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

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SIGNS OF THE ADVENT.

Yes; we know the Saviour's coming;
For his glorious signs we see
All above and all around us,
As foretold in prophecy.
Daniel's image has arisen
To a man's proportion meet,
And the stone cut from a mountain
Soon shall smite it on its feet.

Babylon has long since faded;
Persia, too, has had its day;
Greece to the winds is given;
Rome is passing fast away;
For the ten toes of the image
Now are seen so very clear,
That it seems no one can longer
Doubt that Christ will soon appear.

Chariots like the lightnings running
Raging in the streets are seen—
Jostling one against another—
They like flaming torches seem.
Daniel told us, too, that many
Running to and fro should be;
Knowledge should be on the increase,
As we now so plainly see.

Harnessed lightnings flashing swiftly,
O'er the land and through the sea,
Tell the nations of convulsions
Nature bears in agony.
These are signs that Jesus gave us,
Showing when he draweth nigh—
Signs on earth, and signs within it,
Signs above us in the sky.

Then the last, the solemn message,
Going with great power is heard,
"Worship not the beast or image,"
Is the solemn, warning word.
Let us heed the timely warning,
Let us make the Lord our trust,
That the resurrection morning
May behold us with the just.

J. E. GREEN.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 5.

BY ELD. J. H. WAGGONER.

THE LAW AND THE TESTIMONY.

In detecting certain systems of error now prevailing, the Lord, by his prophet, gave the following test:—

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In verse 16 the order is given to "bind up the testimony, seal the law among my disciples." We cannot imagine that God left so important an instrument as the law without a seal, and then required man to affix one to it. The Lord sealed his own law, but man has removed the seal, and it is now to be restored. It must be sealed among his disciples; for among them it has been removed, and as with the law so with "the testimony." Violence has been done to both in the professed church of Christ. The work of restoration is pointed out in the prophecies of the New Testament. But this is not accomplished without opposition. For thus speaks the prophet:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

An explanation of the last expression is given in Rev. 19:10, which says, "The testimony of Jesus is the spirit of prophecy." Hence in the last days there will arise those who have these peculiarities: They will keep

the commandments of God, which have been rejected or dishonored; they will restore the seal to the law, and thus present it to the world a perfect and complete instrument; they will have the testimony of Jesus which is the spirit of prophecy, and they will "bind up the testimony," which has been torn from its place in the church of Christ.

This relation of the law and the testimony is noted in the Scriptures in many places, and presents to us some interesting features of Acts 2:28, 29. Those religionists who deny the power of the Spirit and the perpetuity of its gifts through this dispensation usually take antinomian ground, namely, that the ten commandments are abrogated and the gospel is substituted for them. Close observation of the ground causes us to remark that *antinomianism and the Spirit of God do not go together*. Therefore it is not surprising that they who oppose the law oppose also the doctrine of the gifts and the power of the Spirit. In developing this truth it is necessary to offer a few remarks upon the harmony of the law and the gospel.

The gospel cannot be substituted for the law. They are different in nature, and neither one can answer the purpose of the other. The object of the law is to form a good character; that of the gospel is to reform a bad one. The law is a rule of right action, and the gospel is a remedy for wrong action. Where no wrong exists no remedy is needed. Therefore, had the law been kept and never violated, no gospel would have existed; for it would not have been needed. This shows that Paul's words are true without any qualification: "The doers of the law shall be justified." And thus is proved that the law contains all the elements of justification. The law is right, but man is wrong. Says Paul:—

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

The law is a rule; the gospel is a means. As such they cannot be interchanged. Again the apostle says:—

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:19, 20.

As the law is not the means whereby a sinner is justified, so the gospel is not the rule by which sin is pointed out—by which men are proved guilty before God. But some treat it as if it were such a rule, and reject the law. Yet no one can read the Scriptures to suit such a belief; no one will accept the following version of Rom. 3:20: "Therefore by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin." Both truth and justice require that they shall renounce their cherished premise, as they will not consent to accept the necessary conclusion.

As the gospel cannot be substituted for the law, and as it would not have existed had there been no transgression of law, so it cannot now exist without law. If the law be abrogated the gospel becomes a nullity, as no one would ask for a pardon where there was no possibility of conviction. Speaking of the redemption through Christ, the apostle says:—

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

The harmony of the law and the gospel is precisely the harmony of justice and love in the divine character, and it is represented by the union of the Father and the Son. The Son saves only those who return to allegiance to the Father. Faith toward the Lord Jesus Christ is of no avail without repentance toward God. Acts 20:21. The will of the Father is a test of the doctrines of the Son.

John 7:16, 17. And in vain they cry to Jesus, Lord, Lord, who do not the will of his Father. Matt. 7:21.

In Rom. 3:25, 26, it is shown that the sacrifice of Christ was necessary to vindicate the justice of God in justifying or pardoning the believer. God cannot suffer his justice to be trampled upon; his law and his government must be honored. Had it not been necessary to preserve his justice, God could have saved all sinners without a sacrifice and without condition. The violated law, which is holy, just, and good, has a claim on the transgressor which cannot be set aside—it must be satisfied. Infinite love could devise and infinite mercy could execute only such a plan of salvation as infinite justice could approve; for these are attributes of God, and they must act in perfect harmony.

When we have learned to "honor all the name" of God, and to respect alike all his attributes, we shall know what it means to "serve him with gladness and fear," and to "rejoice before him with trembling." And thus shall we unite the commandments of God with the faith of Jesus our dear Mediator. Rev. 14:12.

With these few remarks on the harmony of the law and the gospel we pass on to consider the connection between the law and the means of perfection in the gospel—the gifts of the Spirit.

The following text is often quoted in part, but the whole in connection is seldom considered:—

"Where there is no vision, the people perish; but he that keepeth the law happy is he." Prov. 29:18.

The method of this statement is worthy of remark. The use of the disjunctive places the keeping of the law in contrast with the absence of a vision or of the gifts of the Spirit of God. Where there is no vision, the people perish; but where the law is kept, there is happiness or blessedness—they do not perish. The evident conclusion is that where the people keep the law visions of the Spirit are vouchsafed to them. God by his Spirit leads his people to love and obey him, and where the gifts of the Spirit are acknowledged and received, there the law will be kept, and thus the people will be blessed and God glorified.

The German of Prov. 29:18, says, "Where there is no vision the people become rebellious." Gesenius defines the word used thus, "To be unbridled, unruly." All history and observation teach this same truth: "Where there is no vision the people become unruly," self-willed, rebellious, and there, instead of humble obedience to the law of God, we find "confusion and every evil work."

And this connection of the law and the Spirit is recognized by another prophet who thus speaks of the desolation of Jerusalem:—

"Her king and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." Lam. 2:9.

By the same prophet the Lord has threatened to destroy Jerusalem and to burn up her gates if her children profane the Sabbath. Jer. 17. And accordingly when the law was no more among them, when it ceased to be respected, her prophets found no visions from the Lord. This was always received as evidence that the Lord had forsaken them; for he always gave answers to his people by his Spirit when they drew near to him. Saul knew that the Lord had departed from him when he could get no answer "by the hand of prophets." Another prophet thus speaks of Jerusalem's destruction:—

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Eze. 7:26.

Thus again it is shown that when the priests and the people depart from the law, they shall seek in vain for a vision from the prophets. This is a position which was always deeply deplored by holy men of God, because it was regarded as an evidence of the displeasure of God. Therefore it was written by the prophet:—

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." Micah 3:6, 7.

And again the deplorable condition of Israel was thus described:—

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

Against all this it cannot justly be claimed that this was true in Old-Testament times, but is not applicable in the gospel age; that in the darkness of past ages it was necessary that the Lord should constantly remind them of their duties, their failures, and their danger, by the hand of seers and prophets, but in the light of the gospel dispensation it is not necessary. For the declension of piety hardly ever was greater among the Jews than it has been among professed Christians. For centuries the gospel was almost hid from the face of the earth. Since the Reformation there has been less "unity of faith" with the followers of Christ than among the people of God in any other age of the world; and in no other age have the gifts of the Spirit been so generally repudiated, which were given to perfect union of faith among Christians. So greatly does this diversity prevail that unbelievers are bewildered, and they think the gospel has no power to unite believers in faith and spirit. The world is led to conclude that the prayer of the Saviour for the union of his followers, such union as exists between the Father and the Son, and the exhortation of the apostle to be perfectly united in mind and judgment, and to speak the same thing with one accord, are impossible of accomplishment. The gospel is derided as an impracticable theory, not suited to the present condition of mankind. And all because Christians reject or neglect the means whereby God designed that this "unity of the faith," of heart and mind and judgment should be accomplished. Spiritual pride takes the place of meekness and self-denial; worldliness is substituted for cross-bearing; "science falsely so called," is expected to do more for the church than the interposition of divine providence; and direct answers to prayer are neither sought for nor expected.

If it was designed that there should be more manifestations of the Spirit's power in the former dispensation than in the present; if it was God's plan to light up the darkness of that age by the gifts of his Spirit, and to withdraw them from his people in this, in what sense, and with what propriety, is this called "the dispensation of the Spirit" in contrast with that? Both promises and facts show that the glory of this age was to consist in the outpouring of the Spirit "on all flesh," that is, on all the church, "even as many as the Lord our God shall call," while this heavenly illumination was confined to a few in the ages past. Alas for the day when the Holy Spirit is grieved, restrained, and rejected; when human wisdom exalts itself in the churches above the light and power of the Spirit of God.

We say that both the promises and the facts are in favor of the idea that God intended to bestow the largest measure of his Spirit in this age. The promise was that that which was shed on the apostles on the day of Pentecost was to be poured out on all flesh, or on all the called of God. The facts on this subject are two-fold: 1. The Spirit was poured out and its gifts were distributed in all the churches where the gospel in its purity and power was accepted; 2. The evidence stands on record that the Spirit and the law of God stand together in this dispensation as they did in the past, and in that connection the gifts of the Spirit are recognized even unto the end of the world.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Examining the context we find that this declaration, which is located in time by the

adverb *here*, is made after the proclamation is made, "The hour of his Judgment is come," and just before the Son of man appears on the white cloud to reap the harvest of the earth. This proves that the text applies near to the end of time—near the close of "the dispensation."

The faith of Jesus is united with the commandments of God—not substituted for them. The faith of Jesus is a comprehensive phrase, and must include the whole gospel system in its duties and promises. For there can be no duty nor benefit in the gospel which is not embraced in "the faith of Jesus." And therefore "the commandments of God," in distinction from the faith of Jesus, must refer to God's moral law, which is the basis of the gospel, and without which the gospel would be a nullity. "By the law is the knowledge of sin;" and the gospel is the remedy.

In point of time the following text is parallel with the one quoted; Rev. 14:12; and it is explicit in its testimony on the connection of the law of God with the gifts of the Spirit.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

As "the remnant" of the seed of the woman—the church—can be no other than *the last part*, or the last age of the church, this text must also be fulfilled near the close of the dispensation.

The circumstances of the people of God are the same in the two texts. In Rev. 13:11-17, they are revealed under persecutions because they will not worship the beast, nor his image, nor receive his mark. In chapter 14:9-12, they who do thus worship the beast are threatened with terrible plagues. They who do not worship the beast—who escape the plagues—are found keeping the commandments of God and the faith of Jesus. Of them it is said, "Here is the patience of the saints." Now as "tribulation worketh patience," Rom. 5:1-3, we have in this text reference to the persecutions of chapter 13:11-17, or the war which is made against the remnant of chapter 12:17, who "keep the commandments of God, and have the testimony of Jesus Christ."

We give again the explanation of the position of "the remnant" as found in the following text:—

"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

According to the Scriptures, the remnant of the seed of the woman—the last state or last part of the church of Christ—keep the commandments of God, and have the spirit of prophecy; that is, the gifts of the Spirit are restored to them before the Lord Jesus comes to reap the harvest and gather his saints to himself. And this is confirmed by the words of Paul to those who are looking for this second coming of the Lord, as follows:—

"Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

Here we may safely rest the argument that in the last days of this dispensation, when the true church is waiting for the coming of the Lord Jesus Christ, the testimony of Jesus—the spirit of prophecy—will be confirmed in the believers, so that they shall possess its gifts and powers. But there is more evidence in the Scriptures to be presented on this subject, equally decisive with that which is here offered.

The evidence on the relation of the law of God and the gifts of the Spirit we have given only in part. It deserves further examination.

The Earthly and the Heavenly Wisdom.

WISDOM was from the beginning a gift of God, but it has been greatly perverted in this evil world where wisdom and goodness do not always keep company. Two kinds of wisdom are presented to us by the apostle James in the third chapter of his epistle. One is earthly, the other is from above. He asks: "Who is a wise man and endued with knowledge among you?" Many would answer, I am one. Most people desire to be looked upon as persons of considerable understanding. But let us not be hasty to answer. "Let every man be swift to hear, slow to speak, slow to wrath." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Verse 13. By a good conversation, or conduct, is the proper way to answer this question. And faith must be active, producing good works. And these works must not be performed with blind zeal, regardless of offending or injuring others, but with meekness of wisdom. They

must be performed in love, at the proper time and place.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." Verse 14. Many embrace something which they call truth. Others receive the truth of God, but still have bitter envying and strife in their hearts. They work hard to spread the truth and win others to their own theory, and some flatter themselves that they do considerable toward advancing the work of grace. But mark closely the words of the apostle. If there is still envy and strife in your heart, producing bitter words to those whom you should assist and love, and harsh actions toward them, you do not advance the cause of truth. With all your zeal, void of love and heavenly wisdom, you do only lie against the truth. You injure the cause which you profess to love. We cannot serve both God and mammon. We cannot advance the cause of truth, and at the same time lie against it. Let us strive to get away from this delusion. Let us not glory or praise ourselves while envying and strife or other sins rule in our hearts. But when we watch and pray and crucify the flesh and by the grace of God overcome the bitter envying of our hearts, then we can glory in the Lord who is strong in the weak. Then we can help some toward advancing the cause of truth; for then the Lord can bless our labors.

"This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Verses 15, 16. A disposition to envy and strife is a terrible evil; for it produces confusion and every evil work. Yet it is a kind of wisdom which makes people justify themselves and cover up their own sins. But it is not the heavenly wisdom. It possesses no heavenly qualities. It is only earthly, sensual, and devilish. This wisdom is called *devilish*, because it was introduced into this world by Satan; *earthly*, because it exists only upon the earth; and *sensual*, because it agrees with the carnal mind.

Its origin is clearly seen in the fall of man. The serpent addressed the woman with a question: "Yea, hath God said, ye shall not eat of every tree of the garden?" The serpent was Satan's medium. He did not make any assertion at all to start with. He did not say whether God had or had not said anything. He only sought for a private interview with the woman, and did not show his worst side first, but tried to arouse her curiosity and stir up unbelief. She no doubt made a mistake in straying away from the side of her husband, and her wrong increased when she ventured to linger alone near the tree, which stood in the only place where the tempter was permitted to address her. Neither was it safe for her to presume on her own ability and strength, as she did in thus undertaking to converse alone with a stranger. And it was still worse to linger in the company of one whose first words led her to disbelieve her kind Heavenly Father who had surrounded her with every earthly blessing. The Lord had said that a man "shall cleave to his wife; and they twain shall be one flesh." Matt. 19:5. But Eve depended in that fatal moment upon her own ability, and, persuaded by a stranger, she rashly committed an act of transgression without first seeking the counsel or consent of her husband. In this she departed from that perfect union which God would establish between a man and his wife. This was the first cause of the fall.

When the woman had listened to the infidel question of Satan and ventured to make a reply, Satan showed himself more boldly. He contradicted the word of God openly, and presented a naked lie in its place. "Ye shall not surely die." To this he added a flattering promise of new and greater wisdom. This drew the attention of the woman to the forbidden tree, and her eyes were fastened upon it. "The woman saw that the tree was good for food." And as she continued to look upon the forbidden object, it became more beautiful and attractive to her. The tree "was pleasant to the eyes." Then a strong desire for that which God had forbidden was formed in her heart. She saw that it was "a tree to be desired to make one wise." Soon the evil deed followed. Lust conceived, and brought forth sin. "She took of the fruit thereof, and did eat." And sin did not cease here. When Eve had sinned she became herself a tempter. She tried to lead Adam into the way of transgression. "She gave also unto her husband with her; and he did eat." Thus has the Lord by his servant Moses presented the origin and nature of sin plainly before us.

During six thousand years sin has been the same in the world. First the enemy leads the person to doubt the plainly revealed word of God. If he succeeds in this, he goes further, and teaches the opposite of the truth. If we then throw away the word of God, we have lost the sword of the Spirit. Then sin can easily draw our attention, and looks more and more inviting to us. The desire awakened

conceives, and brings forth sin, and we walk in the road of death. For just as certainly as lust or desire brings forth sin, if it is not checked, so certainly sin, when it is finished, brings forth death.

This whole plan of sin is laid with devilish wisdom. It does not lead men at once to commit great sins; from these they would turn away in disgust; but it commences with unbelief, and steals upon the soul by degrees, often as unobserved, quietly, and cunningly, as a poisonous serpent, until the poor victim is caught in the net of death and bound with the eternal chains of hell.

There is but One who can save us from this snare of the devil—the only begotten Son of God. And when he saves us he begins with the beginning. He does not save us from death first, but he forgives our past sins, and leads us away from the company of the tempter and from listening to his evil propositions. Then he confirms us in faith, so that we believe the plain declarations of the word of God. He teaches us to watch and pray, so that we shut our eyes from seeing evil. Isa. 33:15. He teaches us to crucify the lusts of the flesh, that lust may not continue to conceive; and he teaches us also to do his Heavenly Father's will (Matt. 7:21), and to observe all things whatsoever he has commanded us. Matt. 28:20.

This is the plan laid by heavenly wisdom. It is the order of saving grace, and he who experiences this salvation in his day of grace shall also experience salvation from death in the day of the Lord, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Then shall be brought to pass the saying that is written, "He will swallow up death in victory." Isa. 25:8. But he that will be victorious there must be victorious here. He that desires to enter through the heavenly portals must walk in the road that leads to the city of our God. He must learn to believe and obey the truth of God. The first Adam brought death and destruction upon the race by unbelief and disobedience. The second Adam elevates the race through faith and obedience.

That peace and joy which accompanies a good conscience was lost by the fall. The devilish wisdom, which now also became earthly, spread more and more. Instead of confessing their sins, our first parents tried to conceal them. They learned to excuse themselves and throw the blame upon others. When the Lord spoke to Adam, he said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." As though he would say: I am not the one to speak to about this matter. I am not so much to blame. It is the woman who is the cause of it. And remember you are the one that gave me such a woman. "The woman whom thou gavest to be with me." He spoke as though the Lord ought to be blamed.

In all this the devilish wisdom appears strongly. And it was also a sensual wisdom—very pleasant to the carnal mind. It is sweet in the beginning, but terribly bitter in the end. It looked for awhile as though Adam had succeeded in turning away from the Lord by his cunning excuses. The Lord spoke to the woman: "What is this that thou hast done?" The woman also excused herself, and threw the blame upon another. "The serpent beguiled me, and I did eat." Then follows the curse, pronounced first on the serpent, then on the woman, and at last also upon Adam. Their excuses did not help them.

It is remarkable how deeply this devilish wisdom has settled into the human family, and how early it is manifested in children. Excuses seem to be as natural to them when they have done wrong as to breathe. They need no teacher in this science. The disposition to make excuses cleaves to the race like leprosy. It belongs to the nature of sin. The way of grace and salvation is the very opposite. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The unjust steward said: "I can not dig; to beg I am ashamed." Luke. 16:3. Earthly wisdom showed him an easier way. But we must learn to dig—to obtain a thorough knowledge of our own spiritual poverty. And we must not be ashamed to come to the Lord as poor beggars, blind and naked. We may come as we are. This is heavenly wisdom. It is acceptable to the Lord. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34:18.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Verse 17. The heavenly wisdom is first *pure* (*hagnee*). This means pure, chaste, virtuous, innocent. It is translated *chaste* in Titus 2:5; 1 Pet. 3:2. Fornication and uncleanness are not found in this wisdom. It leads us to preserve a conscience always void of offense.

In the next place the wisdom from above is *peaceable* (*eircenikee*). *Eircenikos* is that which leads to peace and union. It is also translated *peaceable* in Heb. 12:11. The chastening of the Lord "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The blessing of God rests upon those who are peaceable. "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. When we make room for envy and strife, we do not walk in the paths of heavenly wisdom. The spirit of bitterness rules us, and we have no fellowship with the Lord, but with the devil. But the fruit of peace is a blessed fruit. It grows on those beautiful trees, humility and love.

The true wisdom is also *gentle* (*epicikees*). The definitions of this word are, yielding, meek, gentle, patient. It is translated *moderation* in Phil. 4:5; *meekness* in Titus 3:2; *patient* in 1 Tim. 3:3; and *gentle* in 1 Pet. 2:18. It is easy to get along with a person who possesses this characteristic. He would rather himself suffer loss and shame than bring them upon others. He does not ask so much of others, but is very strict in the performance of his own duties. This quality we do not possess by nature, but we can obtain it of the Lord; for he is willing to give it to all who will accept of it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

In the fourth place the heavenly wisdom is *easy to be entreated*. It will not fight fiercely for its own opinion, although it never departs from the word of God, and willingly suffers loss of property, and even life, for the sake of the truth. It will be all things to all men, and avoid offending Jews as well as Greeks as far as this can be done without transgressing the law of God or grieving his Holy Spirit. At the same time this blessed wisdom is *full of mercy and good fruits*. It has pity on the poor and sympathizes with the afflicted. It clothes the naked and gives food to the hungry. It brings the glad tidings of the kingdom of God to those who sit in darkness and in the valley of the shadow of death. And it does not perform this good work only once in awhile, but it is *full of mercy*, and good works. Oh, how greatly we are in need of such a fullness from the Lord! And this we can obtain by hearkening to the voice of the Faithful Witness. Rev. 3:18, 19.

Finally, the heavenly wisdom is *without partiality and without hypocrisy*. It is no respecter of persons. Peter testifies of the Lord: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. Thus the heavenly wisdom is also deeply interested in all that fear the Lord, of whatever nation they may be, or in whatever position they may be placed. And there is no hypocrisy in its love. It is honest and upright, humble and meek. Where it is imparted, the strength of God can be seen in the weak. Then the Lord can do great things with humble instruments, and fill the frail vessels with heavenly grace. Then the beautiful image of Jesus—his lovely mind—can shine forth with heavenly luster in his weak members upon earth.

"And the fruit of righteousness is sown in peace of them that make peace." Verse 18. The incorruptible seed of the word must be sown in order to produce the fruit of righteousness. This work cannot be performed amid envy and strife. It can only be sown in peace. He that brings the message of peace must be a child of peace. And the hearts that desire to receive the seed of truth must be quiet before the Lord. Our King is the Prince of Peace. His kingdom is the blessed kingdom of peace, and his gospel the joyful message of peace. Then let us be peacemakers. This is heavenly wisdom. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

JOHN G. MATTESON.

How to be Nobody.

YOUNG man, it is easy to be nobody. Go to the drinking saloon to spend your leisure. You need not drink much now—just a little beer, or some other drink. In the meantime, play checkers, dominoes, or something else, to consume time, that you may be sure not to read any useful book; or if you do read, let it be the "dime novels" of the day. Thus go on, keeping your stomach full, head empty, and yourself playing time-killing games, and in a few years you will be nobody, unless you should turn out to be a drunkard or a professional gambler, either of which is worse than being nobody.

OH! how sweet to work all day for God, and then lie down at night beneath his smile!

Christ's Third Temptation.

"AGAIN, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4:8-11.

This is a deeply interesting subject. This is the last of a series of three distinct temptations which Jesus endured, and it would seem that this was even more cruel and fierce than either of the others. The first wore a garb of sympathy; the second, that of piety—both had failed. Satan's fears were greatly excited; he thought that unless he could in some way ensnare the Son of God, and destroy in the bud the work of man's redemption, he should ultimately lose his dominion in this apostate world. He was determined to leave no plan untried that promised success. He would throw out a bait so alluring and fascinating that he knew it would entrap almost any child of Adam, and why not the Son of Mary?

He chose the mountain as a favorable situation from which to present before Jesus a panoramic view of the surrounding kingdoms. No mountain could have been high enough to bring within his sight all the kingdoms of even one hemisphere, but Luke says that he "showed unto him all the kingdoms of the world in a moment of time." From the circumstances, we are led to the conclusion that this presentation was not real. To produce counterfeit appearances we learn is within the power of Satan. We have an instance of it recorded in the Bible in the account of the workings of the devil through the witch of Endor. See 1 Sam. 28:3-20. It was an enchanting scene which the tempter portrayed before the Son of God. Then when all the kingdoms of this world, and the glory of them, were sparkling in his eyes, Satan came forward and said, "All these things will I give thee, if thou wilt fall down and worship me." Why give thy life to purchase these possessions? Only bow the knee to me, only pay me homage, and they are thine.

Such an offer was calculated to excite in the heart a spirit of pride. Satan had not forgotten the motive which actuated Adam and Eve to partake of the forbidden fruit. He said to Eve, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." A spirit of pride was awakened in our first parents at the thought of possessing so much wisdom; but Satan was powerless to awaken such a spirit in the heart of the humble Nazarene.

The arch deceiver probably meant to conceal himself. It seems he thought Jesus would not know him, and would not suspect that it was Satan who was seeking to rival the great Creator of the universe; but Jesus, calling him by his proper name, assured him that he was not ignorant either of his person or his character. The Son of God, clothed with divine authority, bade the tempter be gone, thereby refusing to comply with his impious proposals, accompanying his refusal with a Scripture reason for so doing. He said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

This requirement may be found in Deut. 10:30, and 1 Sam 7:3. It is also fully comprehended in the first commandment of the decalogue, "Thou shalt have no other gods before me." To worship and serve the great Jehovah as he has enjoined upon us to do, is to love him supremely and to obey him fully. Other beings may be loved, and ought to be, but God alone is to be loved with all the heart, and with all the strength. Obedience, too, is due to other beings, but only as they derive their authority from God. Man's requirements when they contravene God's holy law are not obligatory upon us. "We ought to obey God rather than men." Acts 5:29.

"Then the devil leaveth him." Here we have a practical illustration of the command and promise, "Resist the devil, and he will flee from you." Luke says, "He departed from him for a season," implying that there was now a suspension, but not a termination, of his assaults. As it was with Jesus, so it is with his followers. Satan does not always tempt them alike, but when they resist him he leaves them, and there is a respite, but it is only for a seasons soon he returns and repeats his attacks. Hence the force of Paul's exhortation: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"Behold angels came and ministered unto him." Holy angels doubtless stood by during this whole conflict watching its result with the greatest interest, ready to minister unto

him as soon as it should end. Yes, angels of light rejoiced over the victory Christ had obtained. They likewise rejoice when we overcome the temptations of the adversary. And do they not visit us, and minister unto us by their sweet influences? Jesus completely conquered Satan by the "sword of the Spirit," accompanied with faith in God, and obedience to his will, and Luke, in describing his retirement from the field of battle, says, "And Jesus returned in the power of the Spirit into Galilee."

The "wicked one" who once sought to seduce our Saviour by the proffer of worldly glory is employing the same lure to deceive and destroy us. As this wile was his last resort in his attempts to overcome the great Head of the Church, so now he is making a thorough trial of its influence upon the "remnant." Worldly-mindedness is in a great measure disqualifying us, as a people, for active effort in the cause of God; and sometimes it results in open apostasy from the truth. Let it be remembered that God's word declares, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

The god of this world offers us for our service the transitory enjoyments of earth. He is a lying spirit, and may disappoint us. The God of Heaven offers us for our service eternal life in his glorious kingdom. He is a God of truth, and will not disappoint us. Jesus, "the faithful and true witness," counsels us to buy of him gold tried in the fire, that we may be rich, and white raiment, that we may be clothed, and to anoint our eyes with eye salve, that we may see. Let us give heed to his words—be zealous and repent, and when the tempter proffers us the glories of this world for our service, let us, like our Master, bid him depart, resolutely replying, We will worship the Lord our God, and him only will we serve.

THIRZA M. FOSTER.

Vienna, Wis.

The Cup of Devils.

"WRETCHED compound," so Accum, the London chemist, in 1820, styled the wines and liquors. "Stuff" was the contemptuous epithet used by Appleton's Cyclopaedia forty years later. "Infernal stuff," indignantly echoes D. L. Moody. "Alcohol and its vile associations," are the words of the Boston *Journal of Chemistry*. Dr. Charles A. Story calls modern liquors "adulterated, poisoned, counterfeited slop." And Dr. Hiram Cox proved that nine gallons of every ten sold and drank had in its composition "the most pernicious and poisonous drugs." Could the devil himself invent worse beverages for human beings to drink?

Now I have said that tobacco is put into the drinks. Near Chicago for twelve years was an immense brewery. The son of the brewer worked in it. He told Dr. Story that the largest bills his father had to pay were not for malt nor hops, but for tobacco! He put the dirty weed into the beer. Nausea, narcosis, and paralysis, are among its two hundred and fifty pathological effects. A little opium will antidote the nausea, and a little jalap will antidote the constipating effects of the opium. All those go into malt beer. And for fear the beer-guzzlers won't guzzle down enough, alum is put into this "stuff" to increase the thirst of the drinker. Alum is a dryer. The drinker is always dry. The alum makes him crave more beer, then whisky. Tobacco is found in the red wines and red brandies. It goes into the whisky also. Five hundred northern volunteers were witnesses to the taking of fifteen or twenty pounds of dog-leg tobacco out of the bottom of a whisky barrel at Savannah, Ga., the contents of which had just been drained off into the stomachs both of rebel and Union soldiers. Our boys in blue had got drunk on the dirty fluid, and the sight of that mass of "devil's weed" was not a little disgusting.

Worse. An extensive wine-maker at Philadelphia told Rev. T. P. Hunt, of Wyoming, Pa., that in order to procure the nutty flavor for which "Maderia" was so much admired, he put a bag of cockroaches into the liquor and let them remain there till they were dissolved. He furthermore declared that this was a general custom with his fraternity. Now cockroaches are the special horror of most people. The excrement of this voracious bug has an unbearable odor. How delicious must be that "Maderia" of which its abominable juice forms a part! Cochineal also, a red powder used for dyeing, made of the dried bodies of an ugly, swollen insect, goes into the liquors to give them the right color. Will you have a glass of *bug Maderia*, O wine bibber?

Perhaps you prefer something stronger. Then, import Swedish brandy and quaff the juice of black ants. Thomas McMullen is the author of "A Hand Book of Wines." It is a text-book and guide with all wine-makers. On page 323 he says, "Swedish Brandy is made of corn whisky and black ants." One ant in the sirup cup spoils it all for me. Now take ten bushels, crush them, macerate them, squeeze the juice out, and put it into your pipes of brandy. Sweet, is n't it? "I drink nice foreign brandy," said a gentleman; "I don't use any of the spurious stuff." You drink the kind perhaps that passed through the Custom House at this port the past summer. Splendid "Antwerp" brandy, in case, was invoiced at \$2.25 per case, which is eighteen and three-fourth cents a bottle! When it comes back from New York into a retailer's hands you will pay \$1.50 per pottle for it.

Liquor men have fertile brains. The *Scientific American*, advertizing to the fact that the poisonous potato-bug is used in some quarters as a substitute for the Spanish Fly, wants to know why this horrid insect can't be further utilized. I commend the suggestion to the whisky and wine-makers. Gather them up by the ton (locusts and all) and convert them into daily drinks for the people. Old toppers will swallow down a barrel full to get at one pint of alcohol, just as a cow drinks a whole barrel of swill to reach one potato in the bottom!

Worse and worse. What would you say were I to sell you cider, vinegar, molasses, etc., in barrels soaked in dissolved barn-yard manure? Yet the liquor casks are advised to be thus treated. If you ask, "What for?" you get the answer from the books, "To sweeten them." "The Wine and Spirit Merchant's Companion," by J. Hartley, London, 1835, on page 144, says: "Boil fresh cow manure and soak the casks with it." A sweet business truly is this liquor traffic. Reader, how many glasses have you emptied into your stomach, drawn from those "sweetened" casks?

In boyhood I used to think that the mission of logwood was to dye garments, not human insides. But white wines and fresh-made spirit need to be colored. Logwood will do it. Professor Parkes, in his work on "Hygiene," says, "Logwood is the great coloring matter for wines." It is mild astringent and rather harmless, but it would go in if needed were it oil of vitriol. A lady at Rouse's Point used as a vinegar barrel for several years a cask obtained of a liquor vender. On it was the lying brand "Port Wine." On knocking in the head she took out a ten quart pan full of logwood chips. They had rattled about within the cask for years. One of our most reliable citizens informs us that he has seen quarts of logwood chips and shavings in barrels once filled with wine, and now piled in the back yard of one of the best hotels in the town of Champlain. In one he saw nearly half a bushel! Our churches, our invalids, and our gentry had drunk it all for nice, pure, "Port." The red "slops" never saw Oporto, perhaps never saw a grape. I can make of a few drugs just as good wine for less than twenty-five cents a gallon.

Mr. Delevan never forgot his last cask of wine. He purchased it for the pure article. Tested by taste, and smell, it was by the best judges in Albany County pronounced pure. Only a few days later he discovered it was made in the secret loft of a wine-seller. Every gallon was doctored whisky and drugs—there was not a drop of grape juice in it. Mr. Delevan never bought another cask of wine. War against the infamous liquor traffic was ever after his life-work. He died at his post.

James Duane, of S—, N. Y., bought a cask of Port wine. It had come directly from Oporto. The importer said it was pure. Mr. D., alas, confided in the honesty (?) of a liquor man. He chuckled over his prize. He drew off and bottled the fluid for his choicest friends to quaff with him. He dreamed of the social hour when

"The bubbles would swim on the beaker's brim,
And break on his lips while meeting."

Alas, for human hopes! In an evil hour he sawed the cask in two. In the bottom were the lees, composed of logwood shavings, alum, and a dirty residuum of other unnamable drugs. Wasn't he an astonished man? Pure, imported, foreign wine; you never saw it. Only last May the authorities of Paris during a single week threw into the river Seine three hundred barrels of spurious, poisonous wine. The whole world is flooded with such stuff. In T. McMullen's "Hand Book of Wines," on page 172, he says, "One wine shipper in a single year shipped from Celte and Marsilles more than 80,000 bottles of Champagne wine," not the product of grapes, but "wholly fabricated." There is no end to this work.

Now, which do you prefer? Western tobacco beer, or Southern tobacco whisky?

Or will you have foreign black-ant brandy, or foreign logwood wine; or United States cockroach wine? or it may be sulphuric acid or strychnine in a brandy cask "soaked in fresh cow manure" would suit you better. "You pays your money and you takes your choice." But if we should put these abominations and infernal drugs into your chests of tea and coffee, your barrels of flour and fish, and sirup, vinegar, &c., what would you say? what do?

How long, O Lord, how long?—D. T. TAYLOR in *Plattsburgh (N. Y.) Sentinel*.

Christ's Tenderness.

It is enjoined upon Christians that they strengthen themselves in the grace that is in Christ Jesus; but how many there are that neglect this duty, and all their lives travel on their journey like Bunyan's pilgrims—Feeble-mind and Ready-to-halt. They are like a bruised reed and smoking flax—weak, feeble, suffering Christians—babes, and not strong men in Christ Jesus. But such is the wonderful condescension and sympathy of the Lord Jesus Christ that to even such Christians he gives precious promises. He will not break the bruised reed nor quench the smoking flax. That is, wherever he finds a spark of grace, he will watch over it with care.

Indeed, he knows that it is the weak, feeble Christian that specially needs his help. The father cares more tenderly for the feeble infant than for the strong, robust one. If it cannot walk alone, he extends his hand and gently leads it. So it is with the Saviour—he carries the lambs in his bosom. Paul was in great trouble; he had a thorn in the flesh, which made him feel very weak, and he prayed to God for help, and the answer came, "My grace is sufficient for thee; for my strength is made perfect in weakness." And such was his experience of the strengthening grace of the Saviour that he said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me; . . . for when I am weak then am I strong."

While feeble Christians should seek strength, and all should desire to become strong men and women in Christ Jesus, yet there is no room for despondency on the part of the weakest saint. There are many things a weak Christian cannot do. He may not be able, like Gatheart, to kill the Giant Despair, but he can live in the fear of the Lord, and so claim the promise, "Like as a father pitieth his children, so the Lord pitieth them that fear him." The father pities and helps the weak, suffering child. So our Heavenly Father will pity and help his weak, feeble child, even though it is fitly compared to a bruised reed and smoking flax. Listen to his cheering words: "Fear not, thou worm Jacob." You are weak and feeble, it is true, "but thou shalt thresh mountains." My strength shall be perfected in your weakness.—*Seb.*

Unconscious Influence.

It is said that among the high Alps at certain seasons the traveler is told to proceed very quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on that young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians!

"So let our lives and lips express
The holy gospel we profess."

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us, as John followed Peter into the sepulcher. Happy, if, when all the influences of life flow back and meet us at the Judgment, we can lift up clean hands and spotless robes and say: "I am free from the blood of all men!" Happy then to hear even one soul saying to us out of the great multitude, that following the shadow of our Christian life and devotion, he found Jesus and Heaven.—*Rev. T. Storck, D. D.*

In my pursuits of whatever kind, let this come to mind, "How much shall I value this on my death-bed?"

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, OCT. 21, 1875.

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

How We Found Things.

OUR OAKLAND HOME—THE PACIFIC PRINTING HOUSE—FAIRFAX CAMP-MEETING—PRESSES RUNNING—CIRCULATION OF THE SIGNS OF THE TIMES—TENT-MEETING IN SAN FRANCISCO—MEETING-HOUSE.

AFTER an absence of five months we reached Oakland in the evening of the 24th ult., and lodged at our good home that night on Eleventh Street, near Castro. The carpenters had but commenced this house when we left last April. The next object that called our attention was our Office building on the same block, commenced some weeks after we left, and brought very nearly to completion more than a month since. When rooms were finished sufficient to receive the new presses and other material sufficient to carry on the business of the Pacific S. D. A. Publishing Association, our builder, Bro. O. B. Jones from Michigan, took his men to San Francisco to build a house of worship in that city for our people. The house is progressing finely, and will be ready for dedication at the close of the tent-meeting being held in that city by Elders Loughborough and Waggoner. When that house shall be finished Bro. O. B. Jones will return and complete the Office building, and furnish it with tables, desks, shelves, drawers, &c.

The appearance of this building from the outside is fine. The arrangement inside from the basement to the attic is admirable. The room in the basement is valuable. The several rooms of the two stories of the building are next to perfection in arrangement and conveniences. And there are four valuable finished rooms in the attic. In the rear of the main building, and separated from it the distance of eleven feet, is the brick engine house. And all will cost less than first calculated, and are much better than first expected, owing principally to the ability and faithfulness of Bro. O. B. Jones who took successful charge of our three printing-houses, and our College building, at Battle Creek, Michigan.

We left the *Signs* Office in charge of our sons, J. E. and W. C. White, with advisers and helpers who had a lively interest in the work. They have succeeded beyond our expectations. And to our happy surprise we found the Cottrell and Babcock, First-class, Four Roller, Air Spring, Drum Cylinder Printing Press, and the Universal Job Press in the new building in complete running order, driven by the New York Safety Engine from Babcock and Wilcox. Only six weeks before these were doing good printing on the Pacific Coast they were lying at the freight warehouse across the continent in New York City waiting for shipment. Having run one of the large presses from Cottrell and Babcock, No. 8 Spruce Street, New York, for nearly two years in our Battle Creek Office, we knew just where to go for a second press for our Oakland Office. These gentlemen are evidently taking the lead on printing-presses in our country.

The friends of the cause in this State are meeting their pledges as well as could be expected considering the condition of money matters; and it is expected that they will, by New Years, raise an amount sufficient to pay for the Office building and the site.

Our eastern brethren have come nobly up to the work of raising means to furnish the Oakland Office with presses, engine, type, binders' machinery, &c. We have already two presses, engine, paper cutter and book trimmer, standing press, and type and material sufficient to print the *Signs*. These are all paid for at a cost of \$6,500, including transportation and setting up, and there are eastern funds on hand to purchase more material. It is with great pleasure that we report the success of this enterprise thus far.

CIRCULATION OF THE SIGNS.

But now the greatest work is still before us. To secure to the *Signs of the Times* a wide and judicious circulation that will soon make it self-sustaining, is the most difficult task of all. And yet, by the request and vote of the Board of Directors of the Pacific S. D. A. Publishing Association, we have consented to undertake this work as local editor and general agent, to report to the Board at the close of each three months. And as we enter upon this work we

return at the very start to our first plan when we issued the first number of the *Signs*, to make it a pioneer sheet to be circulated in our own country, and in all others where the English language is read.

No one with the least knowledge of publishing would for a moment suppose that the *Signs* could be sustained by its limited circulation among the comparatively few friends on this coast at present. And to sustain the paper by donations from this people alone, would be found to be a heavy tax upon their liberality. Already a debt of not less than \$3,000 is upon the *Signs* because of circumstances we could not control, which broke up our first plans to make the *Signs* a pioneer paper, and which put 10,000 copies of *The Voice of Truth* in the field we had designed for it.

The *Voice* is circulated by the Tract and Missionary Societies. The *Signs* would have been the choice of our people, and we now set about the work of making it just the paper that all our people, East, West, North, and South, will be pleased to send to their friends, and that the Tract and Missionary workers will send to the ends of the earth. The *Voice* will cease for the present at the close of the volume, which will have to be cut short to prevent loss upon it. The proposition to furnish a sheet the size of the *Signs* for \$1.00 a year, or one-half the regular price, and pay the postage for that small sum, was a hazardous one. One-fourth discount to those who were not regular, full-paying subscribers would have been liberal.

We now suggest that the price of the next volume of the *Signs of the Times*, postage paid, be put at \$3.00, and that it be offered to Tract and Missionary Societies, and to those who wish to send it to their friends, at one-half that sum, or at \$1.50 a year, postage paid. Our patrons on this coast will not object to raising the price of the *Signs* to \$3.00 a year when they consider, first, that it is below the usual price of such papers here, and secondly, that we provide for them to circulate it to others on the coast at one-half this sum. And our eastern friends, who wish to help our young Publishing Association, can do it no better than to pay \$3.00 a year for the *Signs*.

More than one-half the expense of publishing an edition of 4,000 copies of the *Signs* is for editing and type setting. These cost no more for 20,000 copies than for 1,000. Therefore each subscriber who pays \$3.00 a year is a benefit to the *Signs* Office of \$1.50.

We do not ask any one to exchange the REVIEW for the *Signs*. But we do ask those patrons of the REVIEW who are able to take both papers to help our young Publishing Association by taking the *Signs of the Times*. Then if they have too many papers for their own use they can circulate the surplus copies among their friends and neighbors. We appeal to the liberality of the liberal and able, and not to the poor and the stingy.

In order to circulate the *Signs* everywhere, and make up large lists to extend its influence in every part of our land and to other countries, we make the liberal offer to our missionary workers, and also to individuals, to furnish a volume of forty-eight numbers of our paper, common postage paid, for the small sum of \$1.50.

And let it be borne in mind that more than one-half of our edition of the *Signs* has been sent east of the Plains for which we have not as yet received ten cents on a copy. And very many of these have been sent into the grasshopper regions of Kansas, Missouri, and Minnesota. We invite the liberalities of our eastern friends to make up this deficiency. Donations for the Pacific Office may be forwarded to Battle Creek or Oakland, as the donors choose.

The big tent is now pitched in San Francisco, and the new press is throwing off a sheet one-fourth the size of the REVIEW, in which is a cut of the tent, and particulars as to its location and time of services. The brethren circulate them as fast as they come from the press. We hope to call out the people, and see a good work accomplished. Not far from the tent stands our meeting-house in process of completion. It will be, when completed, the largest and best S. D. Adventist house of worship in the United States. Sabbath, the 9th, was a profitable day to the brethren in San Francisco and Oakland under canvas. Union of effort on the part of all, and a firm trust in God, were the subjects considered. It was stated that sacred history recorded great acts by feeble means; but that which showed the hand of God also showed united action, and most perfect order. The march of the people of Israel around Jericho in simplicity and order, and the fall of the walls of that city, were cited as an illustration.

J. W.

Our School.

THE Battle Creek College is worthy of the support of all our people, and the patronage of those who wish to prepare their minds by study for lives of usefulness. Our people from the Atlantic to the Pacific should prayerfully consider the matter of sending their children to our school where they may be under the influence of the present truth, rather than to send them to schools where there are influences to lead them away from God and his truth.

We are sad that at any former period there has been a want of moral power in some to maintain that discipline at the seat of our school that would give our people confidence to send their sons and their daughters to our school. But we feel very confident that those who may have failed somewhat in past time are now fully aroused to the importance of thorough work. And there are men at the head of our institutions at Battle Creek who will not yield to those influences which are ever manifested in lowering the standard of morals and religion.

But we have taken up our pen to say that something should be done immediately for a hundred young men among us whose minds are being exercised on the subject of preaching. Some of these are nearly or quite destitute of means, and are hesitating, and losing time for want of proper encouragement and a little help. A young Dane of promise in San Francisco, who expects at no far-distant day to go to Denmark to teach the word of God, asked our opinion of his going to our school at Battle Creek. We at once replied, Go, and we will help you.

What we mean by this is, that this young man who gives himself to the Lord, as one of his missionaries to the world, should at least be helped to the amount of his board and tuition at our school one year. And if others do not feel it a duty to assist, we will cheerfully do it alone. If this brother meets the matters of fare to Michigan, books, and clothing, he will do well. A fund should be immediately raised to assist first-class young men to prepare for the ministry who need help.

The several State Conference committees should take this matter in hand. We recommend that they immediately correspond with Prof. S. Brownsberger, Eld. Uriah Smith, and Dr. J. H. Kellogg, all of Battle Creek, Mich., on this subject. All cases should be referred to these brethren, and their decision obtained before giving encouragement of help. It is only the clearest cases, where full sanction could be given by our Conferences, that should be encouraged. But while we should be on our guard against impositions, we should be exceedingly earnest to secure all clear cases.

Let a fund be raised at once to help worthy young men who need help. We give \$100 for this object, and invite all to help. Help is wanted now. If our people could realize the importance of immediate action on such matters they would feel very unhappy in holding their means from the Lord's cause, and means would flow rapidly into the treasury.

Pledges on our school should be paid as soon as possible, and a fund of \$10,000 should be raised to furnish our school with apparatus, seats for one hundred more students, and to help those young men who should pass through a brief course of study, and hasten to the last work of gathering souls from the "highways and hedges."

God bless our school, and may our good college building be crowded at the winter term.

J. W.

The Camp-Meetings.

THE camp-meeting season for 1875 is past. We returned Tuesday night, Oct. 12, from the Indiana meeting, the last of the series, a report of which from the pen of Bro. Canright will be found in this number. Fifteen camp-meetings in all have been held, twelve of which we have attended. We have seen much good accomplished; but the full results of the meetings we shall know only when from the eternal world, we look back upon these scenes of earthly labors. Probably not far from six thousand Sabbath keepers, in all, have attended these different meetings. And most of these expressed verbally a determination to make a better record in the Christian life for time to come, than in the past. If all these resolutions are carried out, what an army of workers will there be in the field the coming year; and what results may we not expect from their labors.

In nearly every Conference, notwithstanding the scarcity of laborers, there has been an apparent growth. Forty-four new churches have been received into the various Conferences, elev-

en strong men have been ordained to the work of the ministry, and a good number have for the first time received license to present the truth to the people. Every meeting at which it has been our privilege to be present, has closed with a triumphant influence in favor of the truth and the cause. There have been in some instances seasons of darkness and periods of labor; as it would be very singular if the enemy did not at such important meetings make his heaviest assaults upon us; but light has broken in, freedom has been gained, and victory has turned on the side of the Lord's cause. We believe that invariably the meetings have had a reviving influence upon the cause in the various States, and those who attended have gone from them with new hope and courage, to labor with fresh and increasing ardor in the cause we love.

And the effect upon those without, so far as we have been able to learn, has been good. Some of course can look upon the work of S. D. Adventists only through the colored and distorting goggles of prejudice and opposition. But the more solid and sensible portion of the people in the vicinity of the various meetings have been impressed with the good order maintained, the spirit of sobriety manifested, and the earnest presentation of the points of our faith. And their manner has seemed to say in as plain language as words, Here is something worthy of our attention and investigation. So ears are everywhere open to listen to these things, and calls are everywhere rising on the air for the living preacher to come and tell them what these things mean. The work is growing upon our hands, and the field is spreading out before us into marvelous proportions. The papers have been full and favorable in their notices of the meetings, thus bringing this movement so prominently to the attention of the people, that we cannot henceforth do our work in a corner if we would. In all this we acknowledge the hand of the Lord of the harvest, and the leader of all the armies of his truth.

With the most unfeigned and lively pleasure, we think of the many new acquaintances we have formed from Maine to Iowa, during these meetings, and the many words of good cheer, and offices of kindness received from them. They have our thanks. Never before have we been able to appreciate so fully what the truth is doing in rallying so many noble souls around its banner. Not to boast, but to honor the precious truth of God, and to magnify his name, we boldly say, that we do not believe any cause having no greater number of adherents, can show such an amount of moral worth as has been developed by this message. We have been deeply impressed with the fact that we are seeing a fulfillment of the words uttered by the seer of Patmos, "Here are they that keep the commandments of God, and the faith of Jesus." Some thousands of them we already have seen. Others we shall be happy to see, if the providence of God so permit. And soon we hope to meet them all clothed in fadeless robes of light around the great white throne.

U. S.

Ho! ye Infidels.

It is claimed by some that the teachings of Seventh-day Adventists are infidel in their nature, and tend to infidelity only. A friend once told us that our books would make more infidels than Tom Paine's Age of Reason, and the REVIEW was not long since returned from a Y. M. C. A. reading room, on the ground that they did not think it proper to harbor infidel publications.

This is a serious charge if true; and we do well, therefore, to take some pains to ascertain the facts in the case. We have the impression, from our own observation, and from personal knowledge of quite a number of cases, that the statement is exactly the opposite of the truth; that, so far from making infidels, there is nothing like our views of the prophecies, the nature of man, &c., to rescue men from infidelity.

And to test the matter, we have a request to make, which we hope all those concerned will take a little pains to answer. It is this: that all those who have been brought by S. D. Adventist teachings from infidelity or skepticism in any of its forms to embrace Christianity, and accept the Bible as the book of God, will drop us a postal card to this Office, giving name, address, and date of conversion. It will not take much time for each one to do this; and if they will attend to it at once, we shall have something tangible to show the objector how fast our doctrines are making infidels.

U. S.

We are never deceived; we deceive ourselves.

The Impending Religious War.

In a speech delivered by Father Gerdemann, an ex-Roman Catholic priest, in Philadelphia, Sept. 17, 1875, he said:—

“Rome and its emissaries would like to control this country. In fact, they will attempt to rule it. When I saw the parade on St. Patrick’s day in ’73 and ’74, I was standing alongside of Bishop Wood in the second story of his residence. How delighted he was with the display of their great numbers! ‘That will show the Americans how many voters we have now, and how many fighting men we will command when the fight commences, and commence it will on the question,’ he said, repeatedly.”

This matter is beginning to attract the attention of statesmen and even of the President of the United States himself, as the following will show:—

OMINOUS WORDS FROM GEN. GRANT.

President Grant is not a talkative man; indeed, it has been denied that he can make a speech. But nobody denies that he can think for himself, and act when occasion requires. And his lack of talk gives his words all the more importance.

But lately he has disappointed everybody—he has made a speech at Des Moines, Iowa, which has attracted much attention and elicited much comment from the press. The following brief article from the San Francisco *Chronicle* of Oct. 1, gives a good idea of the speech, and shows what is thought of it:—

“WHAT CAN THE PRESIDENT MEAN?”

“On the 29th of September there was a military ‘reunion’ at Des Moines, Iowa, on which occasion President Grant was present. Of course he was importuned to make a speech. Speech-making is an invariable and indispensable feature of American ‘reunions.’ The President, abandoning his usual and characteristic policy of reticence, responded to the call, and made the longest speech recorded against him in all his public career. He commenced by informing his audience that he was going to disappoint those who had called upon him ‘in the expectation of getting a short speech.’ This is not only the longest, but it is also the most sparkling, effort in the oratorical line that the President has ever made. ‘If we are to have another contest in the near future,’ he said, ‘for our national existence, I predict that the dividing line will not be Mason and Dixon’s, but it will be between patriotism and intelligence on one side, and ambition, superstition, and ignorance on the other.’ The President then proceeded as follows:—

“In this centennial year, the work of strengthening the foundation of the structure begun by our forefathers one hundred years ago at Lexington should be begun. Let us all labor for more security of free thought, free speech, a free press, and pure morals, unfettered religious sentiments, and equal rights and privileges of all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that neither State nor nation shall support institutions save those where every child in the land may get a common school education, unmixed with atheist, pagan, or sectarian teachings. Leave the matter of religion to the family, and keep Church and State forever separate. With these safeguards, I believe that the battles which created the army of Tennessee will not have been fought in vain.”

“Is this a prediction of a religious war? The whole tenor of the President’s remarks seems to indicate that such was his meaning. He declares that the conflict which he foreshadows is not to be a sectional one. It is not to be between the North and the South. It is to be between ‘patriotism and intelligence on the one side, and ambition, superstition, and ignorance on the other.’ How is this language to be interpreted except as a prediction of a religious war?”

President Grant is by no means a “sensational” man, and he would never have uttered these words if he did not see indications which warranted them. Evidently the subject of a “religious war” will soon attract the attention of our statesmen.—J. H. W. in *Signs*.

The following items, clipped from the *American Protestant*, speak to the same point:—

“PRESIDENT GRANT AND THE POPE.”

“It is with the greatest satisfaction that we notice in all quarters that the politicians are beginning to give their attention to the great issue now forming between Protestantism and Romanism. But we are peculiarly gratified at the truly noble and patriotic stand which has been taken by President Grant on what we consider the only living, vital issue of the day. We observe that certain papers are already intimating that the course pursued by the President has about it a third-term significance. When we remember that on all previous occasions Grant, as general and as President, has been equal to every emergency, we being firm believers in a Providence and in special providences, we regard the utterances of a President of the United States at this peculiar juncture as one of those things which are to be regarded as historic. President Grant, from precedent facts, has become an historical personage. His name now stands before the world as the man

who saved the American Union. In all European cabinets, the name of President Grant stands with the national force and significance of a Gladstone or a Bismarck. Hence, when President Grant comes out in favor of free speech, a free press, and non-sectarian schools, it means something, and the people of this country, and the people of Europe, may take notice that business is intended. The people of America, independent of birth place or creeds, will never consent that the United States of America shall be otherwise than independent of all church arrangements. If the Jesuits and the Romanists do not like this, all they have to do is, like those other Arabs, to ‘quietly fold their tents and steal away.’”

“LIBERTY VS. POPERY.”

“The great struggle in this country at the coming election will be between the priests and the people—between the friends of ‘Liberty and Union’ and the emissaries of the pope of Rome. Let every Protestant be on his guard and vote for no man who is not right on this question. Remember that ‘eternal vigilance is the price of liberty.’ ‘Put none but American Protestants on guard.’—*Gen. Washington*. ‘If ever the liberty of this republic is destroyed, it will be by Roman priests.’—*Gen. Lafayette*.”

The Indiana Camp-Meeting.

BRO. SMITH and myself arrived upon the camp-ground Thursday morning before breakfast. It had been raining hard several days, and the weather was quite cold. The prospect looked very dreary. Many remained away on this account, and others came late Friday. The weather continued bad during the whole meeting, and the last day it snowed and ice froze upon the water, so that stoves and fires were in good demand.

We found Brn. Lane and Kenyon both unwell. It appears to be unusually sickly this fall on account of the continued wet weather. However, this was the largest meeting we ever had in Indiana. Twenty-one tents were pitched upon the ground, and there were about two hundred persons present besides the outside attendance, which was good considering the weather. Evidently there would have been a very large turnout under favorable circumstances.

We were glad to find the friends of the cause all of good courage, alive to its interests, and devoted to the work. Our social meetings were most excellent. The time was well improved on each occasion. Many were affected to tears as they related their conversion to the truth and their love for it, and told what God had wrought for them. A large share of those present had embraced the truth within the last year or two. Four new churches were added to the Conference this year and several last, so that the Conference has doubled its numbers in two years.

This is very encouraging, and the prospect is better now for success than ever before. There are promising and urgent openings everywhere. Numerous meeting-houses are freely opened for lectures. We hope the preachers will push the work here vigorously the coming year.

Several young men received license to preach. We hope that they will have energy and devotion enough to make a good mark for the cause in this State the coming year. If Brn. Lane and Kenyon will remain here to follow up the work now begun, we shall expect to see the numbers here again doubled in a short time.

There are several quite wealthy men in this State who are well able to help the young and needy cause if they will only consecrate their means to God. It is, however, a sad fact that wealthy men are generally the least liberal of all men. We have often found it so among our people. But this is not always the case, and we pray that it may not be so here.

The Lord gave us good freedom in speaking the word. We dwelt largely upon the great pillars of our faith, the signs of the times, the messages, the Sabbath, &c. Our people need such discourses as these to renew their faith in the work, as many of them hear little or no preaching the year round. Then there are always quite a number present who are interested and are investigating the truth. This is a good opportunity to fully decide them for the truth. This was so here. Monday morning we invited all to arise who had here decided to begin the observance of the Sabbath. Ten persons arose and bore their testimony and took their stand with us. Among these was a young man who is an intelligent school teacher, a Baptist deacon, and others who will be a help to the cause. Two others also will keep the Sabbath who were not at that meeting, making one dozen as the fruit of this camp-meeting. Besides these a good number came forward for prayers and for baptism. These were examined and taken in to the different churches. Nearly every church received from one to half a dozen additions.

Monday afternoon we all went one mile to a river where Bro. Kenyon baptized twenty-three. This was the largest baptism our people have ever had in this State.

As many had to leave for their homes in the night Monday, and early Tuesday morning, we had our closing meeting in the evening. Bro. Smith spoke a while, and then we enjoyed a good social meeting. All expressed themselves as abundantly paid for their trouble in coming to the meeting. Many said it was the best camp-meeting they ever attended. All resolved to live nearer to God for the coming year, to do more for the cause, and to sacrifice more to advance the truth. Union and harmony among themselves, and full confidence in the general management of the cause, prevail throughout the State. This is as it should be.

So closes the camp-meetings for this year. Bro. Smith promises to give a summary of them all, which will show how important a part of the work these camp-meetings are coming to be. We are both in good health and good spirits.

D. M. CANRIGHT.

Oct. 12, 1875.

The Cause of God in Ohio.

WE feel deeply anxious to see greater prosperity in the work of the Lord in Ohio. No doubt a lack of consecration on the part of his people, and negligence in doing the Lord’s work, are the principal reasons of so little prosperity. Dear brethren, shall we not look about us, and seek by prayer and by searching the word of God to see where we are failing to come up to the help of the Lord? And then shall we not with confession turn to the Lord and implore divine aid to redeem the time? Let us unitedly strive to make the coming year one of the best since the organization of our Conference. Why should it not be? Surely, in this momentous time every year should tell greatly in the progress of reform, and in preparing a people for the coming of the Lord.

United action in this glorious cause is very necessary. God has greatly blessed organization among our people. From its simplicity, or from some other cause, it is not duly appreciated and respected by many. We desire to secure the co-operation of every Sabbath-keeper in the State who feels an interest in the proclamation of the third angel’s message. We feel quite sure that all such persons should be connected with some of our churches, though they may be one hundred miles distant. I would hereby request all the lonely ones not connected with a church to write to me soon, giving name and address plainly, and expressing their purposes and desires. And, besides, we earnestly request all such to attend our meetings in the State when those meetings come within their reach. The Lord willing, we expect to visit all the churches, and little companies of Sabbath-keepers in the State during the winter, and we are greatly desirous that all these meetings may be blessed of God to the upbuilding of his cause. To this end we solicit an especial interest in the prayers of all his people. And we ask your attention to the following statement of what we wish to accomplish in our several meetings.

1. Complete organization of churches.
2. Gathering into church fellowship all the scattered and lonely ones of like precious faith.
3. Organization, or re-arrangement, of Systematic Benevolence for 1876.
4. Getting the names of all believers, both old and young, on the s. b. books.
5. Securing, if possible, such persons for clerks and s. b. treasurers as will do their business properly and promptly.
6. To get many additional members to the T. & M. Society.
7. To obtain subscribers for *Signs of the Times* and all our periodicals.

Baptism, and the ordinances of the Lord’s house attended to on all proper occasions. We will have s. b. blank books for 1876 with us.

Let us be in earnest, brethren, in preparing for the great work before us.

H. A. ST. JOHN.

Meetings in Michigan.

CONSIDERING the urgent need of labor among many of the old and large churches of Michigan, it has been thought best for me to defer for a few months my visit to Vermont. I know that this will disappoint the friends in that State, but I am fully satisfied that it is duty.

There are so many churches in Michigan that it would take one year and a half to spend one Sabbath in a place; hence this is out of the question. Therefore, we shall have to appoint

general meetings at the most accessible points, where two or more churches can come together for a two or three days’ meeting. If the friends will make a strong effort, and all attend these meetings, much that needs to be done can be accomplished by them. Then a business meeting can be held during the week with each church to arrange Systematic Benevolence and any other necessary matters. I hope that Bro. Root, the President of the Conference, will be with me in these meetings.

I wish to call the attention of the brethren and sisters to the objects which we shall endeavor to accomplish by these meetings, so that they may co-operate with us in carrying them out.

1. We shall endeavor to convince and decide that class of persons—some of whom are to be found near all our churches—who are friendly and, perhaps, investigating. We ask our people to make a special effort to get all such to the meetings.

2. We shall do our utmost to reach and gather in the unconverted children of our people. We have been made to feel deeply upon this point of late. If the right course is taken, and taken in time, a large share of these dear children and youth can be saved to Christ and to the cause. But if they are suffered to grow up, go out into the world, and form other associations, before they are converted, they are then generally beyond reach. We ask our brethren to make this a subject of prayer and preparation, and to bring all their children with them to the meetings. Have faith in God, and in the power of his grace, and see what he will do for you.

3. If any have fallen under the power of temptation, are in trial, or have even given up the truth, we shall do all in our power to rescue them. Often these cases are not as hopeless as the church imagine. Let us never despair of any poor soul who has the least love for the truth burning in his heart. Often the very thing that is needed to rekindle the flame in these hearts is a manifestation of kindness, interest, and love, on the part of the members of the church. But, alas! this is often the last thing which those who think they are in the light are willing to do. They find it much easier to censure and condemn them, and let them go to ruin. Let us remember the parable of the lost sheep, the prodigal son, and others, bearing upon this point. Go to these brethren, get them to the meetings if possible, and let us see what the Lord will do for them. Do not be tardy nor faint-hearted in this work. I have seen the Lord work powerfully upon such cases. I believe he will help us now.

4. There will be an opportunity for baptism at each meeting if any desire it; we will also attend to the ordinances. Let preparations be made for them.

5. We wish to examine the church records and the s. b. books, to see that they are properly kept, to ordain elders and deacons where it is necessary, and to see that the fittest persons are put in as clerks and s. b. treasurers.

6. We wish to re-organize s. b., obtain payment on our periodicals, and new subscriptions for them, pledges and payment of pledges on the different enterprises needing help among us, supply the people with books, &c.

7. We want to see at these meetings the scattered ones who do not usually attend Sabbath meetings.

Pray for us that we may have strength, physical and mental, and grace from God to do what so much needs to be done.

D. M. CANRIGHT.

To the Members of the Ill. T. & M. Society.

FIFTEEN days of our new quarter have gone. How much has each member done in the work for this quarter? Seeing such a meager report for our State from July 1 to Sept. 30 leads me to ask, Why do not the directors send in reports of more work? Is it not because members have not sent in full reports, and were unable to do so because they let day after day slip by, resolving to “do better next week?”

The success of the work depends on individual effort. Knowing I had control of one individual, I prepared a book in which to put down what work I did, and then resolved to crowd every bit of labor I could into each day. The quarter will soon slip away, and we shall mourn because we have not done more, and resolve for the next quarter. If we want this quarter to be full of work it must be done by filling each day. Let us each keep a strict account of our labor, that our director may have something to report. Do not wait. If we have let the past fifteen days go by, let us well freight the remaining days with labor.

S. Hillsdale, Rock Island Co., Ill., Oct. 15, 1875.

MY FIELD.

THE night had come; the moonlight whitely lay
Athwart the field where I had sowed all day
Seed I should ne'er behold
Waving its harvest gold.

Naught even showed that seed was hidden there;
In pallid light lay furrows long and bare;
No blade, no leaf was seen
Signing its promise green.

And on the shore the little shallop lay
Which in the morn must bear me far away
Where I might never know
Whether the seed did grow.

And if I wept, 'twas none but God could see
How much the hope of harvest was to me.
He sent his angel down
My trembling trust to crown.

His gentle angel led me by the hand
Until we stood upon the bare, sown land,
And then he turned and smiled,
With eyes serene and mild.

"Behold," he said, "to still thy human fear,
In one short hour will God unfold the ear."
And as he spoke the word
The barren clods were stirred,

And tiny blades crept out into the light,
And grew, and grew, before my wondering sight,
And then the ears were seen,
Long-bearded, full and green.

And while I watched the waving grain, behold
The heads bent down with weight of ripened gold!
The angel said, "The Lord
Shall give thee this reward.

"Fear not to get thee hence across the sea,
In harvest time I'll bind thy sheaves for thee.
Thy field may ripen late;
Fear not, but trust and wait."

— Sel.

Progress of the Cause.

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

The Ohio Camp-Meeting.

THIS meeting, just closed, has been a very profitable and interesting season. It was attended by Elds. U. Smith, D. M. Canright, H. A. St. John, and T. J. Butler, all of whom took a noble, manly, and Christian part in the exercises. Indeed, so well was this meeting sustained that little was left to regret; for the Lord himself set his seal to the entire meeting, and we felt that the third angel's message is losing none of its power, but is rising every day, and month, and year. It would be as impossible to describe this meeting as it would be to paint a sunbeam; but it was the result of union of sentiment, union of effort, union of labor, union of heart, and purity of principle.

If any one feature was more marked than any other, it was the fact that God was helping our young ministers in their preaching, and that they were, without exception, improving their talents, and becoming stronger and more effective in their calling.

The attendance was not quite as large as last year, but still there was a general representation, and all present had a heart to work. The attendance from the country around was quite large, and on Sunday it numbered some three thousand interested hearers. The impression made by the preaching was powerful, and it was good; and while error was attacked in its stronghold, and made to lie lifeless and cold, no offense was taken, and much prejudice was removed.

The instruction given on all subjects of church order and management was good and timely. The keeping of proper records in a proper manner, the modes of doing the work of the church, indeed, everything received its proper share of attention. No time was lost, except by those who occasionally were absent.

The subjects preached upon were the prophecies, which were lucidly, yet briefly and tersely, explained. The gifts of the church and the graces necessary to form a symmetrical Christian character were dwelt upon, and the subjects of the sanctuary, the moral law, and the papal Sabbath, were searchingly and logically examined. Not a sermon was lacking in eloquence and moral power; and the crowds of hearers from the country around were much interested, and left the grounds unwillingly. Many came again on Monday. This was a profitable day. Many went forward for prayers, and about thirty were baptized. The Spirit of the Lord moved upon hearts, and it was evident that the meeting had not been in vain.

Tuesday morning a farewell meeting was held, which proved to be unusually affecting and profitable. The brethren

then departed on their homeward routes, taking with them the blessings of peace, and love, and harmony.

JOSEPH CLARKE.

Nebraska.

THE labors with the tent at Milford closed Sept. 5. Those who were led to acknowledge the truth of the doctrines here presented did not take that decided stand which we hoped, yet we trust seed was sown which will produce fruit.

By request, the two following Sabbaths I addressed the S. D. Baptist brethren in Richardson Co. This company are much discouraged on account of the removal of many of their members, and for various other causes. A spirit of lethargy seems to be creeping over them. May God help them to arouse.

While in this county, I spent several days with Bro. Wing, who, I trust, is doing a good work in this vicinity.

Sept. 23-30, held meetings in Saunders Co., where I expect soon to organize a church.

Oct. 2 and 3, met with the Seward church at their monthly meeting. Three were baptized here. We were favored with the presence and help of our beloved Bro. Nicola. Many were kept from attending these meetings by sickness in the neighborhood, and by the death of two young persons, a brother and sister, whose deaths occurred but a few hours apart. They were buried in "one wide coffin."

Oh! I long for a home where death does not reign.

CHAS. L. BOYD.

Seward, Neb., Oct. 10, 1875.

Northern Missouri.

AFTER camp-meeting, I was urgently solicited to visit the church in Empire, Decalb Co. I found this little company had lived through the grasshopper scourge, and they have kept up their regular Sabbath meetings and Sabbath-school during the summer. They have experienced the most bitter opposition and relentless persecution of any company within my knowledge. Four different preachers have preached against our views here. This church was organized last spring, mostly from the remains of a first-day Adventist church. Their former preacher lately announced that he would preach against the Sabbath, &c., and challenged opposition. I immediately went to hear him, but I was disappointed in my expectations, as he took up his appointment and suddenly left, to the astonishment of his congregation. Our friends were much strengthened by our labors. They now desire to have quarterly meetings established there.

L. R. LONG.

Rice Co., Kansas.

HAVING occasion to visit this county on business, I was agreeably surprised to find quite a number of Sabbath-keepers here. Some of these have moved to Kansas from other States, and others have been induced by their example and good works to keep the Sabbath also. These brethren are poor, but their hearts are warm, and they are hopeful in the cause of the Lord.

The devastations of last year reduced some of them to actual want, and the discouragements under which they labored broke up their Sabbath meetings, so that for more than a year they have been without organization of any kind. Yesterday a Sabbath meeting was held, at which about thirty, including children, were present. I encouraged them as best I could, and the remarks were responded to by several warm testimonies. A covenant was drawn up, and twelve or more pledged themselves to keep "the commandments of God, and the faith of Jesus." Many others, we think, will do so before long.

One brother and his wife are especially active in their labors for the truth, and God is rewarding them with his blessing. A warmer influence than theirs, both among those professing the faith and outsiders in general, I have never seen exerted. This, considering the fact that no minister was ever heard in this county, shows how God is working on the hearts of the people. They very much desire some Adventist minister to come to this place, and give a few practical discourses and help them organize and get into working order. We think a strong church might soon be raised up. I hope the attention of this Conference will be called to it, and some one sent.

One worthy brother came here about three years ago, with a large family and small purse. He took up a claim, and built

a sod house, in which he is still living. He was reduced to want by the devastation last year, and although dependent on charity, himself and family concluded they could not do without the REVIEW. They saved a part of the allowance sent them to buy food, and sent it to the Office, but it was never heard from. Their paper was stopped. They wept over the loss, but have not been able since to replace it. Grateful hearts will thank the one who will have the paper sent to them.

All seem encouraged by this year's crops; and they will probably be able before long to pay up their past obligations, as well as to meet future ones. There is the beginning of a good organization here. Surely, "The Lord knoweth them that are his," and he will gather them from the remotest corners of the earth. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Dear brethren and sisters, let us not forget to pray for our scattered brethren in these western fields.

J. P. HENDERSON.

Peace, Rice Co., Kan., Oct. 3, 1875.

The Nations Receiving Light.

IT is well known to many of the readers of the REVIEW that a society exists in New England called the Vigilant Missionary Society, the special object of which is to correspond with those who may be losing their interest in present truth, and with those who may be interested to learn our views, and also to forward to them such reading matter as may be thought beneficial.

Corresponding agents have been appointed in this and other countries for the purpose of forwarding to the Society the names of those whom it may be deemed advisable to correspond with, and to report any other items of interest. The result has been that in the six years since their organization they have been in constant receipt of letters from many different countries. These letters reveal the cheering fact that many have been led by this means to embrace the Sabbath, and that there is far more interest felt in the Sabbath reform and the second coming of Christ than we are inclined to think from what we see around us in our immediate vicinity. As many of the letters received are of such a character that they cannot fail to interest thousands who read the REVIEW, we have concluded from time to time to forward for publication such letters, or extracts of letters, as show the progress of this work. As most of these letters are of a private character, not being designed for publication, the readers of the REVIEW will excuse us for withholding the names of the writers. Below is a letter from a sister in Prussia, who is connected with the company of Sabbath-keepers referred to by Bro. Andrews some time ago in the REVIEW. The letter was written in German, but was translated and forwarded to us by a German corresponding agent of the Society. The letter is as follows:—

"Your Christian letter of June 20 was gratefully received. It gives us much joy to hear from you, and we regard it as a great privilege to be thus favored. Accept our sincere thanks for your good and encouraging words of Christian love and sympathy.

"As you will like to know something from us here, I will try to write a few items. The Sabbath-keepers with whom we are acquainted in Prussia came step by step to the truth. Belonging to the National Church from infancy, as is the case with nearly every one in this country, we left it when we learned of Christian baptism from Bro. Linderman. At that time we regarded every day alike. As the Sabbath question came up my husband and myself withdrew ourselves from Bro. Linderman, and fled with many others. But by the providence of God we were brought to see the Sabbath afterward. As business matters were languishing in the town where we used to live, we left and came to this city. And it so happened that we met our dear sister — here. She is the daughter of our aged Bro and sister —, who were the first to embrace the Sabbath after Bro. Linderman. Her father died three years ago. He was a very faithful and zealous member of the church, and took care for each one.

"A few months after our arrival here, I attended their meetings again, and became converted to the Sabbath truth. Sister — and myself were the only ones in this city who kept the Sabbath. Our husbands were greatly opposed to the truth. This was especially the case with mine. He threatened to send me away because I was not willing to give up the Sabbath. But sister — and myself encouraged each other, and through the word and much prayer we were strengthened. My husband carried out his threatenings until I was ready to leave home, when he told me to

remain, and said: 'I see you believe firmly that the seventh day is the true Sabbath of the Lord.' Sister —, knowing my circumstances, went early in the morning for Bro. Linderman. He visited us in the afternoon, and many things were spoken of. My husband formerly belonged to Bro. Linderman's church. He resolved to obey God, to keep his commandments, and joined again. And now he is joyfully keeping the rest-day of the great Creator, and sends love to the dear brethren and sisters of America, praying them to be faithful.

"Now one word more in regard to sister —. Being a daughter of believing parents, she was trained up in the fear of God. Several years after her marriage, she was converted. Her husband is until this moment an infidel, regarding the Holy Scriptures as a falsehood and as the work of men. As sister — closes her store on the Sabbath, she has much to suffer from him, feeling deeply for him, that he be converted. She asks an interest for him in your prayers.

"Learning of the fact that there are many others keeping the commandments of God causes us inexpressible joy. About a year ago we knew nothing about them, but now we hear that there are many of like faith in different parts of the world, of other nationalities and tongues. If it causes such great joy in this mortal state to hear of each other, although we are separated by land and sea, and although one cannot understand the language of the other, what joy will there be on that day when Christ shall come to gather his children, to take them home where separation will be no more, and where each will understand the language of the other. Truly it is worth while to endure trials, to suffer tribulations, and to strive earnestly for that life which is perfect in bliss and eternal in happiness, which was lost by transgressing God's holy law, but was redeemed by the perfect obedience of Christ and the shedding of his blood. May we all have part in it."

MARIA L. HUNTLEY.

What Can we Do for the Cause?

THERE are none so poor, or so situated, that they cannot, with the help of the Lord, do something for the cause of Christ. And none need be without that help; for God loves to help his faithful, believing, and trusting people. We may not have the talents which some have; we may not have money; and we may not have health; yet we can do something in the great vineyard of the Lord. If we can do nothing more, we can become living epistles, known and read of all men. We can show to all around us, by our daily walk and conversation, that we believe the truths contained in God's word, that we obey from the heart, and that we love his cause, and desire its prosperity.

Do we believe the truth and love it? If we do, we shall do nothing that will bring reproach upon it; but we shall rather do all we can to recommend it to those around us. If all who hold the truth lived and acted in such a manner as to show that they believed it, and that they were Christians at heart, as well as by profession, who can doubt but the converts to the truth would be increased in a ten-fold ratio. Many would say, "Truly, these are Christians; let us go with them." This would be the result if all would make their lives correspond with their profession; and how God would then delight to come in and wonderfully bless his people.

Then, if we can do nothing more to prosper and spread the truth, let us by all means act in accordance with our profession, and with God's help become living epistles in behalf of the truth. Who cannot do this much? J. M. GALLEMORE.

Salisbury, Mo.

A Few Suggestions.

THE camp-meeting season is now closed. I suggest that we everywhere begin to pray for a good camp-meeting in 1876. Let us not wait until a week before the meeting, and then begin to pray for an outpouring of the Spirit, but let us seek God daily. Instead of coming to meeting to catch a spark of some one else's kindling, let every one have something good to bring as well as to take away. Our zeal will not then be a kind of forced zeal, but an overflowing of prayers and entreaties for the salvation of souls.

Begin early to plan with reference to the camp-meetings. It is a shame to loiter away the whole year, and then just at camp-meeting time, if asked if you are going, say, Yes, if God opens the way. He has given you the whole year to do that yourself. He will not open the way to indulge us in leaving all for him to do. Let us sow all the year, and our camp-meetings will become rich harvest fields.

