivated for family use. It was not until the beginning of the present century that any large orchards were planted. The cultivation of grapes and berries was almost wholly unknown fifty years ago. The first horticultural society was formed in 1829. Before that time fruit was not an item of commercial statistics in our country. Now the average annual value of fruit is estimated at \$40,000,000. Our grape crop alone exceeds in value \$10,000,000.

Improvements in live stock have all been made within the present century. The native breeds were descended from stock sent over to the colonies, and were generally inferior. In 1772 Washington wrote in his diary: "With one hundred milch cows on my farm, I have to buy butter for my family." Now 11,000,000 cows supply 40,000,000 inhabitants with milk, butter, and cheese, and allow large exports of the latter article. At least 225,000,000 gallons of milk are sold annually. The annual butter product of our country now is more than 500,000,000 pounds, and of cheese 70,000,000. There are now about 30,000,000 horned cattle in the United States, equal in average quality to those of any country in the world.

A hundred years ago mules and asses were chiefly used for farming purposes and ordinary transportation. Carriage-horses were imported from Europe. Now our horses of every kind are equal to those of any other country. It is estimated that there are about 10,000,000 horses in the United States, or one to every four persons.

Sheep husbandry has greatly improved. The inferior breeds of the last century, raised only in sufficient quantity to supply the table, and the domestic looms in the manufacture of yarns and coarse cloth, have been superseded by some of the finer varieties. Merino sheep were introduced early in this century. The embargo before the war of 1812, and the establishment of manufactures here afterward, stimulated sheep and wool-raising, and these have been important items in our national wealth. There are now about 80,000,000 sheep in the United States. California is taking the lead as a wool-producing State. In 1870, the wool product of the United States amounted to 100,000,000 pounds.

Improvements in the breed of swine during the last fifty years have been very great. They have become a large item in our national commercial statistics. At this time there are about 26,000,000 head of swine in this country. Enormous quantities of pork, packed and in the form of bacon, are exported annually.

These brief statistics of the principal products of agriculture, show its development in this country, and its importance. Daniel Webster said, "Agriculture feeds; to a great extent it clothes us; without it we should not have manufactures; we should not have commerce. They all stand together like pillars in a cluster, the largest in the center, and that largest—AGRICULTURE."

The great manufacturing interests of our country are the product of the century now closing. The policy of the British government was to suppress manufacturing in the English-American colonies, and cloth-making was confined to the household. When non-importation agreements cut off supplies from Great Britain, the Irish flax-wheel and the Dutch wool-wheel were made active in families. All other kinds of manufacturing were of small account in this country until the concluding decade of the last century. In Great Britain the inventions of Hargreaves, Arkwright, and Crompton, had stimulated the cotton and woolen manufactures, and the effects finally reached the United States. Massachusetts offered a grant of money to promote the establishment of a cotton-mill, and one was built at

Beverly in 1787, the first erected in the United States. It had not the improved English machinery. In 1789, Samuel Slater came from England with a full knowledge of that machinery, and in connection with Messrs. Almy and Brown, of Providence, R. I., established a cotton factory there in 1790, with the improved implements. Then was really begun the manufacture of cotton in the United States. Twenty years later the number of cotton-mills in our country was one hundred and sixty-eight, with 90,000 spindles. The business has greatly expanded. In Massachusetts, the foremost State in the manufacture of cotton, there are now over two hundred mills, employing, in prosperous times, 50,000 persons, and a capital of more than \$30,000,000. The city of Lowell was founded by the erection of a cotton-mill there in 1822; and there the printing of calico was first begun in the United States soon afterward.

With wool, as with cotton, the manufacture into cloth was confined to households, for home use, until near the close of the last century. The wool was carded between two cards held in the hands of the operator, and all the processes were slow and crude. In 1797, Asa Whittemore, of Massachusetts, invented a carding-machine, and this led to the establishment of woolen manufactures outside of families. In his famous report on manufactures, in 1791, Alexander Hamilton said that of woolen goods, hats only had reached maturity. The business had been carried on with success in colonial times. The wool was felted by hand, and furs were added by the same slow process. This manual labor continued until a little more than thirty years ago, when it was supplanted by machinery. Immense numbers of hats of every kind are now made in our country.

At the time of Hamilton's report there was only one woolen-mill in the United States. It was at Hartford, Connecticut. In it were made cloths and cassimeres. Now woolen factories may be found in almost every State in the Union, turning out annually the finest cloths, cassimeres, flannels, carpets, and every variety of goods made of wool. In this business, as in cotton, Massachusetts has taken the lead. The value of manufactured woollens in the United States, at the close of the civil war, was estimated at about \$60,000,000. The supply of wool in the United States has never been equal to the demand.

The smelting of iron ore, and the manufacture of iron, has become an immense business in our country. The development of ore deposits, and of coal used in smelting, are among the marvels of our history. English navigation laws discouraged iron manufacture in the colonies. Only blast-furnaces for making pig-iron were allowed. This product was nearly all sent to England in exchange for manufactured articles; and the whole amount of such exportation, at the beginning of the old war for independence, was less than 8,000 tons annually. The colonists were wholly dependent upon Great Britain for articles manufactured of iron and steel, excepting rude implements made by blacksmiths for domestic use. During the war the Continental Congress were compelled to establish manufactures of iron and steel. These were chiefly in Northern New Jersey, the Hudson Highlands, and Western Connecticut, where excellent ore was found, and forests in abundance for making charcoal. The first use of anthracite coal for smelting iron was in the continental armory at Carlisle, in Pennsylvania, in 1775. But charcoal was universally used until 1840 for smelting ores.

Now iron is manufactured in our country in every form from a nail to a locomotive. A vast number of machines have been invented for carrying on these manufactures; and the products in cutlery, fire-arms, railway materials, and machinery of every kind, employ vast numbers of

men and a great amount of capital. Our locomotive builders are regarded as the best in the world; and no nation on the globe can compete with us in the construction of steam-boats of every kind, from the iron-clad war steamer to the harbor tug.

In the manufacture of copper, silver, and gold, there has been great progress. At the close of the Revolution no manufactures of the kind existed in our country. Now the manufacture of copper-ware yearly, of every kind, jewelry and watches, has become a large item in our commercial tables.

The manufacture of paper is a very large item in the business of our country. At the close of the Revolution there were only three mills in the United States. At the beginning of the war a demand sprung up, and Wilcox, in his mill near Philadelphia, made the first writing-paper produced in this country. He manufactured the thick, coarse paper on which the continental money was printed. So early as 1794 the business had so increased that there were in Pennsylvania alone forty-eight paper-mills. There has been a steady increase in the business ever since. Within the last twenty-five years that increase has been enormous, and yet not sufficient to meet the demand. Improvements in printing presses have cheapened the production of books and newspapers, and the circulation of these has greatly increased. It is estimated that the amount of paper now manufactured annually in the United States for these, for paper-hangings, and for wrapping paper, is full 800,000,000 pounds. The supply of raw material here has not been equal to the demand, and rags to the value of about \$2,000,000 in a year have been imported.

The manufacture of ships, carriages, wagons, clocks and watches, pins, leather, glass, Indian-rubber, silk, wood, sewing-machines, and a variety of other things wholly unknown or feebly carried on a hundred years ago, now flourish, and form very important items in our domestic commerce. The sewing-machine is an American invention, and the first really practical one was first offered to the public by Elias Howe, Jr., about thirty years ago. A patent had been obtained for one five years before. Great improvements have been made, and now a very extensive business in the manufacture and sale of sewing-machines is carried on by different companies, employing a large amount of capital and costly machinery, and a great number of persons.

THE HOPE OF THE RIGHTEOUS.

"AND the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

Isaiah was blessed of the Lord by being permitted to have a view of the redeemed in their glorified state. Glorious promises to the righteous are recorded by him. He also writes of fearful scenes to be witnessed by them before they enter their everlasting possession.

The apostle Peter says that the holy prophets spoke of the restitution of all things. And so they did. Micah declared that the first dominion should come to the stronghold, or Saviour, of the daughter of Zion. The first dominion was this earth in its Eden beauty. That was lost by transgression; but Christ came to seek and to save that which was lost. He declares that he will make all things new. Therefore this earth will be restored to its primeval glory.

Isaiah tells us that the "wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." This whole earth will be made "a desolate wilderness" by the great army of the Lord at the second coming of Christ. Joel 2. And thus it will remain for a thousand years; after this, the city of God, the camp of the saints, will descend with all the shining hosts and the King of Glory. The wicked will then be raised to receive the devouring fire, which will leave the earth free from sin and sinners. Rev. 20; Ps. 37. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. This earth that was "a desolate wilderness," a "solitary place," shall be glad for them; for they (the righteous) have been away from it for a thousand years. Then they will receive their "everlasting possession;" and from one new moon to another, and from one Sabbath to another, they will all assemble to worship their King. Yes, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting

joy upon their heads." And because there shall be no death there, nor any pain, "sorrow and sighing shall flee away."

Grand promise! Glorious reward! Zion, the city of our solemnities, is that "strong city" of which the saints will sing in that day when they wait with anxious eyes to behold their King. Trials and sore afflictions will have separated them from the world. All their joy will be to think of the future. During the plagues they will be protected by the angels of God, Ps. 91; yet their hearts will meditate terrors, Isa. 33:18; for the angels will be unseen by them. They can only hear them saying, "This is the way, walk ye in it." Isa. 30:21. Then mortal men on earth will be holy; for the decree will have passed: "He that is holy, let him be holy still." Probation will be over; for the *unmixed* wrath of God will be falling on the ungodly. These scenes will not last long; for the Lord then says, "Behold, I come quickly." Rev. 22:11, 12.

Isaiah says, they that give the proclamation of coming salvation to the end of the world shall be called "the holy people, the redeemed of the Lord." Chap. 62:11, 12. Following this is a description of One whose garments are sprinkled with blood, One who is mighty to save. And he declares, "The day of vengeance is in mine heart, and the year of my redeemed is come." This is the time during which the plagues will fall. Rev. 18:8. To illustrate how God's people will be protected, he mentions the loving kindness of the Lord to ancient Israel: "The angel of his presence saved them." How good the Lord is! How wise the plan! Mortal eyes cannot endure the shining brilliancy of the heavenly angels. But at this time they will be guarded on every side by hearing a "word behind" them. Isa. 30:21.

Many scorn the idea of a special work of preparation for the last generation. Perhaps they do not consider that all the living who are saved will have to become *holy* in order to be called holy by Him who "is like a refiner's fire, and like fuller's soap." But they tell us, "The Lord will have to forgive our sins just as he has always forgiven sins." The good of past ages are saved because they sincerely repented, and because Christ pledges his blood to the Father that if they had lived till the perfect day they would have become blameless. See 1 Thess 5:4, 23. Therefore, brethren, let us not "sleep as do others," but let us "watch and be sober." We must become righteous, and we must do it by true repentance and careful watching with fervent prayer. We can then be numbered with that waiting "holy people." And when the afflictions are all over, our eyes will behold the King in his beauty. We can look up with joy and say, "Lo, this is our God; we have waited for him, and he will save us."

Soon the voice of the Archangel and the trump of God will shake the earth. The heavens will tremble at the sound. The dead will hear and live. Then the waiting remnant will unite with the good of all past times, and ascend with shouts of victory to worlds on high. Oh, the rejoicing! It is said that tears will then be wiped from off all faces, but it almost seems that tears would be shed for joy as saints clasp glad hands in the kingdom. What a meeting!

G. V. KILGORE.

Nebraska City, Jan. 24, 1876.

DO BEASTS HAVE IMMORTAL SOULS?

(Continued.)

MEMORY OF ANIMALS.

Nothing is plainer than that animals do have memory. Every-day observation of the conduct of horses, dogs, cats, hens, etc., confirms this fact beyond a reasonable doubt. As illustrating this point, read the following interesting anecdotes:—

"Any one who is accustomed to the ways of insects can tell by the manner in which a wasp leaves the nest whether it is an old or a young one. An old wasp crawls to the entrance of the nest, and at once darts off without any ceremony. A young one, however, when going out on its first expedition, acts in a very different manner. When it has emerged from the entrance, it turns round and examines the spot; it then takes to wing, but flies backward and forward in front of the nest, and always looking toward it as if taking notes of the bearings, and gradually increasing its distance, until it is out of sight.

"Here, then, is a distinct exercise of memory as well as of reason, the creature impressing on its mind the appearance of the objects near its nest, and acting on the result of those impressions. Human beings act in just the same way when traversing for the first time a locality through which they will have to return. And

yet, as I have already stated, the wasp has no true brains.

"The late Mr. Stone remarked that he had seen bees act in a similar manner when their hive has been moved to a spot at any distance from that which it formerly occupied."

"Here is a good example of memory in the case of a domesticated bird:—

"Our noble yellow-crested cockatoo was the especial pet of the eldest daughter of the house. The young lady married an officer, and was absent from the old house for nearly three years. Her anticipated advent on a visit to her father was of course talked about, and we may imagine the cockatoo pricked up her ears at the sound of her name. The moment the carriage stopped at the door, she flew down from her perch, and, before mamma or sister could greet her arrival, was outside the front door with, 'Kiss me, my dear; kiss me, Sa; kiss me, Sa.'"

"A gentleman who has kindly taken a great interest in the object of this work furnishes the following account:—

"When I was a boy, my father bought from a neighboring farmer a gray Galloway pony, that was very vicious to all with whom he came in contact except myself. The way in which I acquired so much power over him was by feeding him with bread, and showing him other acts of kindness.

"Some years afterward I left home, and when I returned to my father's house, I found that 'Donald' had been sold, and that all trace of him had been lost for about seventeen years. At that period, being resident in a village in a neighboring county, I saw an old white horse in a cart, and thinking that it might be the same animal, I went up to him in the same way as I used to do in boyhood, and said 'Donald.' He immediately turned his head to me, laid it on my shoulder, pawed the ground, rubbed his nose upon my arm, and showed the greatest possible affection.

"The driver of the cart came out of a shop, and warned me to keep away from the horse or he would bite me. I moved up the street, when Donald became restive, wrenched the reins out of the lad's hands, followed me along the street, and it was not until I entered a house that, after much difficulty, he was induced to move away."

"This is a really wonderful act of memory on the part of the horse, and not at all a bad one on the part of the man; and the incident affords a direct proof that memory is a common possession of man and beast. That the man should recognize the animal which he loved in his boyhood was a tolerably fair exercise of memory; but that the horse should recognize the man is even more astonishing. From boyhood to manhood, the lapse of seventeen years makes such changes in personal appearance that, as a rule, the man of thirty can scarcely be recognized even by those who knew him well as a boy of thirteen. Nor can the voice give any help in recognition, for the deep tones of the manly voice are as unlike the shrill sounds of a boy's 'treble pipe' as is the bearded face of the man to the smooth cheek of the boy.

"Dress also makes a great difference in the appearance of a human being; and when we consider that the dress of a man is quite unlike that of a boy, we must appreciate the strength of memory which enables the horse to recognize his friend in spite of so many alterations."

GENEROSITY OF ANIMALS.

That animals are possessed of feelings of generosity cannot be reasonably denied. Notice the following cases:—

"A cat in a swiss cottage had taken poison, and came, in a pitiful state of pain, to seek its mistress' help. The fever and heat were so great that it dipped its own paws into a pan of water—an almost unheard-of proceeding in a water-hating cat. She wrapped it in wet linen, fed it with gruel, nursed it, and doctored it all the day and night after. It revived, and could not find ways enough to show its gratitude. One evening she had gone up-stairs to bed, when a mew at the window roused her. She got up and opened it, and found the cat, which had climbed a pear tree nailed against the house, with a mouse in its mouth; this it laid as an offering at its mistress' feet, and went away."

"For about a year it continued to bring these tributes to her. Even when it had kittens, they were not allowed to touch this reserved share; and if they attempted to eat it, the mother gave them a little tap—'That is not for thee.' After awhile, however, the mistress accepted the gift, thanked the giver with a pleased look, and restored the mouse, when the cat permitted her children to take the prey, which had served its purpose in her eyes.

"Hear was a refined feeling of gratitude, remembered for months afterward, quite disinterested, and placed above the natural instincts (always strong in a cat) toward her own offspring."

"The following anecdote was told to me by Mr. Swecker, the well-known artist. A friend of his had a couple of tame sea-gulls which ranged the garden freely, one wing of each being clipped, to prevent them from flying away. He had also a fine young cat, which struck up an oddly assorted friendship with the gulls. After a while, she evidently compassionated their crippled condition, and thought that it prevented them from hunting. So she set to work at hunting for them, and was in the habit of bringing them little birds and mice, which they ate with the solemn satisfaction of a gull at meals."

"The manager of a mill in Fifeshire was very much disliked by the watch-dog, probably because he had acted harshly to the animal. One

very dark night he strayed from the path and fell over the dog. Perceiving the mistake which he had made, and that he could not recover himself, he gave himself up as lost, the dog being a very powerful one. The animal, however, was magnanimous enough to spare a helpless enemy, and to lay aside old grievances. Instead of seizing the prostrate man by the throat the dog only licked his face and indicated his sympathy. Ever afterward, the man and the dog were great friends."

ANCIENT ADVENTISTS.

[Republished by request from Vol. 43, Nov. 18 and 19, April 14 and 21, 1874.]

THERE are two classes who hold opposite views concerning the hope of God's people. One hopes to go to Heaven at death, while the other places all its hope in the personal advent of Jesus Christ to raise the dead and translate the living saints. Which of these is right? We will let the prominent men of the Bible, some from every age, from Genesis to Revelation, testify as to their hope. The advent of Christ and the resurrection of the saints are events immediately and inseparably connected, so that when one is affirmed the other is necessarily implied. For when Christ appears, the trumpet sounds, and the dead are raised. 1 Thess. 4:13-18. With this fact before us, let us now examine the word of God upon this important subject.

The first promise of the Deliverer was made to Adam immediately after his fall. Gen. 3:15, when God said that the "seed of the woman should bruise the serpent's head. From this time we shall find that the eyes of God's people were ever turned with eager longing to the coming of the Saviour to deliver them. Thus we read of Enoch: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," &c. Jude 14, 15.

This holy man was only the seventh from Adam, was the first prophet, and lived before the flood. He is a good witness from the old patriarchs of the ante-diluvian age. How plainly and boldly he expresses his hope in the advent of the Lord! Looking by faith through the long vista of over five thousand years, his prophetic eye sees this grand event, and in the rapture of his soul he exclaims, "Behold the Lord cometh." This, then, was his hope.

In Heb. 11, Paul enumerates a host of ancient worthies. Beginning with Abraham he mentions Abraham, Isaac, Jacob, Moses, Samuel, and many more "who through faith subdued kingdoms, . . . and others were tortured, not accepting deliverance, that they might obtain a better resurrection." The resurrection, therefore, was the glorious hope for which all those patriarchs believed and suffered and died. But not one word do we anywhere hear from them about going to Heaven at death. They had no such hope.

Let us now call up a witness from the far-off land of Uz—the patient Job. In his deep affliction, he had need of a firm hope and strong consolation to sustain him. What was this hope? We are not left to guess; for Job has recorded it in the clearest terms: "Oh, that my words were written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" Job has something important to tell which he wished all coming generations to know. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-37.

The most zealous modern Adventist could not express his faith and hope more clearly than this. "I know," says Job, "that my Redeemer liveth, and that he shall stand upon the earth in the latter day." This shows his Advent faith. He further declares that then he will see God in the flesh. That he was a firm believer in the sleep of the dead is very evident. Thus he says: "But man dieth, and wasteth away, man giveth up the ghost, and where he? Now mark his own answer: 'The waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep.'" Job 14:10-12.

Leaving the desert of Arabia, we will now come down the stream of time about five hundred years and call up a royal witness from the land of Judea, the man after God's own heart. His testimony is clear

and decisive. He had no faith in the conscious state of the dead. Thus he says: "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Our thoughts constitute our consciousness; when we cease to think we cease to know or to have any consciousness. David says our thoughts perish the very day we die, and that the dead do not praise the Lord. This is in perfect harmony with what the great majority of Adventists now believe.

But now listen to what David did hope and wait for: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. He knew that he should fall asleep, but his hope was that from this sleep he should awake in the likeness of his Lord. The apostle tells us when this will be; viz., at the advent of Christ: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. When Jesus comes, the saints will see him as he is, and will be made like him. For this glorious event, David, like all before him, earnestly hoped. This sufficiently shows his advent faith.

Our next witness shall be the wisest man who ever lived, a great king of Israel. In the most unqualified terms he states his faith in the unconscious sleep of the dead. Thus he says: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Yes; they go to the dead, not to Heaven or hell. He continues: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy, is now perished." It is not simply the body which ceases to live and act, but the mind also ceases to operate; for it neither knows, nor loves, nor hates. He further says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. Eccl. 9: 3, 5, 6, 10. This is a good, decisive testimony, and shows that Solomon firmly believed in the sleep of the dead the same as his father David did before him. He shows his faith in the resurrection in the following language: "The righteous hath hope in his death." Prov. 14: 32.

Dismissing Solomon, we will next call up one of the greatest of the old prophets, Elisha, the son of Shaphat. Like modern Adventists he believed in "going up," and like them he "had trial of cruel mockings" (Heb. 11: 36) on account of it. As he returned from viewing the translation of Elijah, there came forth little children out of the city, and mocked him, and said unto him, "Go up, thou bald head; go up, thou bald head." 2 Kings 2: 23. This shows that he believed and taught that doctrine, and that it was as much hated and mocked at then as now. How often we have heard the question mockingly asked, "When are you going up?" But let these modern mockers take warning from the punishment which God visited upon those mockers of old. "And there came forth two she bears out of the wood, and tear forty and two children of them." Verse 24.

Passing down more than a century later, we find Isaiah the prophet all aglow with the grand doctrine of the second advent and the resurrection of the saints. He has said so much about these that I hardly know what to select. As his prophetic eye sweeps over the wonderful events of the last days, he breaks out thus: "They dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Chap. 26: 19-21.

He shows that when the Lord comes the saints will be waiting and eagerly watching for him, ready to hail him when he comes. "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Chap. 25: 9.

The fact is made prominent and emphasized that they have waited for him.

As Isaiah foresaw the persecution which the Adventists would receive for their faith, he comforts them thus: "Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Chap. 66: 5. While he thus frequently shows his faith in the advent of the Lord, not one word does he say about going to Heaven at death. He had no such hope.

From Isaiah who walked in kings' palaces, we will pass down one hundred years later and listen to the voice of the weeping prophet from his dungeon prison: "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." This refers to the destruction of the little children in Bethlehem by Herod, as we are informed in Matt. 2: 16-18. Those children were martyred and their mothers were weeping over their dead bodies. Jeremiah now comes forward with words of comfort and consolation. "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears." Now carefully notice the hope which the prophet holds forth to these bereaved mothers. Contrast it with the comfort offered to mourning mothers in our days by popular ministers. As the little dead child lies before them, the minister says, "Sister, do not weep. This is not your child. He is not dead, but is now with the angels in Heaven, happy in the presence of God. Your loss is his gain. Be faithful, and you will soon go to join him." Such words we often hear. Now listen to the hope held out to weeping mothers by this inspired seer. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 19, 17.

What was their hope? That they should come again from the land of the enemy, and return to their own border. Then at death they went into the land of the enemy. Did they go to Heaven? No; for Heaven is not an enemy to children. But they did "go to the dead," Eccl. 9: 3, there to remain till Jesus comes to awake them. John 5: 28, 29. Then death, the last enemy, shall be destroyed. 1 Cor. 15: 26. If there was any other, better, or nearer hope, why did not Jeremiah think of it? Because he, too, was an Adventist, and offered to others the same hope which consoled his own sorrow.

As we pass along, we listen a moment to the captive Ezekiel, and hear him adding his testimony to the same blessed hope: "Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Chap. 37: 12.

Daniel also, from the courts of the heathen kings, comes forward and adds his testimony to the same great truth. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life," &c. Dan. 12: 2.

Hosea likewise comforts Israel with this promise of God: "I will ransom them from the power of the grave; I will redeem them from death." Chap. 13: 14.

Finally, in the closing chapter of the Old Testament, we see the eyes of the last prophet, like all before him, still fixed upon that long-wished-for event, the coming of that great day and the rising of the Sun of righteousness. Mal. 4: 1-3.

Thus we have seen that in one unbroken line from Adam down through the sons of God in the antediluvian age, the old patriarchs, the pious kings, and the holy prophets—men from every age and every clime—all have cherished that one blessed hope, the resurrection of the dead and the coming of the Lord.

We now come to the New Testament. Here we find the doctrine of the reward of the righteous at the second advent of Christ and the resurrection of the dead even more frequently and more prominently taught than in the Old Testament. Let us hear Jesus himself on this subject: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed [when?] at the resurrection of the just." Luke 14: 13, 14. The time, then, for the reward of the righteous is, not at

death, but at the resurrection. So says Christ, and who could be better authority? Contrast this with the modern popular doctrine of rewards at death. Suppose a benevolent man in a community dies. He has been noted for his piety, for feeding the hungry, for clothing the naked, visiting the sick, &c. At his funeral, the minister recounts his good deeds, and says, "Our loss is his gain. He has gone to his reward. He is now in Heaven receiving the fruit of his labor." Such language we hear at almost every funeral, though a direct contradiction of the teachings of Christ. He points to the resurrection as the time of reward.

Hear him once more: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. How beautifully all the witnesses agree in placing the reward of the saints, not at death, but at the second advent. Even the angels of God have come forward with their testimony to point the anxious, longing ones forward to that ancient hope of Israel—the personal return to the earth of the Son of man. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

These are good witnesses, and their testimony is plain. This same Jesus is coming back as really and as personally as he went up. Forward to this event they point the minds of the mourning disciples; but they are totally silent about going to Heaven at death. But Paul is waiting to bear his testimony on this glorious subject. His warm heart was ever full of it, and it was the theme above all others upon which he loved to dwell. To Titus his son, he writes that he is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13. He is not ashamed to call it "that blessed hope," though, alas! it is now everywhere spoken against and anathematized as heretical. The modern church has departed from the old landmarks, and has gone after another gospel, which neither Paul nor an angel from Heaven ever taught.

In 1 Thess. 4: 13-18, the apostle has left us a short but model funeral sermon. If he believed that the saints went immediately to Heaven at death, this was certainly an occasion which would necessarily call out a statement of it from him. Those who believe this doctrine always use it on a funeral occasion as the best consolation which they can offer to the mourning friends. Says the minister to the bereaved wife: "Dear sister, your husband is not dead. He has only gone before you. Be faithful, and you will shortly go to join him in the heavenly land." Now listen to the consolation which Paul offered to stricken friends: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." They were sorrowing. He wished to remind them of the hope of the righteous. Now we are interested to know what it is. He continues: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Your husband is dead. So Jesus himself was dead once. Your husband is in the grave, so was Jesus also once just where he now is. But did not God raise him from death and the grave? Yes, you believe that he did. Just so, my sister, God will bring up your husband also. This he goes on to say will occur at the coming of the Lord. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." This has the genuine second advent ring—the saints asleep, the living waiting for the Lord to appear; and comforting one another with this hope; and finally all to "go up" together. So taught Paul, and so we believe.

Next, the apostle James shall be heard on this subject, and his testimony will be as clear and decided as the others. His brethren are in great affliction, and he is

endeavoring to encourage them. Will he not present the true hope of the church, the nearest prospect of deliverance? Certainly. Is it that the soul is immortal, and that the gate of death will soon open and let them all into Heaven? Listen: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 7, 8. Ah! that is it, the same old story, the coming of the Lord. This wonderful agreement of all these witnesses shows them all to have been inspired by the "one spirit and one hope." Eph. 4: 4.

But Peter, one of the "pillars" of the faith, must also be heard as to when the faithful are to be rewarded. To the elders he says: "Feed the flock of God which is among you. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 2-4. Not a word about reward at death; but, like all others, he points them to the appearing of the great Shepherd for their crown of reward. Did witnesses ever agree better? And are we not in good company in talking so much about the coming of the Lord? in hanging all our hopes upon that event?

As we pass along, let us now listen a moment to John, the beloved disciple. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. Yes, "when He shall appear," not when we die. So they all wrote, and so we Adventists all believe.

And now we come to the closing words of the Bible. Remarkable and impressive are they indeed. As we have seen, the Scriptures opened with the promise of the coming Redeemer. From that time on down through the long weary ages of waiting and hoping, of watching and longing, the eyes of the faithful have all and ever been turned with eager desire to that one guiding star of promise—the coming of the Lord of glory. The old patriarchs, the kings upon their thrones, the prophets moved by the Holy Ghost, the martyrs from their prisons, the Son of God while on earth, the angels from Heaven, the apostles in the gospel—all these, though separated by centuries, and scattered in different climes, possessing every diversity of talent and temperament, still agree in expressing their hope in the one glorious event—the coming of the Lord. With a fervent prayer for the speedy coming of Jesus, closes the Bible. "He [Jesus] which testifieth these things saith, surely, I come quickly. Amen." To which John responds, "Even so, come, Lord Jesus." Rev. 22: 20. Thus the sacred record concludes with this prayer for the advent of Christ, while the eyes of the prophet are upturned watching for its dawning.

And now, dear reader, the long-looked-for time for the fulfillment of this hope draws nigh. Not much longer shall we have to wait. Have you an interest in this blessed hope? Do you love Jesus? Do you want him to come? Are you praying for his return? If not, why not? If he was your dear friend, would you not long for his return, and rejoice for any evidence that it is near? May the Lord help you to yield your heart to him before it is too late.

D. M. CANRIGHT.

Woodland, Cal., April 5, 1874.

EVERY man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion." The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us—to be always looking in the face of others for approval—to be always anxious about the effect of what we do or say—to be always shouting to hear the echoes of our own voices.

A LADY thinking it was time for her little girl to put away childish things, told her that "Santa Claus" was a "made-up" person. Upon which the child, with becoming solemnity, asked, "Have you been telling me lies about Jesus Christ, too?"

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 24, 1876.

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

THE SABBATH AS A MEMORIAL.

WHEN God had finished the creation of the heavens and the earth, he instituted the Sabbath to commemorate that infinite work. This is plainly taught in Gen. 2:2, 3, and Ex. 20:11. Yet it is said that when he raised his Son from the dead he determined that the Sabbath should thenceforth commemorate that event, and so changed the institution from the day on which he rested from his creative work to the day on which he raised Christ; but nothing of this kind is stated in the Bible.

To show the absurdity of this view, I will suppose that, instead of ordaining an institution to commemorate his creative work, he had set up a literal monument for that purpose. Thus, the heavens and the earth being finished, God erected a monument with the following inscription: "In six days God created the heavens and the earth, and rested on the seventh. This monument was erected to commemorate that work." However, when the Father raised his Son from the dead, he thought it good to make an addition to the words upon this monument, and under the original inscription he placed a second, which reads thus: "God raised his Son from the dead on the first day of the week. This monument was erected to commemorate that event."

This illustrates the case of those who say that the Sabbath commemorates the creation of the world and the resurrection of Christ; but whoever reads the two inscriptions on the same monument, will say that one of them is a falsehood, for they contradict each other; and it would not be difficult to determine that the untruth is in the second inscription. Others think to remedy this difficulty by the statement that he removed the original inscription and then engraved the second. This does not avoid the falsehood, it only hides it in the case of those who do not think; while thoughtful men will say, "This monument was not erected to commemorate the resurrection of Christ, for it had been standing four thousand years when he was raised from the dead."

If the Great Architect lacked materials he might have demolished the original monument and used its stones to erect another, and on it he would have written the second inscription. This is what many assert that he did. In that case he declares the first event no longer worthy to be commemorated, and the original monument no longer worthy to exist. This is to say, that the creation of the heavens and the earth is no longer worthy of commemoration, and the Sabbath institution no longer worthy to be hallowed.

The resurrection of Christ is worthy of a divine memorial; but it is not necessary to inscribe a falsehood upon the memorial of creation, nor yet to destroy that memorial in order to secure a memorial of Christ's resurrection. As the Lord's supper commemorates the death of Christ, so does baptism commemorate his resurrection, Rom. 6:1-5; Col. 2:12; 1 Pet. 3:21; while the Sabbath remains the Memorial of CREATION. J. N. A.

THE SANCTUARY.

Eighth Paper.—The Seventy Weeks.

It has now been proved, 1. That there is the clearest connection between the 8th and 9th chapters of Daniel. 2. That the seventy weeks are consequently a part of the 2300 days. 3. That these weeks are cut off from those days. 4. That the seventy weeks are the first 490 days of the 2300 days. 5. That, consequently, where the seventy weeks begin, there the 2300 days begin.

Respecting the time, therefore, we have now only to inquire further, From what point are the seventy weeks to be reckoned? The data which the Bible furnishes on this point are found in the further instruction which the angel gave to Daniel in chapter 9. After informing him that seventy weeks were cut off from the 2300 days, and allotted to his people and the city of Jerusalem, he proceeds immediately to tell him in the following language where they begin, and what events would mark their termination:—

"Know therefore and understand, that from the going forth of the commandment to restore

and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:25-27.

From this testimony respecting the seventy weeks we learn, 1. That a commandment to restore and build Jerusalem marks their beginning. 2. That seven weeks or 49 years were allotted to the work of restoration. 3. That sixty-nine weeks or 483 years would span the interval to the time when the Messiah the Prince should appear upon the earth, or when our Lord should commence his public ministry here among men. 4. That during the last or seventieth week, the Messiah should confirm the covenant (the new covenant) with many. 5. That in the midst or middle of that last week, he should be cut off, and cause the sacrifice and oblation to cease; expressions which must be considered as referring to his crucifixion, and the effect which his thus offering himself upon the cross would have upon the Jewish sacrifices and ceremonies, in causing them virtually to cease. When the seventy weeks, therefore, are correctly located, we shall find the seventieth week falling at such a time that the commencement of Christ's ministry will stand at the beginning, and his crucifixion, three and a half years later, in the middle, of that last week. The whole question might therefore be left to an argument on the date of the crucifixion of Christ, since this has as much bearing upon the point at issue as even the commandment to restore and build Jerusalem from which this period is to be dated.

But it is not difficult to find the commandment to restore Jerusalem, and to ascertain that it went forth at the precise time to render the prophecy harmonious in all its parts.

There are four events which have by different ones at different times been regarded as the commandment to restore and build Jerusalem. These are, 1. The decree of Cyrus for the rebuilding of the house of God, B. C. 536. Ez. 1:1-4. 2. The decree of Darius for the prosecution of that work which had been hindered, B. C. 519. Ez. 6:6-12. 3. The decree of Artaxerxes Longimanus to Ezra, B. C. 457, Ez. 7. And 4. The commission to Nehemiah, from the same king in his twentieth year, B. C. 444. Neh. 2.

1. Respecting this last, we find no feature about it necessary to constitute it a Persian decree. It was essential that such decree should be put in writing, and signed by the king. Nehemiah had nothing of the kind. His commission was only verbal. If it be said that the letters granted him constituted a decree, then the decree was issued not to Nehemiah, but to the governors beyond the river; and moreover these would constitute a plurality of decrees, not one decree as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem was also broken down, and the gates thereof burned with fire. Neh. 1. What wall and gates were those that were broken down and burned with fire? Evidently some which had been built by the Jews who had returned to Jerusalem under one, or all, of the preceding decrees, of Cyrus, Darius and Artaxerxes; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it as he evidently did, a fresh misfortune, calling for a fresh expression of his grief. A decree, therefore, authorizing the building of these had gone forth previous to the grant to Nehemiah.

3. Should any contend that the commission to Nehemiah must be the decree in question, because the object of his request was that he might build the city, it is sufficient to reply as above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas the prophecy allows

for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah, not embraced in preceding decrees, while those decrees had already granted vastly more privileges than his commission.

5. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall, did not last seven weeks or forty-nine years. Reckoning from that date, the sixty-nine weeks or 483 years which were to extend only to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan, and the voice of his Father was heard from Heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the last, or seventieth, week, which was to be marked by the crucifixion, is placed in A. D. 44; but the crucifixion took place in A. D. 31, thirteen years previous. And lastly, the seventy weeks or 490 years, dating from the 20th of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. But such a conclusion is simply an overwhelming proof that that theory which dates the seventy weeks from the commission to Nehemiah in the 20th of Artaxerxes, is an utter failure.

We may therefore dismiss this commission, and this date, from consideration. The question now lies between the decrees of Cyrus, Darius, and Artaxerxes. Which one, if only one, and how many, if more than one, of these did it take to make that decree to which the prophecy refers as the starting point of the seventy weeks? U. S.

THE SCAPE-GOAT NOT A TYPE OF CHRIST.

To N. A. G.: I do not distinctly remember what called out my article, headed, "One and One Make Two," in the REVIEW of July 28, 1863. I certainly do not claim infallibility, but am willing to confess my errors. On reading the article carefully to discern my fault, I judge from its tone that I might have been short of patience toward those who, after a full investigation of the subject has been made, still claim that the scape-goat was a type of Christ. For this I ask pardon.

Two goats were taken, and lots were cast to decide which goat should be taken for the Lord, and which for another person called Azazel. The one on which the Lord's lot fell was slain for a sin-offering. The other was reserved to be presented "alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness."

The slain goat was a type of Christ on Calvary. The high priest was a type of Christ in Heaven. Heb. 8:1-5. The atonement is made by the priest. The sins of the sinner are laid upon the head of the sin-offering. For these sins it is slain. Then the priest bears the sins to the sanctuary, where they await the final decision, while intercession is being made, and probation lasts. Last of all the work of the high priest, in making the atonement, he bears all the sins of the pardoned out of the sanctuary and lays them off from himself upon the head of the goat that represents Azazel, as the slain goat represented the Lord Jesus, and the goat, with all the sins of the pardoned upon him is sent away to a land not inhabited, the atonement is finished, and Israel is free; while those who did not avail themselves of the benefit of the atonement, by complying with the conditions given, are to be cut off. Lev. 23:29.

As our sin-offering, Christ bore our sins in his own body on the cross. As our Priest, he has borne the sins of the penitent to the sanctuary, there to present them before his Father in connection with his own atoning blood. And as probationary time closes, he bears the sins of all in every age, who have complied with the conditions of pardon and have been faithful to the end of their probation, from the sanctuary, places them upon the head of Azazel, and sends him forever away from the Israel of God, and they are eternally free! Their beloved High Priest now takes them to himself to reign with him, and they hear no more of Azazel, till, after a thousand years, when, with his wicked host, he compasses the city of the saints and meets his final doom.

In your recent letter you accuse me of contradicting the scripture that says that the scape-goat should "be presented alive before the Lord, to make an atonement with him." On this point I advise you to read more carefully.

Compare what I *did* say, not what you *say* said, with this text, and see if I have given "God's word the lie." Your question, "as I have stated it, was whether 'the devil is going to make an atonement for the sins of the righteous.'" And you have stated twice in your letter, that my answer was, that "the scape-goat was not taken to make an atonement with." This would be contradicting the word but what *did* I say? Just this: "The scape-goat had nothing to do in making the atonement. The high priest *alone* made the atonement, and he *made use* of the scape-goat to bear away sins after the work in the sanctuary was finished."

Now I apprehend a difference between the idea of the devil making atonement for the sins of the saved, and that of their sins, in which he shares the responsibility as their instigator, being forcibly laid upon him by One stronger than he, having removed them from the people who have obtained pardon by virtue of the sacrifice offered in behalf of all, and accepted of them. Can you, brother, see a difference?

R. F. COTTRELL.

PROGRESS OF THE WORK.

THE Seventh-day Baptist General Conference held its sixty-first session in September, Alfred Center, New York. The interest of the meetings exceeded that of any former anniversary. It was also the largest gathering, a thousand Sabbath-keepers being in attendance. The membership is increasing, and the publishing and mission work is more vigorous. They sustain the Rev. N. Wardner as missionary to Scotland and Ireland, and assist in the printing and circulation of Sabbath literature in the United Kingdom. Their work in China is extending, and the calls at home are increasing. Temple lecture work is to be an additional feature of future operations. The remarkable success of the Seventh-day Adventists, by means of their life, has doubtless finally awakened our brethren to action in this direction. We bid them God speed: "To your tents, O Israel!"

The Seventh-day Adventist General Conference was held in August, at Battle Creek, Michigan. It was the largest gathering of Christian Sabbath-keepers of modern times. Hundreds have joined during the Conference year. Two publishing houses are established, one at Battle Creek, and the other at Oakland, California. A third on the Atlantic coast, and a fourth at Basle, Switzerland, are contemplated. The Rev. Mr. Bourdeau, a French Canadian, is on his way to France. The Rev. J. N. Andrews is laboring successfully in Switzerland, and the Rev. Mr. Ertzenberger is doing good work in Prussia. In less than a year, three Societies of Prussian Sabbath-keepers have been discovered, each ignorant of the other previously and of the American brethren also a Sabbath-keeping Society of German immigrants has come to light in Milwaukee, Wisconsin. The Bible Sabbath leaven works wherever the Bible is read and esteemed as the rule of faith and practice. Publications and correspondence are awakening serious inquiry in Denmark, Sweden, Norway, Africa, Australia and Mexico. The brethren also aid our work in the British Isles.

In this country the good cause is surely progressing. In July, Mr. Wardner and the writer lectured in Grimsby, Elgin, and Belfast. Since then, Mr. Wardner has lectured in Elgin, Forres, Belfast, and Govan. Four have been baptized, three in Belfast and one in Glasgow. Converts to the Sabbath are, however, not reckoned by the number of baptisms. An edition of 40,000 tracts will soon be issued in Glasgow. A native Scot, by profession a lawyer but who practices gospel as well as law, is now in the field as a co-laborer with us. We have tract distributors in Belfast, Elgin, Glasgow, Grimsby, Canterbury, Tewkesbury, and London. A correspondent writes: "I shall be glad to act as tract distributor over the whole of Ireland." An influential Baptist minister writes: "I must confess, the more I read the more strength your position seems to acquire. You have the weightiest argument on your side." Another says, "I am still thinking about the Sabbath." We could fill pages with lines of interest and encouragement, but our tiny paper is already overburdened. To all who read our publications, we beg to say: Do not be foiled by tradition, and the vain, fanciful escapades, by means of which so many are estranged from obeying God. Let not convenience sit in judgment upon your CONSCIENCE.—W. M. JONES, in *Sabbath Memorial*.

RUSSIA has withdrawn her ambassador to the holy see, another reminder to the pope that his power, as a political sovereign, has departed.

AN APPEAL.

N. Y. and PA. Tract Society

There has never been a time since the organization of our Society when there seemed to be the interest in present truth on the part of the public generally as now. And while this is doubtless the case, to a greater or less extent, everywhere, there seems to be special indications that the Spirit of God is at work upon the minds of the people of our own State, and the way is being prepared for the reception of the truth.

If this is the case, and I think those who have been laboring to place the light before the people will doubt it, what stronger reason could be urged for taking hold of this work with renewed energy and zeal to do all in our power to carry it forward? Our earnest inquiry should be, In what way can we most effectually accomplish the work?

This question decided, it remains to set ourselves earnestly and perseveringly at work to carry out the decision. We would heartily recommend the plan which has lately been suggested in regard to the circulation of the Signs. Two thousand copies should be sent to this State in the present season. We believe this can be done, and the plan proposed is as follows:—

1. Let our brethren everywhere immediately subscribe for from three to five copies for their own use. At least, 1,000 copies should be taken in this way. These extra copies are to be used in getting interested readers among neighbors and friends everywhere. The plan of using them is fully explained in articles on this subject by Bro. Haskell. They will be furnished for this purpose at the regular Tract Society rates, \$1.50 per copy. We do not suggest this to interfere with individual's subscribing at the regular subscription price. Let those who are able take a copy at \$3.00 per year for their own table and several copies to use in doing missionary work. Wherever this plan has been proposed, the brethren have taken hold of it with commendable zeal, and already nearly 300 copies of the Signs have been subscribed for in this manner; but what is needed is that this movement should be general, and thus the greatest amount of good possible be accomplished. We request those who have not already thus subscribed for the Signs, to send in their names immediately to the State secretary, stating how many copies they wish, and they will be forwarded without delay. These names will be properly reported to the officers of the districts in which the individuals belong. We make this suggestion because the volume is fast passing and the subscriptions should commence without delay. They can be paid for at any time during the next quarter.

2. One thousand copies should be sent to candid, intelligent persons who are interested to read, that they may become acquainted with our views, and examine for themselves in regard to the truthfulness of our position. These individuals should, so far as possible, be induced to pay for the paper at the price at which it is furnished to the Tract Society, or at least a part of the balance to be paid by the Society. With proper effort on our part, a much larger number of names than has been mentioned might be judiciously obtained. We do not ask that any number of names be indiscriminately gathered up, simply that a given number may be furnished within a given time, but we believe the Signs ought to go to a thousand or more families during the next three months who would be benefited by reading it.

The names may be obtained by the individual members of the Society who shall find persons interested to read whom they may not themselves be able to furnish, and by canvassers who may be appointed by the Society to act in that capacity. All names paid for out of the Society funds will be sent at the discretion of the directors of the districts from which they are sent, that careful and judicious work in the selection of names may thus be secured.

In order to do this work, means will be needed in the Tract Society treasury, and we wish especially to call the attention of the Society to this point. We ask the co-operation of all in this direction, and at the same time we wish to see the work carried forward on the basis of equality. While quite an amount of means has been raised and expended by our Society, it is

COMFORT IN AFFLICTION.

1. We may sleep, but not forever, There will be a glorious dawn; We shall meet to part no never On the resurrection morn.
2. When we see a precious blossom, That we tended with such care, Rudely taken from our bosom, How our aching hearts despair.

3. We may sleep, but not forever, In the lone and silent grave; Blessed be the Lord that tak-eth, Blessed be the Lord that gave.
From the deepest caves of ocean, From the desert and the plain, From the valley and the mountain, Countless throngs shall rise again.
Round its little grave we linger Till the setting sun is low, Feeling all our hopes have perished With the flower we cherished so
In the bright eternal city, Death can never, never come; In his own good time he'll call us From our rest to home, sweet home.

CHORUS.

We may sleep, but not forever, There will be a glorious dawn; We shall meet to part no never On the resurrection morn,
We may sleep, &c.

a fact that this has been furnished mostly by persons of moderate means, while more able brethren have not borne their proportionate share of the burden. One very encouraging feature of our late meeting at Adam's Center, reported elsewhere by Bro. Haskell, was the fact that the necessity of a reform in this direction is being felt by those who have means, one brother coming forward with a donation of \$500, and several others with \$100 each.

There are others in the State who would bring the blessing of God into their homes and hearts by following this good example. Then, when this class have led out in the work, we may be sure that all our brethren, according to their ability, will contribute their share, and thus the need be supplied so that the work in this department be not hindered for lack of means. We should immediately raise a fund of \$2500 with which to furnish the Signs to those who should receive it, and to purchase publications, for which the call is constantly increasing.

Nor should the REFORMER be neglected in our efforts for the Signs. With the premium that is being offered as an inducement to new subscribers, hundreds of new names should be added to the subscription list in this State. And we recommend with this, as with the Signs, that those who can use them subscribe for extra copies at half price to use in the same manner. We need the education and discipline that this kind of labor would give us, and I fully believe the real benefit we should receive, as individuals, by a faithful effort in this direction, would be worth many times more than it would cost, to say nothing of the good that might be accomplished for those for whom we labor.

We expect an immediate response from all parts of the State, especially in regard to the Signs. Do not wait till you have fully decided just how you can use them before you dare to order; but with faith in the work to which God has called us, let us go forward and trust in his providence to open the way for us when we have done all that we can on our part.

God has led his servants to the work of preparing this agency by which we may be instrumental in carrying the light to others; and when the means are thus made ready to our hand, shall we not be held responsible if we neglect to use them? Let the names of our brethren who want from two to ten copies of the Signs to use in the missionary work come in without delay. When convenient, let the business be done as usual through the officers of your districts; but when it is not, send direct to the State secretary, who will see that the business is properly arranged with the district to which you belong.

Then, as you go to work with the Signs and find those who are interested to read, send in their names to the district secretary, or the director of your district, who, if he judges advisable, will forward them. Of course there will be no question as to those who are willing to subscribe at Tract Society rates. May the Lord help us to take up the work with faith and earn-

estness, laboring with zeal and discretion, and we may be sure of his blessing upon us and the work.
B. L. WHITNEY.

THE GREAT CATHEDRAL.

A HIGH ALTAR THAT WILL COST A QUARTER OF A MILLION OF DOLLARS.

At the instance of Vicar-General Quinn, a convocation of the priests of the diocese of New York was held Thursday to devise means for erecting the High Altar in the new Roman Catholic cathedral in Fifth avenue. The altar when completed will cost about \$250,000, and it is proposed that the diocese of New York shall defray the entire expenses. When completed, the altar will be one of the most magnificent in the world. Its principal parts are being erected in Rome, and others in St. Brieuc, France. The design is by Mr. James R. Renwick, the architect of the cathedral. The High Altar will occupy the eastern extremity of the building and be supported by a platform to be reached by three broad marble steps rising from the floor of the sanctuary. The table will be of white marble resting on columns of precious marble, with bases and foliated capitals of the same material, and are eight in number, dividing the front of the altar into three large and four smaller niches. The larger niches will contain representations of the passion of Christ, and the smaller, statutes of the apostles. The altar is to be twelve feet four inches long by two feet four inches wide.

Extending its entire width behind the altar are to be two marble steps inlaid with precious stones, on which will stand the candelabra of gilt bronze. These steps are intersected by the tabernacle resting on the altar. The tabernacle is to be three feet wide and six feet high. The tabernacle is to be of Carrara marble, inlaid with precious stones, and adorned by exquisite Roman mosaics, representing a sacred emblem and the crown of thorns. The door of the tabernacle is to be of brass, fire gilt, the arch supported by columns of the richest marble, inlaid with gems cut in faces, with the figure of an angel kneeling on each side.

The stylobate at the rear of the altar is to be thirty feet in length by ten feet in height, divided into five parts. The central division supporting the tower and spire of the reredos is six feet in width. The first divisions on each extremity, four feet six inches long each side, are seven feet six inches long, and each supporting a tower and spire. The base of the reredos is of white marble, inlaid with alabaster and ornamented on each side by a bass-relief, the gospel side representing the Agnus Dei, and the epistle side the dove. The reredos is divided into five sections, having a central tower and spire, and two flanking towers and spires.

The first story of the central tower is six feet square and sixteen feet high, having two clustered columns of red and green marble, with white marble bases and foliated capitals standing on each side of the central niche, which has a background of white marble, decorated with

foliage. A marble canopy covers this tabernacle. Under this canopy will stand a splendid crucifix, with the foot resting on the roof of the tabernacle. The second story of the central tower, directly over the canopy, is five feet six inches high, supported by sixteen columns of polished marble, with bases and capitals of white marble. On the four upper angles of the columns are kneeling figures of angels. The spire of the central tower is fifteen and a half feet high, is four-sided, and filled in with the richest pierced tracery and crickets of beautiful foliage, and a finial at the top supporting the central cross, which supports the whole. The entire height of the central tower and spire, from the floor of the sanctuary to the base of the cross, is forty-eight feet. The two corner towers are four and a half feet square and eighteen and a half feet high. On the gospel side will be St. Peter, and on the epistle side, St. Paul, each nearly six feet in height.

Between the central and side towers are six niches, with traceried heads and groined ceilings, three being on each side of the central tower. The niches will contain the figures of six angels bearing shields, on which are carved the emblems of the passion of Jesus Christ. These are all of white marble, five and a half feet high. The niches are surmounted by gables of richly pierced tracery, with finials and crickets of foliage. Over the columns are the kneeling figures of saints and martyrs. These figures crown the columns, and behind them run up pinnacles through the cornice, which finishes the whole, and is richly moulded.

The work for the altar proper and the base on which the reredos stands is done in Rome, by the well-known sculptor, Carminini; the niches, spires, and statuary of the reredos by M. Paul Guibe, of St. Brieuc, France. Most of the pieces of the altar are nearly completed, and it is proposed to set them up in the new cathedral by the latter part of next year. The main roof of the great edifice is nearly completed. The groining of the arches in the interior has already been commenced. The stained window panes are soon to be put in place.—Sel.

TO CORRESPONDENTS.

WM. COTTRELL: Any practice which would turn the Sabbath into a day of ordinary visiting must certainly be contrary to both the letter and the spirit of the fourth commandment.

G. W. G.: We understand there are but two kinds of death referred to in the Scriptures: first, death denoting a condition of the body, absence of physical life. This is the penalty of the law. Secondly, a death, denoting a spiritual condition; absence of spiritual life, as dead in trespasses and sins. And as from this condition a person may recover himself, and come into spiritual life, another expression is used to denote this condition; namely, dead to sin, dead to the world, &c. Yet it is still a spiritual condition which this death denotes. To your other query we would say, Keep out of the business of peddling patent rights, and do not mix up T. & M. work with that employment.

How do you harmonize Matt. 2:1, which says, "In the days of Herod," with Luke 2:1, which says, "In the days of Caesar Augustus?"
c. w. o.

Ans. Both are true. Augustus was emperor of Rome, which then ruled the world, and Herod was a subordinate ruler, as king of Judea.

Please explain Ex. 33:20, 23; 1 Tim. 6:16, compared with Gen. 32:30; Ex. 33:11; Num. 14:14; Deut. 5:4; 34:10.
C. H. HOWA.

Ans. Gen. 32:30, is explained by Hos. 12:4. Speaking with God face to face does not prove that he was seen. Moses says to Israel, God talked with you face to face in the mount, out of the midst of the fire. Yet he says, Deut. 4:12: "Ye saw no similitude, only ye heard a voice." Num. 14:14 may refer either to the report that went out among the nations respecting God's presence with Israel, or to the visible appearance of the cloud by day and fire by night.

ANSWERED BY LETTER. D. Downer, A. M. Mann, G. A. Perley, B. F. Terry, D. W. Milk, S. Farmer.
U. S.

THE CROSS.

ASHAMED with Thee the cross to bear?
O Son of God! forbid.
Why should I not with boldness dare
To walk where thou hast led?
What buffetings and cruel scorn
Didst thou endure for me?
And is the crown without a thorn
My heritage to be?

No, let me welcome pain and loss,
And smile at toil and grief,
And though I faint beneath the cross
Wait meekly for relief.
The oil of gladness on thy brow
Was poured, O Holy One!
Anoint me, Jesus, even now
Like thee my course to run.
—H. C. B. in *Advocate and Guardian*.

Progress of the Cause.

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

MICHIGAN.

HASTINGS.

THURSDAY, Feb. 10, held meetings at Hastings, at the house of brother Benjamin Francisco. After setting forth the nature and design of organization, a church was duly organized, numbering nineteen in all. Bro. L. G. Moore was elected elder, and Dudley A. Owen deacon, both of whom we ordained.

I spoke to them upon the subject of Systematic Benevolence, when they all promptly took part in it, raising their pledge from \$85 to \$215. The next day Bro. Kenyon baptized two. We had an appointment in the court-house at evening, but it rained exceedingly hard, and it was very dark; yet over eighty came out to hear. This shows that there is a good opening here for meetings. They are anxious to have the tent come here. I found the church united and zealous in the truth. Quite a number have lately embraced the faith here without any preaching. We enjoyed our meetings with them very much.

POTTERVILLE.

Friday evening, Feb. 11, began meetings at Potterville, and continued them three days. We expected a small meeting on account of bad roads, as most of the brethren lived in the country, and those from other churches would have to come with teams. But Sabbath morning we were glad to see them come in from every direction till our house was well filled. There were some twenty-five teams hitched by the meeting-house. I had very good freedom in preaching. Sabbath afternoon there was quite deep feeling in our meeting. Thirty-two came forward for prayers. About half of these were backsliders. The others were starting for the first time. Nearly all of them spoke of their feelings and determinations with much emotion. In the evening, after preaching, we had a very sweet social meeting in which a large number took part. Many of the young who had started in the afternoon took part in this meeting. This did us much good, as it showed that they meant to work. Others who would not go forward in the afternoon arose for prayers in this meeting, and declared their decision to obey the Lord. Two men, heads of families, took their stand with us upon the Sabbath.

Sunday afternoon talked upon s. b. After setting it before them as plainly as I could, they voted to re-organize. Nearly every one promptly gave in his pledge, which raised their figures from \$325 to \$565. They reserved \$25 of this for meeting-house expenses, and voted all the balance to the Conference. This is the way every church has done, so far as I have been this winter. I think it is the proper way.

In looking over the records of the church we find that it began in 1862 with eight members. It now numbers sixty-five. Once the names on the s. b. book were only two; now there are about seventy. There is a good interest in the community around, and new ones are continually embracing the truth.

Sunday evening, Bro. Kenyon spoke to a full house, largely outsiders. Also on Saturday evening he spoke to a crowded house at Sebastopol, two miles and a half distant, where there is a branch of this church. Tuesday we had a private business meeting in this place, at Bro. Lewis'; but so great was the anxiety to hear that quite a number would come in anyway; so I preached to them. As I spoke to one man about obeying the truth, tears filled his eyes, and he said that he felt that he must soon obey the truth. They have a Sabbath-school here that is well attended.

Many expressed themselves as greatly encouraged and revived by these meetings. Many solemn vows were made to go home and work more earnestly for the Lord.

D. M. CANRIGHT.

Eaton Rapids, Feb. 16, 1876.

NEW YORK.

OUR meeting at East Otto, which was held according to appointment, was one of some interest although there was not a large attendance. The friends in this vicinity are few and much scattered. Some who had not been especially connected with us, as a people, seemed to draw nearer to us, and took practical interest in the missionary work. This district had been formerly somewhat discouraged, the brethren being quite poor. They obtained their full quota of names for the VOICE and REFORMER one year ago, and used freely of our publications which would have brought them considerably in debt to the State Tract Society. Here was experienced the benefit of our tract system. At the general quarterly meeting at Rosevelt, the indebtedness incurred by obtaining subscribers for our periodicals was considered (which was about eighteen hundred dollars), and the financial strength of the various districts was taken into account; and instead of this district paying for all the names it had obtained, which would have amounted to one hundred and fifty-six dollars, there were only about thirty charged to it. Those districts which were better able made up this sum. Upon this principle equality was established throughout the State.

Another source of encouragement to the brethren here was the result of this effort as shown by the testimonies given. There were no less than sixteen families which were known to have become permanent subscribers for the REVIEW or SIGNS, besides many other families had become interested in the truth by the distribution of reading matter that had been made.

The traveling was terrible. One brother, living fifty miles distant, came to this meeting. It was neither sleighing nor wheeling, so he started from home on a stone-boat, came twenty-five miles, where he obtained a wagon, and brought another brother with him. The interest of this brother did not lessen by his long and tedious journey; but he returned home and brought his family to Randolph, a distance of twenty-five miles, where we had a meeting appointed for Wednesday and Thursday. In both of these places there was an interest to seek God that his blessing might accompany their efforts in the spread of the truth, and also in donating to the Tract Society, and liberally subscribing for the SIGNS.

Jan. 27 we arrived at Niles Hill. Friday was a rainy day. Plenty of mud. It seemed that the traveling could not have been much worse. It was with no little degree of hesitancy that we went to the meeting-house Friday evening, the weather being stormy and the traveling such that we thought it impossible for the brethren and sisters to get out. Imagine our surprise, upon arriving at the place of worship, to find not only a general turnout of our brethren and sisters, but that the neighbors and friends, some of them, had walked quite a distance to attend the first meeting.

Sabbath morning there was quite a turnout of the neighbors, and our brethren came pouring in from different places, traveling all the way from ten to thirty-five miles, having failed to get through the night before. One brother walked twenty miles so that his family might ride, and thus have the privilege of attending the meeting. The house of worship was well filled. We need not add that God met with us; for wherever such an interest is taken to meet for the worship of God, he never disappoints his people. Tears freely flowed, which indicated that God's Spirit was moving upon hearts. We were together much of the time days and evenings until Monday noon, and then every evening until Wednesday evening. The meetings increased in interest until the close. The entire neighborhood seemed to be stirred. Families that formerly had been entirely void of any religious interest for many years promptly attended our meetings, and manifested an interest to seek God. Backsliders were softened under the melting influence of the Spirit of God. Fifty-five copies of the SIGNS were subscribed for at this meeting. We never left a place with greater reluctance than this. We now have it in our mind, after filling present appointments, to return to this place and remain as long as the interest may demand, unless there are more urgent calls in some other directions.

At Catlin, our meetings were good. A general interest was manifested outside. In fact, we were led to conclude that there was more of an interest among the neighbors than among our own brethren. We could but think of the contrast between this place and each of the other places where we had been. At Niles Hill some of our brethren walked six miles to attend an evening meeting, while here, with a good team and the traveling far better, they could not come five miles, and some could not come over half a mile to attend a business meeting; yet others had hearts to feel for themselves and the cause. Thirty copies of the SIGNS were freely subscribed for.

The interest that was manifested by the neighbors during the public meetings was such that we were led to take an expression at the close of our Sunday evening discourse upon the seal of God, to know if they would like to hear another upon the subject of the change of the Sabbath. The vote was in favor of it. It was listened to with apparently as good attention as we ever saw. But some of our friends were "afraid the people would get tired." To the young and inexperienced in present truth, some things are excusable; but for old Sabbath-keepers who have had twenty or more years of experience in this work; who have seen it rise from nothing until five power presses are groaning under a constant pressure in issuing present truth, requiring four large two story buildings to do its business; with a knowledge of believers in every part of the civilized world, and then, when their own neighbors are stirred with the power of the truth, for such to quietly fold their hands and sit in silence, there is no excuse.

At Genoa our friends were few and scattered, yet a good degree of interest was manifested. The weather was quite unfavorable.

Feb. 12 and 13 we again met with the friends at Adam's Center. It will be remembered that the brethren at this place adopted the plan of subscribing for five copies or more of the SIGNS to be used in obtaining subscribers for the paper, and to be given to those who might be interested to read. We found that some had not a clear idea of the main object in thus subscribing. The design is not simply to induce persons to subscribe for a few copies of the SIGNS, procure a few interested readers who will subscribe for the paper, and perhaps pay the one dollar and a half, and then have the papers transferred to those persons, considering their work done! Far from this. The first object is to call into exercise a talent which has hitherto been to a greater or less extent buried. The papers should be retained to be thus used throughout the year by the ones who have subscribed for them. If it be found that some have more copies than they can profitably use, their papers may be transferred to the new subscribers thus obtained; but we think there are scarcely any *live* missionary workers who cannot use five copies, and many can use ten.

Letters should be written to friends far and near, and every possible means taken to secure interested readers upon the subject of present truth. The papers can also be used for canvassing. When subscribers are obtained, their names can be forwarded directly to the SIGNS Office through the proper officers of the Tract Society. We found that this work had been entered upon with courage, and already many had obtained from one to three subscribers for the the SIGNS, and in some instances they were paying subscribers. Another encouraging feature of this work was that great care had been taken in writing. An anxious desire was manifested on the part of some to write in a manner that would favorably impress the person for whom they were laboring.

There should be a fund raised in each Conference, so that where an individual is not able to pay himself, the paper may be sent, and the pay for it drawn from this fund. The tract fund should be sufficiently large to meet this call in each Conference, and the burden of sustaining this fund should rest upon the more able brethren, yet none should be excused from donating to it according to their ability.

This matter was fully set before the brethren at this meeting. At the close of our remarks, one brother came forward and put down his name for five hundred dollars. He was followed by another who put down his name for one hundred dollars, then another, and a third. Then came in smaller sums, until some less than twelve hundred dollars were pledged at this meeting. It is seldom that we have ever seen

such a manifestation of God's Spirit, seemed to rest upon all hearts present. Tears flowed freely. We could but get out from the depth of our soul that if the same spirit of sacrifice was continued prosperity would attend the Adam's Center church. One brother of fourscore years who has formerly been among the foremost to give of his moderate means, but with circumstances would not warrant his giving now, as he could not earn to give broken sobs and tears said he wanted to give five dollars. "Take his name," exclaimed the man who had given five hundred dollars, "I will see that he has Freedom and light come into the meeting and it seemed that the glory of God shined in the countenances of some, at least, were present.

There are many more in this State who should be ready to do the same, and when they do this, salvation will come into their hearts and homes as never before. We do not believe this work will stop here. There are men in this church whose hearts are true to this work. Let them feel that the time has come for a lift in the cause and they will be ready with their hundreds, five hundreds, and even one thousand dollars.

New York has set her mark for not less than two thousand carefully selected names for the SIGNS this year, besides keeping the interest in other branches of the missionary work. Wherever they are taking hold of this work with zeal, the dark clouds are passing off, and the angels of mercy are hovering over the people. But where of complaint and dissatisfaction reign, the pall of death rests on the people. Spirit life is almost extinct. Since Jan. 1, there have been about three hundred copies of the SIGNS subscribed for by those who are for it at Tract Society prices, and one hundred copies of the REFORMER. Seventy hundred dollars have been secured to the Tract Society, and a general interest has been manifested in other branches of work. Besides this, a goodly number have made a start in the service of God.

We expect that every Conference of the Society this side of the Rocky Mountains will follow the example of New York. There are evidences that the angel of mercy is hovering over this State, and God in a special manner is coming near. May God help the brethren to be faithful and true to their trust.

S. N. HASKELL

MEETINGS IN OHIO.

TROY.

WAS with the church in Troy from Jan. 6-10. This is but a small church, and some of the members live at a distance from the place of meetings. All our meetings but one were held at the house of the elder. We tried to encourage and build them up, and we feel assured that our labors was not in vain in the Lord. The interest of the T. & M. Society were considered and all the members promised to labor and report. Systematic Benevolence had been entirely neglected, excepting by two or three individuals. We arranged s. b. for 1876, amounting to \$172.12, while others not present will increase this somewhat. Some new ones became deeply interested in the truth. We left them much encouraged.

BELLVILLE.

From Jan. 13-18, was with the church at Bellville. Here we have a small meeting-house. This church numbers twenty-five, having had three additions since our last meeting, but of this number several have moved away. Nearly all the members of this society are sisters, and they have never had any ordained officers. Bro. N. Grant will act as deacon and elder. Organized s. b. for 1876, amounting to \$262.60. From the interest manifested by the public, we would seem that a course of lectures would result in additions to their number. We left them encouraged. May God bless and build them up in the most holy faith.

WATERFORD.

Jan. 21-26, with the Waterford church. Before coming here, however, I spent two days two miles south of Mt. Vernon, where Bro. Mann had been giving a course of lectures with some interest. I spoke twice to attentive listeners. May God give Bro. Mann success in this effort.

At Waterford, the nights were dark and the roads very muddy, so we had but one night meeting. For three days we were in meeting most of the time during daylight. These meetings were interesting, and, we trust, very profitable to the church. An elder

was ordained, another deacon appointed, and s. b. organized for 1876, amounting to \$61.56. Here are strong brethren, and if they only dwell together in union, they will have an influence for great good. May they strive together for the faith of the gospel.

APPLETON.

Jan. 27-31, was with the church at Appleton. This church has been greatly weakened by removals. There are eighteen members left, and these are divided into two small companies more than twenty miles apart, making it necessary to have two meetings. The roads were extremely bad, so that we had but one evening meeting, but tried to improve the time through the day. An elder was ordained, a deacon chosen, and s. b. organized for 1876, amounting to \$132.68. But two meetings were held with the public, but the attendance and interest was such as to point out this as a good place just now for a short series of meetings. We left them feeling that good had been done.

BOWERSVILLE.

From Feb. 3-7, with the church at Bowersville. By removals, deaths, and postasy, this church has been greatly reduced. It now consists of two very small companies about eighteen miles apart, with a few scattered ones. Their elder has moved away, another family to a distant part of the State, while two families have moved to Michigan. Our meetings, each evening, and once on Sunday, were held in the Disciple church in the village, and the attendance and attention were very good indeed. There was manifested considerable interest to hear. Fortunately, we had some snow while here, so that we went to all the meetings excepting the last in sleighs. The meetings for the church were held at the house of Bro. Lucas, and they were seasons of deep interest. Organized s. b. for 1876; but the amount we failed to get before the treasurer returned to his home, but so far as those present were concerned, there was quite a liberal response. New courage seemed to spring up in every heart.

Spent two days with the few Sabbath-keepers at Yellow Springs. Here the Lutherans had meetings in progress, and the minister in charge, Eld. Peters, invited me to speak, which I did both evenings, and it was thought that this opportunity removed much prejudice against our people. The way seems to be opening here for the present truth.

We have elected church clerks and treasurers, and had the ordinances with all the churches named above. Systematic Benevolence has been organized and increased in each place. We think upon the whole that good work has been done among the churches in Ohio. Confidence appears to be returning, which is very necessary to the prosperity of the cause. We hope to see a good work done in our Conference the coming season. H. A. ST. JOHN.

MISSOURI.

AFTER closing my meeting at Pleasant Hill, I started, Dec. 4, for Maryville, intending to hold meetings in Bro. T. D. Brackett's neighborhood. On the way, I stopped over Sabbath with the church at Palermo, Kan., where I lived several years, and was elder two years. I held seven meetings with them. The Lord met with us by his Spirit. Two united with the church. These brethren suffered terribly from the grasshopper scourge, still, with the exception of one or two, they were of good courage. These brethren are dear to me, and I hope to meet them all in the kingdom of our Lord.

The 8th, I came to Forbs, and held six meetings. The outside interest was fair; but as I had written to Bro. Brackett that I would be at his place the 14th, I closed and went in search of him. Failing to find him, we as he was at this time in Kansas, I returned to Forbs, and held meetings three miles from here in a school-house. I gave ten discourses, and seven came out on the truth.

I then closed my meetings here, in order to attend the quarterly meeting in Daviess Co. I had a good meeting there with the Prairie Valley church. One more accepted the truth; and sixty-eight took part in the ordinances. Two were there from Grundy Co. Nearly all settled up their s. b., and those who did not, promised to do so soon. Three hundred dollars were pledged for 1876. The interest in Daviess Co. is as good as ever.

I returned the 24th to follow up the in-

terest here. I have given in all twenty-four discourses, and eleven have received the truth. Ten were baptized in the Missouri river the 3d inst., and united with the Forbs church, so that church now numbers seventeen. Systematic Benevolence was organized for 1876 to the amount of \$42.

I now return to Daviess Co. to follow up the interest there. My general health is good, but my throat troubles me some. I am of good courage, and shall do all I can to arouse sinners to a sense of their duty to God. Brethren, let us rise in the strength of the Lord, and do our whole duty, that his blessing may follow.

C. H. CHAFFEE.

Forbs, Mo., Feb. 7, 1876.

MONTICELLO, MINN.

WE closed up our labors here yesterday. Thirteen signed the covenant. We had a glorious farewell meeting with them. Some fifteen or sixteen are now keeping the Sabbath, besides the children. We have sold ten dollars' worth of books, given away about fifteen hundred pages of tracts, and obtained five subscribers for the REVIEW. Opposition has continued strong, and prejudice has run high. Some are still undecided, and may yet embrace the truth.

We anticipate going to a new field in Wisconsin after spending a few days at home. May the Lord help us to keep pace with the message. D. P. CURTIS, L. H. ELLS.

Feb. 7, 1876.

WISCONSIN.

WE have been laboring at Rock Elm Center for the last three weeks. The Lord has blessed our feeble efforts. We found some first-day Adventists here who are now rejoicing in the commandments of God and the faith of Jesus as brought to view by the third angel of Rev. 14. The truth seems very beautiful and glorious to them. Others who never made a profession before have started out for the city of God. And still the good work goes on. The interest is increasing, and there are calls for labor in every direction. W. B. HILL, W. C. EMMERSON.

Rock Elm Center, Wis.

AROOSTOOK CO., ME.

SINCE my last report, I have been holding meetings in this place with good results. Quite a number have already taken their stand on the Sabbath, and others are interested. Last Sabbath at our meeting in Oakfield, six miles from here, six requested prayers. Our meeting was free, and the Spirit of the Lord was with us. Sunday evening at our meetings in Linneus, two requested prayers. The interest seems to increase in both places, and new converts are coming out to keep all the commandments of God and the faith of Jesus. Pray for us. J. B. GOODRICH.

Linneus, Me., Feb. 7, 1876.

MINNESOTA.

I CLOSED my labors at Golden Gate, Sunday, Jan. 30, after organizing a church of fifteen members, all heads of families. I then came to Lower Agency, Minn., fifteen miles west of Golden Gate, where Bro. Call and myself had previously labored. The Lord especially blessed the word spoken and conviction settled upon almost the entire congregation. At the close of the meetings on the Sabbath nine had taken a stand to keep the commandments of God and the faith of Jesus. May God help them to be faithful. Pray for us and the work in Minnesota. GEO. M. DIMMICK.

Lower Agency, Minn., Feb. 5, 1876.

TO LONELY SISTERS.

THOUGH I rejoice that God has called me out of the darkness into his marvelous light, I feel to look back to days of despondency, hoping thereby to encourage some one who may be cast out for the truth's sake. To such, I need not describe the keen anguish that often pierces the soul, but I will simply relate how I was rebuked for ingratitude.

I was on my lonely way to our Sabbath meeting, three miles or more distant. I felt that my life was of no use, that it were better to die than to live if such was only the will of the Lord. Soon my attention was arrested by a neglected cornfield, full of weeds, so that it was covered with a profusion of flowers. "What a pity!" I said to

myself, almost aloud, "they are of no use, and are anything but handsome." I passed on, busy with other thoughts, until I came to a low and lonely place. To me it appeared more dreary than ever before, but close by my path stood one weed, all alone, with bright green foliage and bent with rich blossoms. I thought "How lovely! because it is alone how cheery it makes this dismal place."

And the dear Lord by his Spirit helped me to draw consolation and courage therefrom. I reasoned thus: As the world goes, I have nothing to recommend me; but if the Lord has called me to be a light set in a dark place, in the moral darkness of a sinful world, so let me live. If I may bring courage to some desponding one as this simple weed has to me, I will not think my life to be vain. I will thank God for his providence; and my lonely home shall be a very Bethel.

My dear sisters, we are transplanted into the kingdom and patience of God's dear Son. We have come out from the world, and the world does not love us. But as the dews of heaven refresh the lowliest plants, so the Spirit of the Lord will nourish the vine of his planting. Let us look up; for the day of our redemption draweth nigh. H. M. VAN SLYKE.

Hamilton, Mo.

AGITATION OF THE SABBATH QUESTION.

SINCE the effort with our tent in Watseka, Ill., last Summer, there has been no public and open attack on our position till recently. Early this month bills were posted up all over town, announcing that "Rev. A. O. Burgess [Disciple], Principal of the N. W. C. University, Indianapolis, Ind., would preach on the subject of the Sabbath, Feb. 6, at eleven A. M." (To accommodate the minister and members of the M. E. Church, the discourse was put off till seven P. M.). The subject to be spoken upon, and the position and reputation of the speaker, drew out an immense crowd. The following evening, the writer had the privilege of replying to the arguments offered, before a large audience. Mr. Burgess presented no new arguments, but made some good admissions. He did not deny the Edenic origin of the Sabbath. He said, "Christ kept the Sabbath as it ought to be kept;" and that "the observance of the resurrection day was a voluntary offering to Christ." He asked, "Can we find the text in the Bible enjoining the observance of this day? No. Well, is it not dangerous to let people know there is no Bible for it? No."

The presiding elder of the M. E. Church, offered the opening prayer, and the preacher in charge the closing one. In the opening prayer God was thanked "for the blessings of that holy Sabbath." But Eld. B., in his sermon, declared "Christ abolished it, as he did the rest of the law." The discipline of the M. E. church makes a clear distinction between the moral and the ceremonial law, claiming that the latter "doth not bind Christians," while the former does. See p. 17, Article 6. But Eld. B. strongly affirmed that no such distinction exists, and that Christ abolished both laws.

Again the discipline teaches (Article 11, p. 19) that voluntary works cannot be taught without arrogance and impiety. But Eld. B. teaches, and truthfully, too, that the keeping of Sunday, or the first day of the week, is just such a work—that "there is no proof for it in the Bible." Some of the Methodist brethren thought last summer that I was "a very bad man, because I told the people there was no proof in the Bible for Sunday-keeping, and it was dangerous to hear me." But they did hear Eld. Burgess say it, and their minister ask the blessing of God on "the word spoken." Of course, they have changed their mind.

This rubbing has only made the truth shine the brighter. Quite a number of our brethren at Watseka were formerly members of the same church as Eld. Burgess. It was doubtless for their benefit he came. But their united testimony is that his effort has only strengthened them in the position they have taken in favor of the down-trodden Sabbath of the Lord.

I would have given the learned professor's arguments with my replies, had it not been that he followed in the old rut, and every reader of the REVIEW is familiar with them. R. F. ANDREWS.

Gilman, Ill., Feb. 15, 1876.

CHRIST is the Great Physician, man the patient, sin the disease, and the gospel the remedy; while the law is ever present to reveal the true condition of the patient or to describe the nature of the disease.

FILL IT OUT.

WHAT? That blank report just received. Do not throw it aside as a worthless thing, nor lay it away in some secluded place where you will never see it again, but hang it up, as recommended by Eld. St. John, by the side of your looking-glass, or in some other conspicuous place. At the proper time fill it out, direct it, and mail it to your librarian, who will forward it to the district secretary. If there are two or three hundred blank reports sent out, let the same number be returned. It is the only means we have of ascertaining how much labor has been accomplished during the quarter. If you have done so little that you have some delicacy about reporting, let that fact stimulate you to greater activity in the future. But, much or little—report it. It is the life of the Tract Society.

If, in the fear of God, we act faithfully our part, no matter how small and insignificant that work may appear to be, the Judgment will reveal the fact that that very work was important, and that by and through it the cause of Christ was advanced upon the earth. These are golden moments, brethren and sisters. "Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 9, 10. M. Wood.

A MOTHER'S GRIEF.

[Respectfully dedicated to my friends, Richard and Adelta Jewson, whose little son Georgia met a sudden and terrible death in the town of Friendship, Wis., Oct. 27, 1875.]

A few soiled play-things, and a lock of hair,
The little cap, and things he used to wear
A few sweet words, and smiles,—but oh! how dear;
Is all that's left me of my darling here.

A sunny morn, a childish face upraised,
With smiling eyes, and curls I oft have praised,
Tossed back neath cap; all dressed for school
My Georgie stood; I kissed him, Oh! my soul!
Can mother's heart look back upon that hour?
I watched my darling go, and thought no more,
Nor ever dreamed I that a fell and awful blow
Ere long would rend my heart—so low! so low!

They brought him home, all crushed and bleeding—
DEAD!
'Twas all an accident and none to blame, they said.
I know it. But could not God have saved me this?
Or spared my boy *alive* just for one kiss?
May God forgive me, 'tis my idol that is gone,
Perchance for this, my suffering must be borne.

Dear mother, weeping o'er thy darling's form
Comes there no angel's voice to soothe thee and to warn?
To tell thee of one blossom God has kindly left
While some sad mothers, of their all bereft,
Wait, gazing up to Heaven with wistful pleading eyes,
But still do trust Him who doth rule the skies?

'Tis but a little while, and Christ, the just, shall raise
His children from the dust, to joy and praise.
Sorrow not, dear mother, without hope or trust;
Thy child is safe with Judge so kind and just.
'Asleep in Jesus'—oh! sweet, blessed sleep,
From which none ever, ever wake to weep.
Let this bright hope thy future life-path mould,
And draw thee safe, at last, within the fold;
And Georgie's chubby hands thine own shall clasp—
Just as in life so shall he rise at last,
Your own dear boy—no phantom form of air—
As Christ our Saviour rose, so shall we, too, appear.
Oh, blessed hope! Oh, faith be firm and sure!
Built on the Rock of Ages thou shalt endure.
MRS. WM. JONES.

Obituary Notices.

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

DIED, Feb. 9, 1876, near Ithaca, Gratiot Co., Mich., my beloved mother, Mary Mellinger, in the sixty-second year of her age. She leaves a companion and seven children, besides a large circle of friends, to mourn their loss. She has been a consistent member of the S. D. A. church of Ithaca, Mich., for eleven years. Her life has been one of self-denial. She has always sought the good of others, and by her meek and quiet spirit gained the love and esteem of all who knew her. She endured much pain, and the last few weeks of her life were marked with intense suffering. We mourn, but not as those who have no hope. She gave good evidence of her acceptance with God, and we expect, when the last trump shall sound, that she will be clothed with immortality. Funeral discourse by Eld. Van Auken (Methodist). Text: "I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15. R. F. PHIPPENY.

DIED, of diphtheria, in Fort Dodge, Iowa, Feb. 3, 1876, Elmer E., only son of Wm. and Alice Courier, aged seven years and five months. He had a gentle disposition and amiable qualities for one so young. By request, a few remarks were made by the writer from Job 14: 10. W. B. EVERHART.

DIED, of consumption, near Corsecana, Texas, Jan. 31, 1876, sister Addie L. Baitholf age twenty-four years. Only a few weeks previous to her death, she came here with her parents from White-water, Wis., hoping to receive benefit from the change of climate, but the disease was too far advanced. Addie was baptized at the age of fourteen by Eld. I. Sanborn, and was firm in the faith till the last. Having endured with the most perfect patience, she at last triumphed over her sufferings and exhorted all to be ready to meet her in the kingdom of God. Remarks by the writer from 1 Cor. 15: 26. M. E. CORNELL.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 24, 1876.

Bro. Canright writes that he has not been able to find time to prepare the remainder of his sermon on Systematic Benevolence for this paper, but, no providence preventing, will have it for next week.

The Detroit Evening News of Feb. 18, 1876, publishes quite a long article concerning those who set April 1st as the time for the Lord to come; and, with a discrimination as rare as it is commendable, does not confound them with S. D. Adventists. This just suits us. Give the News a credit mark.

The friend who writes a long anonymous communication objecting to our views upon the subject of the two-horned beast, is requested first to read what we do believe on that subject.

The Signs Everywhere.

We invite all who have friends in the Old World, to whom they wish to send the SIGNS, to forward their names and \$1.50 each, and we will furnish our paper to all such, post-paid, for one year. This small sum of money, however, will not meet the expenses of the paper and foreign postage, but will simply cover the cost of these extra copies. The expense of postage will be met by donations from the liberal.

We are ready to receive also the names of the Lord's worthy poor upon our lists. We would like one thousand such names, but those who forward them must give a statement of their circumstances, and their interest to read our paper, in order to secure the SIGNS to such persons. We now open the door wide for donations to meet the expenses of the SIGNS to the poor, and to pay foreign postage.

But we wish to call the special attention of our friends to the duty of sending our paper everywhere. And first, we would impress the reader with the character and design of the SIGNS OF THE TIMES. While the REVIEW AND HERALD will be adapted to the wants of our people as a church paper, the columns of the SIGNS OF THE TIMES will be filled with the reasons of our faith and hope, sketches of Christian experience, and such other matter as will be adapted to the wants of the reading public generally. To this end we have labored, and still shall labor.

We have put the subscription price of our paper, when furnished by the Tract Societies, or by individuals to their friends, at half-price, or \$1.50 per year, post-paid. This we have done to place the SIGNS within the reach of all our patrons who would send it to their friends, and out into the Christian world everywhere. We have laid our plans for a very large circulation and shall not be disappointed. We regret that the work of making up our lists has moved so very slowly thus far, and that matter of great importance, which is now appearing in each issue of the SIGNS, should be read by only a few thousand persons. Each mail, however, brings us more or less new subscribers, but where they come in by tens they should be flocking in by hundreds. Probably our people will never have so good an opportunity to furnish their friends with just that reading which they would have set before them, as during the current volume of the SIGNS OF THE TIMES. We have arranged our subjects, taken hold of the work in earnest, counted the cost, placed the terms of the SIGNS within the reach of all, and by the grace of God will do our duty. If the SIGNS fails to fulfill its mission in visiting the homes of ten or fifteen thousand before the close of the present year, the failure will be chargeable to a want of active interest on the part of its professed friends.

The amount of good that has been accomplished by the circulation of our periodicals, can never be properly estimated in this world. Only a very few of the many cases of actual conversions by this means are reported at all, while impressions are made upon thousands of others, which will, in time, ripen to sound conversions. We would here give one interesting case which will stir the heart of every true missionary worker. Bro. Lucius Sanborn, of Hadley, Lapeer County, Michigan, writes, Jan. 24, 1876:—

"In the summer of 1874, one of my friends sent me the REVIEW AND HERALD. I then belonged to the Baptist church, and my wife made no profession of religion. After reading the REVIEW, I commenced keeping the Bible Sabbath in Sept., 1874. One year later, my wife and my-

self attended the Northern Michigan Camp-meeting at Flint, where she embraced the Christian religion. To God be all the praise, and thanks to the friend who sent me the REVIEW. I now feel it a pleasure to work to advance the cause of present truth. Here are five dollars for you to use in publishing and circulating the SIGNS OF THE TIMES."

Should twenty thousand copies of the SIGNS OF THE TIMES be judiciously circulated, what a harvest of souls would be gathered in by this means alone during one year. Try it, brethren, and may God bless you in your good work. You shall not be disappointed in the character of our paper. Let the names and the cash come right along. J. W.

Cheering Words.

THE Lord is blessing the labors of our brethren in different places to that degree that it will find mention even in their business letters. We take the liberty to give a few quotations from such.

Bro. Colcord writes from New Franklin, Ill.: "Good meetings here."

Bro. Downer, from Galesville, Wis., says: "I have never seen so good meetings as we have had since I last wrote. The Lord has come very near unto us."

Bro. H. W. Decker writes from Fish Creek, Wis.: "The Lord is doing a great work for the people in this place. Have been here about three weeks. Have had a crowded house all the time. Last Sabbath, Feb. 5, we had our first Sabbath meeting. At the close I called for all who had decided to keep the Sabbath to arise. Over thirty arose; among the number, all the leading men of the village. I never saw such an interest to hear in my life. The people were starving for the truth. The prospect is that a number more will take hold. I feel to give thanks to the Lord for this manifestation of his mercy. Man is weak, but God is mighty." U. S.

The Pulpit Turning Traitor.

THE Golden Censer, speaking of one of Mr. Moody's sermons, utters the following just criticism upon the religion of the present age:—

"Mr. Moody's sermon on blood, is meeting with much opposition. The papers report that in its delivery he made reference to sensational clergymen, saying that 'there are some preachers who have power and eloquence, but they are preaching a religion without blood in it.' And a popular religious weekly commenting upon the sermon has this quotation: 'The blood of Christ was not shed upon Calvary. He died of slow pain and exposure. The blood of Christ was not shed for a world.' If this is not a plain denial of the atonement, we do not know what is. Is it possible that our popular preachers and our learned religious papers have got beyond the blood of the Lamb? But then it is one of the anomalies of the age, and clearly indicates that a dry rot is eating out the spiritual life, and that infidelity is openly confessed in pulpit and press. When the preacher turns traitor may God help the people."

To Directors of Ill. T. & M. Society.

PLEASE do not send sums of money for the Society to Battle Creek, or to the secretary, but to the treasurer, George Foreman, Somonauk, De Kalb Co., Ill.

By order of the President, F. M. T. SIMONSON, Sec. Ill. T. & M. Society.

To Dist. No. 7, Ill. T. & M. Society.

ATTENTION, members! It is designed to report to the general quarterly meeting (to be held next April) the names of all our members who shall not have reported to me ere that time. It will then be seen who have, and who have not, been faithful. Will any allow their names to be read among the negligent ones? Remember, if we fail on earth, it will so appear on the record-page on high! This quarter is already one-half gone. Are we at work? Shall we all report? I wait to see. Direct to me at Martinsville, Clark Co., Ill., care of M. M. Taggart. G. F. SHONK, Sec.

Events in the East.

ROUMANIA, heretofore owing a sort of allegiance to Turkey, and paying an annual tribute to the sultan, has found that "In the course of human events," etc., and has declared herself independent. Her alleged grievance is that Turkey has failed to carry out her agreement to defend the soil of Roumania from foreign invasion. Roumania was already practically independent, but her connection with Turkey of

course forbade her giving any aid to her insurrectionary neighbors. As an independent country Roumania may be the nucleus of a large Christian kingdom to be hereafter formed of the northern Christian provinces of Turkey.

A few days after the above was published in the Detroit Evening News, the following additional item of news appeared:—

As was expected, the rebellious subjects of the sultan have refused to accept the terms of Andrassy's compromise. Their blood is up, arms in their hands, a fair number of German tacticians to drill them, Roumania strong and almost ready to help them, and, all things considered, they think the present as good a time as any to strike for freedom. So the diplomats may not be able to prevent a row over the matter after all.

SOMETHING new in guns has been invented, or rather perfected, by an ingenious mechanic named J. R. Haskell, of Passaic, New Jersey, by means of which the bullet is driven from the gun with greater velocity than has hitherto been attained. The result is obtained by having additional charges of powder in pockets ingeniously arranged along the line of the barrel in addition to the cartridge at the base. The cartridge is exploded in the usual way, and the ball, as it rushes from the barrel, ignites the loose powder in the pockets, and receives a new impulse from their successive explosions. The force of the ball is so accelerated by these subsequent explosions that, upon recent trial, the inventor drove a steel missile directly through a target made of boiler iron, four inches in thickness. Subsequently, he drove a similar bolt of steel through nine thicknesses of boiler iron securely bolted together, and the ball cut through them as if it were pasteboard. By estimate, the velocity of a ball is increased five or six times, and the inventor is confident that he can throw a shot from fifteen to twenty miles.

If any Sabbath-keeper in Western Iowa or Nebraska wishes to employ a first-class carpenter and joiner, I can recommend A. W. Bunnell, of Missouri Valley, Harrison Co., Iowa, who wishes to work for Sabbath-keepers. J. BARTLETT.

Appointments.

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

QUARTERLY meeting of Dist. No. 3, of Iowa and Neb. T. & M. Society, will be held in connection with the general meeting at Sigourney, Iowa, March 4, 5, 1876. J. W. ADAMS, Director.

WILL meet with the brethren in Dist. No. 5, at Keene Essex Co., N. Y., March 4, 5. In Dist. No. 6, at North Creek, Warren Co., N. Y., March 11, 12. The district meeting for these districts for the present quarter will be held in connection with these meetings. B. L. WHITNEY.

QUARTERLY meeting of the church at Fremont, Wis., March 4, 5, 1876. We hope to see a general gathering of all the scattered friends. Brethren of Poy Sippi and Linn are invited. Bro. P. H. Cady is expected. S. D. SMITH.

THE next general quarterly meeting for the N. E. Tract and Missionary Society will be held at New Ipswich, N. H., March 4 and 5. It is hoped that each district will hold its quarterly meeting at least one week previous, so there may be a report from all parts of the Conference at this meeting. We hope to see each district represented, as advance steps will be taken in reference to the missionary work in the N. E. Conference. S. N. HASKELL.

THE next general quarterly meeting of the Vermont T. & M. Society, will be held at Irasburg Village, March 4, 5, 1876. We invite a general gathering of the brethren and sisters at this meeting, especially would we be glad to see as many of the directors at this time as can meet with us.

It is hoped that before this meeting each district will have all accounts with its members settled, and also be prepared to present a clear and reliable financial basis, so that our State secretary may know the standing of every district with the Society. A. S. HUTCHINS, Pres.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs Mary Child 49-4, A J Corey 46-19, Freelove Lewis 49-3, Mrs Hannah Soule 50-5, N G B Zollenger 49-12, Chris A Just 47-10, E Hurd 49-1, M D

Learned 49-8, Josiah Dorcas 48-13, J M Rhodes, 49 E B Keeney 47-10, James R Smith 49-6, R T Hobbs 6, Geo M Atkinson 49-6, John Weaver 49-1, R J J forty 49-7, E Herbst 49-6, Isaac Zirkle 49-10, Hearn 49-6, A A Dodge 49-7, Jacob Newton 49-3, Thomson 49-1, John Mears 49-13, Theo Butcher 49 Tyler E Walker 49-8, L B Castle 49-12, S B Dyer 4 Truman Loomis 49-0, John Francisco 49-12, Mrs P Bryan 49-6, M J Pierce 49-6, J Roscoe 49-6, Mr Stone 49-6, J N Brant 49-6, E P Oram 49-8, L Cram 49-0, Lydia Russell 49-8, E O Fish 49-9, M Henry 49-8, M Hunter 49-8, S J Rogers 49-7, Pliny ter 49-3.

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