

The Advent Review

AND HERALD OF THE SABBATH.

"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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UP AND AWAY.

"The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

SUDDEN and swift the call that bade me rise
To meet the Saviour in the glowing skies;
Up and away, as bird escaped the snare,
I leave behind a world of sin and care,
So swift the change has come, no time for thought,
A glad surprise; a wondrous change is wrought!

Free from the earth, its dullness and its clod,
I own and feel the life of Christ in God;
The sense of time is past, eternity
In all its height and depth ennobles me.
Made like to him, I wake, I live, I glow,
Life, light, and love, through all my being flow.

Not one alone, but thousand thousands more,
That summons have obeyed, from earth's far
shore;
From time's remotest bounds they come, and
greet
The blood-washed saint just snatched to Jesus'
feet;

For all are there, the babe in Christ, and they
Who've borne the heat and burden of the day.

Yes, all are there, the ransomed hosts untold,
Of kindreds, tongues, and peoples manifold,
Vast glittering ranks, immortal praises bring,
And far and wide, loud hallelujahs ring;
For all the Christ behold, arrayed in light,
In grace, and love, incomparably bright.

Oh, blessed lot! with new-found powers to
stand,
And join glad voices with that happy band,
As gazing on that now resplendent face,
The Father's glory in the Son we trace;
Then with one mind before the presence fall,
And worship Him who filleth all in all.

No joy like his, amid that joyous throng,
No voice like his, who leads that wondrous song,
No praise like his ascending to the throne,
No glory there like his, he stands alone;
The dazzling center of that glory, he!
Who was, and is, and evermore shall be.

—Sound Words.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 7.

BY ELDER J. H. WAGGONER.

TRY THE SPIRITS.

"BELOVED, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

That truth lies between extremes, is an old saying. On the subject now under consideration we find opposites of error; some accept every manifestation of power as from the Spirit of God, or from good spirits, while others discard every manifestation of spirit power as evil. One class overlook the injunction of the text; they do not "try the spirits, whether they are of God," but accept all without discrimination. The other class ignore the command given through Paul when he was speaking of the Spirit, to "prove all things; hold fast that which is good." They will not take the pains to prove anything of the nature of a manifestation of the Spirit; they reject all and without a trial.

The first class are again divided into two parties, and to these we will at present give our attention. One of these parties is easily disposed of. It embraces all the spiritualists of this age. That the media possess power, or are possessed by spirits, no one will deny who has examined the facts of their manifes-

tations, and studied the prophecies which relate to them.

N. P. Talmage, an eminent and noted spiritualist, in the preface to the book entitled, "Healing of the Nations," claimed that 1 Cor. 12 is fulfilled in modern spiritualism, but in the enumeration of the gifts which he copied from that chapter, he carefully excluded every sentence from which we can learn that all divine manifestations are by "one and the self-same Spirit." This is a sufficient condemnation of all the theories and phenomena of spiritualism; for in that, instead of "a diversity of gifts, but the same Spirit," we find a great diversity of spirits. Spiritualists do not occupy, either in theory or practice, the position of God's people upon whom he is pleased to bestow the gifts of his Spirit. They deny Jesus Christ, through whom alone "the promise of the Spirit" is given. Nothing more is needed to show that their gifts are spurious. The Scriptures represent them as "seducing spirits," and their teachings as the "doctrines of devils." We cannot deny their power; for they are again spoken of as "the spirits of devils, working miracles."

The other party to which we have referred is composed of the "Latter-day Saints," or Mormons. They have always claimed to have the gifts among them. The fact of their making this claim has, perhaps more than all else, created a prejudice against the truth, and brought this important doctrine into disrepute. These differ from spiritualists in that they profess faith in Christ, and preach and claim the power of the Spirit only as a fulfillment of the promises of the gospel. And because of this claim and their profession of strong faith in Christ and the gospel, many are led to believe their gifts are genuine. But when we "try the spirits" by the gospel standard we shall find that these also are mere counterfeits of the gifts of the gospel. There are certain rules to determine their character, given by the Saviour, which we will now examine.

"Beware of false prophets." A true prophet has a gift of the Spirit of God. False prophets may be of two kinds; mere pretenders, having no gift at all, or, having a spurious gift by an evil spirit. The Saviour says, "Ye shall know them by their fruits." We will make this our first ground of examination.

1. The Mormons are well known to be egotistical and boastful of their gifts. Anywhere and everywhere they are ready to thrust their claims upon our notice. But boasting is excluded by the law of faith. Humility and meekness of spirit can alone secure the blessings of the Spirit of God.

2. Not only the boastfulness of their profession, but also the fruits of their lives have been inconsistent with the teachings and spirit of the gospel. They have manifested a spirit of worldly selfishness, and a disregard of the rights of others which is the reverse of that self-denying love to our neighbor which characterizes the true followers of Christ. Joseph Smith, the founder, leader, and prophet of the sect, set up a bank in Kirtland, Ohio, which proved to be a swindling concern. At Nauvoo a city charter was obtained and he became mayor of the city. He placed his followers on a war footing, and he was Commander-in-Chief of the "Nauvoo Legion." His conceit and ambition were so unbounded that he even announced himself a candidate for President of the United States! Outlaws were protected in the city over which he presided with despotic power. Freedom of speech was not allowed; a press was destroyed which was established with the avowed purpose of exposing the iniquity of the place; the mob was screened, and it was openly talked by the leading men that no opposition press would be allowed in the city. They disregarded and even denied the rights of "the Gentiles," as they called all who were not of their number. And their history at Salt Lake has shown a condition of despotism, oppression, and immorality, even worse than at Nauvoo.

3. In regard to the influence of their pretended gifts we will relate the substance of a conversation held a few years since with an

aged person living in North-eastern Ohio, not far from Kirtland. He was a Mormon while Smith was in Kirtland, and remained a Mormon up to the time of our acquaintance with him. He admitted that there was iniquity among them in Kirtland, equal in amount to what common report had it. "But," said he, "those wicked ones were not Mormons. They came among them for selfish purposes, and whenever their wrongs were found out they professed to repent, and the church was obliged to retain them."

Our answer was that the gifts of the Spirit were given for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ. They professed to have all these gifts. Where, then, was their discernment, that they could not detect hypocrisy and expose wickedness, and so put it from their midst?

He replied that it was reasonable to suppose that where all the gifts existed the church should have been purified to a greater extent than it was there. He said he could not understand it.

The explanation is easily given: Their gifts were spurious; they were not of the Spirit of God, and did not tend to purify the body, or to perfect the saints. The spirit of error was with them from the beginning, and it showed itself in both their doctrines and practices. The Roman hierarchy never showed a greater love for worldly pre-eminence, or greater disregard for the moral and legal rights of those who opposed them. It was truly fortunate for the peace and security of the people that they were not permitted to grasp the power which they coveted, and which they strove to obtain. They emigrated to Utah only because they would not live in peace with their neighbors, and because their leaders would not submit to the laws of the land, they sought a place where they could rule without restraint. We speak only those things which are well known to be true, and we are willing to leave it with the candid that the evidence of their fruits is all against the genuineness of their gifts.

It is true that there are two parties of Mormons. Within a few years Joseph Smith, Jr., has headed a party repudiating Brigham Young, denying his authority and opposing some of the abominations of Salt Lake. But Brigham Young succeeded Smith at Nauvoo, and was long recognized as the head of the Mormon people, and even now those who oppose him are a small minority. Young's authority was established on the ground of the succession, and the assumption that he was gifted with prophetic power. Now if this was all a mistake, if the whole body of "the Saints" were deceived in regard to the claims of Young, as the other party assert, if the gift of prophecy was not conferred on him, then it is proved that their argument respecting the gifts is no evidence that they are the people of God, or, in other words, that their gifts are genuine. The claims of the two parties, that of Utah and that of Illinois, are based on the same arguments respecting the gifts and the same assumption that the gifts are manifested among them. Therefore, that argument, and their claim that they possess the gifts, are shown to be no evidence in their favor. Each denounces the other, while both stand on the same ground. Some have been led to believe that they have the true faith because of their gifts, but it is shown that we must determine their standing by some other rule of judgment.

The Saviour has given that rule in Matt. 7:21-23. This is a continuation of his warning against false prophets. He says:—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

By this we are taught that faith in Jesus Christ will not procure an entrance into the kingdom of Heaven without obedience to his Father. Having thus introduced the time and circumstance of entering into the kingdom, he continues:—

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and

in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Granting again all that the Mormons claim, that they prophesy in the name of Jesus, and in his name do many wonderful works, this text shows positively that that fact is no evidence that they are his followers. All this may characterize the self-deceived; and this profession is made by those who work iniquity, and who are, therefore, commanded to depart from him when the faithful enter into the kingdom. Compare Matt. 25:34-41.

To make more clear the application of the text above quoted we notice two points:—

1. Iniquity is lawlessness, or law-breaking. So the original means. Greenfield defines it, "Violation of a law, iniquity, improbity, sin;" from "*anomos*, lawless, without law; not subject to law; violating the law, wicked, impious, a transgressor." So it is given in the Emphatic Diaglott. And so we find it in Ex. 20:5, 6, the second commandment: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Observe the contrast; hatred is placed in opposition to love; and iniquity, in opposition to keeping the commandments of God. Therefore those described in the text are they who cry to Jesus, Lord, Lord, but do not the will of his Father—they do not keep the law of God. They unite the profession of faith and the claim of the gifts of the Spirit with iniquity, or disregard of the commandments of God. And it is a fact which has lately been confirmed to us by reading and by conversation, that the Mormons take antinomian ground, teaching that the commandments of God are abolished. Said the wise man, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." They who keep the law are happy; they do not perish. They who transgress the law, or work iniquity, have no vision from God; they perish, for Jesus will say to them, "Depart from me." No matter how loud their profession; no matter how many "wonderful works" they do in the name of Jesus, they are still self-deceived; their gifts are described in Eze. 13 as a vain vision and a lying divination. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9: He that rejects the law of God, his religion is vain. How, then, shall God bestow upon him the precious gifts of his Spirit? We repeat what we have said, Antinomianism and the Spirit do not—they cannot—go together.

2. We admit that the gifts were lost to the church because of apostasy; and as she recovers from the darkness by true, genuine reform, the gifts shall be restored. This is according to the teaching of the Scriptures. But we insist that they are not restored among the "Latter-day Saints," or Mormons. Their "fruits" stand as their condemnation.

The restoration is brought to view in Rev. 12:17. "The remnant" here spoken of are the last state of the church; the same that are spoken of in Rev. 14:12, just before the Lord Jesus comes to reap the harvest of the earth. This remnant "have the testimony of Jesus Christ." Now the angel said, in Rev. 19:10: "The testimony of Jesus is the spirit of prophecy." This is sufficient proof that the church in the last days will have the spirit of prophecy. But this company is also said to "keep the commandments of God," as it is also said of them in Rev. 14:12, "Here are they that keep the commandments of God, and the faith of Jesus." This, surely, is not fulfilled in those who "make void the law through faith;" see Rom. 3:31; who professedly substitute the faith of Jesus for the commandments of God, instead of keeping both together.

But this is the position of the Mormons; they reject the law of God; they make void the commandments by their traditions, and are therefore workers of iniquity. Their profession of faith in Christ will not save them in the day when he comes to give to

the little flock the kingdom. Their gifts will not procure his favor, because their lives are not right in his sight. Their spirit is a spirit of error, leading to darkness and delusion. "By their fruits ye shall know them;" not by their profession; not even by their wonderful works in the name of Jesus; for these are nothing without obedience to the law of the Father.

We have seen that in the second commandment love of God is associated with keeping his commandments. In truth, there is no love where obedience is lacking. Says an apostle, "This is the love of God that we keep his commandments." Love and obedience are inseparable. This enables us to appreciate the words of Paul in 1 Cor. 13:1, 2:—

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

Now we discover the harmony between the words of our Saviour in Matt. 7, and the words of Paul in the above text. Bearing in mind that iniquity is violation of the law, and love is the keeping of the law, the Saviour shows that to prophesy and to do wonderful works in his name will not secure an entrance into the kingdom to such as work iniquity. Likewise Paul says that the gift of prophecy and faith to remove mountains is nothing without the love of God.

These Scriptures apply to the Mormons more directly than to any other people of this age. They have never occupied the position of those who are pointed out in the word of God as preparing to meet the Lord at his appearing. They have not fulfilled the prophecy of the remnant in any particular. And we entreat all who have been tempted to regard them as the people of God because of their supposed possession of the gifts, to "try the spirits whether they are of God;" to examine more closely the words of the Saviour in Matt. 7:15-23; and to study more carefully the position of the remnant who are accepted of the Lord when he comes to give the kingdom to his little flock. And let us each individually see to it that we are of that number "who keep the commandments of God, and have the testimony of Jesus Christ."

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

The Pacific Mission.

JULY 18, 1868, Elds. Loughborough and Bourdeau landed in San Francisco with their church tent to enter upon the work of proclaiming the great gospel message for our time, which embraces the soon second coming of Christ and the preparation for that event. For some years previous to this date requests had come up to our General Conference from two or three persons on this coast, who were in heart Seventh-day Adventists, that a missionary should be sent to the distant State of California. But from want of men to spare from the eastern field, the Conference took no action upon the subject until its annual session in May, 1868.

The amount of funds raised at that time to purchase tent, pay the passage of the two missionaries to their new field of labor, and to give them a very humble support for a short time till the mission should become self-sustaining, was only \$1,700.

God greatly blessed the labors of his trusting servants, so that in ten months from the time they left New York city the mission was reported self-sustaining. Under the judicious management of Eld. Loughborough the mission increased in numbers and efficiency, so that in about three years from the time it was first opened the sum of \$3,000 in gold coin was raised by the friends in California and sent over the mountains and across the plains, for the benefit of our eastern institutions. Probably there has not been in any of the States during the brief history of our cause a more confiding, liberal people than in the good State of California. And could Eld. Loughborough ever have had prudent, true fellow-laborers, none need to have been shaken in confidence.

We forbear to give names, or to enter into particulars. It is sufficient to remark here that in no State are ministers watched with a more suspicious eye than in California. And in no part of the world is it more necessary to take heed to the injunction of the apostle, to "abstain from all appearance of evil," than on the Pacific Coast. This general distrust is mainly in consequence of the conduct of those ministers from the East who found it agreeable to their feelings to seek homes on this coast, leaving the plains between them and a broken-

down reputation. But as they did not succeed in leaving the devil on the other side, they found it an easy matter to duplicate a miserable reputation in the West. Eld. Loughborough's correct deportment, indefatigable labors, and firm purpose for the right in times of trial, have given him favor with the people and with God.

It is cruel to a minister to create a feeling of distrust in the hearts of a confiding people by imprudent movements, self-caring habits, and a willingness to take from the treasury for the good he has not done.

It was in the autumn of 1872 that Mrs. W. and the writer made our first trip to California. We attended the first California Camp-meeting held in the autumn of that year at Windsor, Sonoma Co. The brethren came to that meeting in rather a discouraged condition in consequence of the apparent failure of the tent-meeting in Woodland, which had occupied nearly the whole season, and the state of things in the church at San Francisco, caused by the imprudence and wrongs before alluded to. But the camp-meeting accomplished good. And by the united pleadings of Mrs. W. and the writer the tent returned to Woodland, where we assisted in reviving a wasted interest, which resulted in establishing one of the largest churches in the State.

But the work to be done in San Francisco was more difficult. There are preachers whose labors are so directed as to secure very strong personal friends, and, on the other hand, to make very decided enemies. Imprudence and rashness in the labors of such a man make a deep and lasting impression. The cause in San Francisco had suffered greatly by such labor, and when the tent was moved from Woodland to that city, we found, to our great discouragement, that difference of opinion existed, resulting from the imprudence before mentioned, and but few of the church were in a condition to co-operate with us in the work. Some precious souls, however, were reached by that meeting who are now with the church.

It has been one considerable branch of our work, for more than twenty-five years, to go into churches where divisions and fanaticisms have existed, and there labor to correct existing wrongs, and to restore union of sentiment and feeling. God has used Mrs. W. in this critical work wonderfully. And to him be glory for the state of harmony now existing generally among the Seventh-day Adventists. But in San Francisco we found ourselves among a people who were, with few exceptions, decided and impulsive. And the position which the Lord would have us take to help all, suited the feeling of but a few. Some regarded us too severe on the one who had caused the difficulty, while others drew away from us because we made efforts to help and save him. We were, for several months nearly alone in that city, seeking every possible opportunity to help that church, and build up the cause in San Francisco. But the discouragements we met on almost every hand were injurious to the feeble health of the writer, and in March, 1873, we returned to Michigan.

And right here we wish to state that we have not one word of reflection to cast upon the brethren in San Francisco. We state the facts in the sad history of that church to show how cruel it is for indiscreet and rash men to take a course to shake the confidence of a confiding people. Not only is confidence shaken in himself; but more or less for a longer or shorter time, in all others who may be associated with him. This makes the labors of those who follow him extremely embarrassing and hard.

But God has helped his people in San Francisco. At the several visits we have made to this State, each winter, it has been our pleasure to labor some with this people, and we have been happy to witness progress toward Bible unity and real efficiency. None have been more liberal in helping to build up the Pacific S. D. A. Publishing Association than those of the San Francisco church who were able to help. And in addition to this they are at the same time donating liberally toward their house of worship, now being hastened toward its completion.

And we might here state that whatever affects the cause in San Francisco has its influence, more or less, in all parts of the State. The wrongs we have alluded to had their influence in other places. And when the cause took a favorable turn at the metropolis of the Pacific Coast, and prosperity attended judicious labor in Oakland and San Francisco, general good cheer, hope, and confidence, were restored in all parts of this western field.

For a time the influence of Eld. Grant against the cause was felt on this coast. At his first visit he gained many personal friends by calling to his aid great affected piety and flattery in connection with what truth he set forth. But his warfare against our people, managed very badly by himself, exposed his real spirit, and weakened his influence, which met a death-blow at the Napa discussion with Eld. Cairright. He

succeeded in dividing his own people in this State, so that they took sides as the Grant party and the Fassett party. Of his course here, an appeal from seven Adventists of San Francisco, persons of the Fassett party, says:—

"Eld. Grant has had his way and sway. He 'fought it out on that line' with an obstinacy untempered by common sense. His senseless assaults upon the seventh-day people, who were not intruding upon ground occupied by us, provoked them to retaliation, and they have pitched their tent in Vallejo, Santa Clara, and San Jose, and drawn away members from and weakened all of these churches. The field was large enough, and Eld. Fassett's policy was to let them alone while they did not molest our churches. The result has shown the folly of Eld. Grant's course in this, as in almost every item of his policy on the Pacific Coast. In Napa City, Eld. Grant's boasted discussion has ended in helping the Sabbatarians. Their society is stronger than ever, while of Eld. Grant's influence there is scarcely a trace."

One of the most important periods in the history of the cause on the Pacific Coast was when the mission was opened in Washington and Oregon by Eld. I. D. Van Horn, and the tent-meetings at Oakland and San Francisco in 1874. At Walla Walla, a large church has been raised up, and there are smaller companies in other places, in all at least one hundred active members resulting principally from the North Pacific Mission. At Oakland, a church has been established of eighty members, and the church at San Francisco received the same year valuable accessions. During the same year, good work was done at San Jose, Santa Clara, and Vallejo. The labors of Eld. D. M. Cairright in connection with the cause in the State of California, including the Napa discussion, during the memorable year 1874 have by no means been over-estimated by our people here. And we are happy to learn of his freedom in the word in a broader sphere of usefulness across the plains.

It was in 1873, while in the Rocky mountains for health, that our mind was greatly exercised upon the subject of broader plans, and there we wrote articles which appeared in the REVIEW AND HERALD in which we suggested that the time was not far distant when the Seventh-day Adventist press would be established both on the Pacific and the Atlantic. Had not difficulties been thrown in our way the press could have done sooner and better service on the Pacific, so that now we might have sustaining lists of subscribers, and not a debt on the SIGNS. The enterprise will prove a success. It is a matter of time only.

June 4, 1874, the first number of the SIGNS OF THE TIMES was issued at Oakland, Cal. And this, in the midst of a tent-meeting at Oakland which demanded much of our attention, among strangers, and where the business customs of the people differ very much from those of the East, was a severe tax upon our strength. We soon found it necessary, on account of the high prices for printing at other offices in California, to purchase printing material, with the exception of printing-press, sufficient to print the SIGNS. Here again, to get together at the least possible cost just that material necessary for present use, and which would constitute a valuable portion of a future complete Office, was still another pressure of care and labor in addition to a former double burden. But we here acknowledge to the glory of the sustaining grace of God, that the divine hand has guided and upheld.

The arrival of our son, J. E. White, a practical printer, was an important event in the history of our publishing work on the Pacific. With his assistance, lists of subscribers were made up, and before the California Camp-meeting seven numbers of the SIGNS were issued. We left for the Battle Creek, Mich., Camp-meeting the last of July, so that several numbers were issued in our absence. Our small Office was in little dingy, rented rooms, and the press work was done on the press of another, at quite a distance, at high prices, demanding considerable cash, patience, and hard work, in moving heavy forms and paper on a wheelbarrow.

Under these circumstances we looked forward with no small degree of interest to the time when we should have a good building and Office complete at our command. The time to lay this matter before our people, and make definite arrangements for a united effort, was at the California Camp-meeting in 1874. And right here a mistake was made. We should have been at that meeting, and immediately after the liberal pledges of our people in this State, should have been on the ground to conduct the SIGNS, and the incorporation of the Pacific S. D. A. P. Association, and to carry out our first plans relative to the circulation of the paper. But circumstances we could not control held us in the East, and decided the matter that the T. and M. Society should put 10,000 copies of the VOICE OF TRUTH in the very field we had designed for the SIGNS OF THE TIMES. And after this was done we were urged to come to California

to take charge of the paper and the incorporation of the California Publishing Association.

But the golden period to extend the circulation of the SIGNS and make it self-sustaining, was past for awhile, and the accomplishment of this object made more difficult, which has resulted in a debt on the paper. But with united, vigorous action the past can be redeemed, and the paper can soon be self-sustaining. As we now contrast the past with our present ample, light, and pleasant rooms, and the best press in the Union at our service, which saves cash, perplexity, and much hard labor, we devoutly thank God and take courage. We have no rents to pay; and better paper than that which cost us in small lots from San Francisco \$4.40 per ream, now costs, by the car-load from Michigan, only \$3.60 per ream.

Not far from \$14,000 has been expended in the purchase of the site, and on the new building. The amount paid on the building by the brethren in California is \$11,000, leaving a debt of \$3,000, which greatly cramps our business. At the same time \$10,000 has been actually paid by eastern brethren for a complete Office. And less than \$7,000 of this has been laid out for presses and material, leaving \$3,000 on hand. Not one dollar of this liberal sum of \$10,000 will be used up in publishing. It will be kept for the very object for which it was donated.

The cost of printing in California is at least twenty per cent. above eastern prices. And from careful estimates of Michigan prices, the REVIEW AND HERALD the size of the SIGNS has been repeatedly reported at \$3,000 for 4,000 copies one year. But in spite of the higher prices for labor and stock in California, 4,000 copies of the SIGNS have been sent out, postage paid, for \$6,190.93. The receipts during the year, in coin value, have amounted to \$2,658.05, leaving still due, \$3,532.88. Add to this sum the excess of expenditures on the building of \$3,000, and both show a debt of \$6,532.88, every dollar of which is needed to day to meet demands, and properly carry forward the business of publishing.

Our relation to the cause in California makes it necessary that we should plainly state facts relative to our financial management in this State.

1. The brethren in California have not paid one dollar of the expenses of the several trips we have made to and from the State. This has been paid by the General Conference.

2. We have drawn from the REVIEW AND HERALD Office \$12 per week as our salary for our entire services in the several branches of the work, which has amounted, by way of support during the time we have been in California, to the sum of \$10.50 in coin. Mrs. W. has received from the California s. b. treasury for a few months when actually laboring from church to church in the State. Besides this, we accepted about one-half the sum raised at the Windsor Camp-meeting at the time of our first visit, to meet traveling expenses in the State, and a few other incidentals.

3. We have already paid \$1000 in coin as a donation to the house of worship now being built in San Francisco.

4. When the California Conference put \$500 into the General Conference in 1874, we put it back again into their treasury in view of demands for means in this State, at this time, which we saw then as clearly as now.

5. We have never taken one dollar for our services on the SIGNS OF THE TIMES from first to last.

6. We paid out \$1000 in coin for the printing material of the SIGNS Office, took nothing for the use of it ten months, and when the Pacific S. D. A. Publishing Association was formed donated the entire Office to the young institution.

7. We have paid from our own purse \$650, with neither wish nor expectation to receive it back again, which is the amount of fare of five persons from Michigan, now connected with the SIGNS Office. Our object in this was simply and solely to secure experienced help, with whom we could leave the Office when duty called us to go the round of Eastern Camp-meetings. Such help was not to be found in California.

8. Three members of our present family, selected from the most efficient help of which we had knowledge in Michigan, or anywhere else, have labored at the SIGNS Office, editing, proof-reading, book-keeping, type-setting, and mailing the paper, the past six months for less dollars than they have done hard days' work. We gave them the rent of our house on Eleventh Street, and they boarded themselves at trifling cost to save expense to the SIGNS, and to help bear the incidental expenses of the church.

By this time the reader will be able to see how 4,000 copies of the SIGNS can be sent out, post-paid, one year for \$6,190.93, when the same amount in Michigan costs \$8,000, where printing can be done at least twenty per cent. lower than in California.

In the foregoing, we have labored to give a correct report. The task has been a painful one

as we have been in a strait betwixt a desire that the friends of the cause should know the true state of things and understand how to govern their actions, and the disgust we have felt in making them public. A sense of these things pressed upon us toward the close of the late California Camp-meeting and made us very unhappy. But, in deciding to toil on, and to hope on, whether our labors and sacrifices be few or many, and whether they be appreciated in this world or not, we find relief. Our highest ambition is to labor to establish the publishing-house in Oakland on a self-sustaining basis, as we have succeeded in establishing the one in Battle Creek, Mich. Then we will cheerfully leave this, as we have left that, for others to manage and to enjoy, while we will, with God's help, take another new field. But while laboring to do this without drawing a dollar from the California Association for support, and while sacrificing more means in it than any one on this Coast, we do ask the confidence and co-operation of all who profess to be governed by the great law of equity and love, which is the basis of the Moral Code. J. W.

A Remarkable Dream.

SEVERAL speakers had addressed large and attentive congregations at the camp-meeting at Rome, N. Y., on first-day, September 12, 1875. The following night I dreamed that a young man of noble appearance came into the room where I was, immediately after I had been speaking. This same person has appeared before me in important dreams to instruct me from time to time during the past twenty-six years. Said he, You have called the attention of the people to important subjects, which, to a large number, are strange and new. To some they are intensely interesting. The laborers in word and doctrine have done what they could in presenting the truth, which has raised inquiry in minds and awakened an interest. But unless there is a more thorough effort made to fasten these impressions upon minds, your efforts now made will prove nearly fruitless. Satan has many attractions ready to divert the mind; and the cares of this life, and the deceitfulness of riches all combine to choke the seed of truth sown in the heart, and in most cases it bears no fruit.

In every effort, such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them, without money and without price, which might eventually result in a hundred fold returns to the treasury. You are to sow beside all waters.

The press is a powerful means to move the minds and hearts of the people. And the men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world, and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people.

There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn. Small tracts on the different points of Bible truth applicable to the present time should be printed in different languages and scattered where there is any probability that they would be read. God has placed at the command of his people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all.

There should be men trained for this branch of the work who will be missionaries, and will circulate publications. They should be men of good address, who will not repulse others or be repulsed. This is a work to which men would be warranted to give their whole time and energies as the occasion demands.

Those who distribute tracts gratuitously should take other publications to sell to all who will purchase them. Perserving efforts will result in great good. Very many souls have been converted to the truth by reading papers and tracts alone, who would not have been reached without them. God has committed to his people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error.

You are not as a people doing one-twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher

with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues and peoples.

Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results. There has been too great fear of running risks, and moving out by faith, and sowing beside all waters. Opportunities have been presented which have not been grasped and made the most of. There has been too great fear of venturing. True faith is not presumption, but it ventures much. Precious light and powerful truth need to be brought out in publications without delay. There is much lost in waiting to originate matter while there is already in print that which is valuable and appropriate for this time. These delays risk too much. Opportunities are lost which might be improved. Said he, Your husband and yourself can do much in the preparation of publications. You have a better knowledge of the wants of the people than many others. God has brought you in close connection with himself, and has given you an experience in this work which he has not given many others.

He has connected you with this powerful agency—the publishing department. Others cannot take your place in this, and do the work God has appointed you to do. Satan has been making special efforts to discourage your husband by controlling the minds of some who ought to be helpers. They have cherished temptations. They have been murderers, and have been jealous without cause. God will not leave nor forsake his servant while he clings by faith to his wisdom and strength. He has upheld him through the ministrations of angels that excel in strength. His strength has not come from natural causes, but from God. He will be beset with the enemy on the right hand and on the left. Satan will lead the minds of some to be distrustful of his motives, and to murmur against his plans, while he is following the leadings of the Spirit of God. In God he must trust, for he is the source of his strength. The enemy, through agents, will harass and vex his patience, for the infirmities of human nature are upon him, and he is not infallible. But if he clings in humble confidence to God, and walks softly before him, God will be to him a present help in every emergency.

Your husband must not be discouraged in his efforts to encourage men to become workers, and responsible for important work. Every man whom God will accept, Satan will attack. If they disconnect from Heaven, and imperil the cause, their failures will not be set to his account or to yours; but to the perversity of the nature of the murmuring ones, which they would not understand and overcome. These men whom God has tried to use to do his work, and who have failed, and brought great burdens upon those who were unselfish and true, have hindered and discouraged more than all the good they have done. And yet this should not hinder the purpose of God in having this growing work, with its burden of cares, divided into different branches, and laid upon men who should do their part, and lift the burdens when they ought to be lifted. These men must be willing to be instructed, and then God can fit them and sanctify them, and impart to them sanctified judgment, that what they undertake they can carry forward in his name.

Your husband must be humble and trustful, and walk carefully and tremblingly before God, for the ground whereon he treadeth is holy. God has strengthened him for great emergencies. He has given him strength, and light, and power like a running stream. This is not of himself, but of God. He has an inexhaustible fountain to draw from. He must not forget that he is mortal, and subject to temptations, and weariness. His mind should have periods of rest, which will result in great good to himself as well as to the cause of God which he represents. He can with a mind invigorated do a greater amount, with greater perfection, than he can accomplish by steady labor and constant effort with a wearied mind.

Eld. Andrews is God's chosen servant to do a special work; but he made a mistake in keeping the Sabbath History from the people in order to present a perfect work, and in allowing his mind to be diverted from the work God would have him do. He should have given this important work much sooner, and then improved it as he could do so. The enemy has been permitted to gain a march upon us in consequence of long delays on our part. He will throw hinderances in our path, and if we will be hindered he will exult. Long delays must not be permitted. Satan must be met in his bold advances, and be repulsed. Eld. Haskell has done a good work in the

tract and missionary department. He needs to ever connect closely with Heaven, that he may be led and taught of God. He has made some mistakes, but not intentionally. His zeal and concentrated efforts in one direction led him to lose sight of other important considerations. He has pressed the subject of giving means in some cases too far. Some of the poor have done more than they should, while those who have been entrusted as God's stewards with a large amount of means, have done but little. God's servants must discriminate, and work cautiously, judiciously, and ever give right counsel to the liberal, conscientious souls who are poor. God will have his servants connect so closely with him that they may have the mind of Christ.

ELLEN G. WHITE.

Oakland, Cal., October 20, 1875.

Let us Follow Our Pattern.

THE commandments of the Lord are sure; "they stand fast forever and ever." They are founded upon love, based upon Heaven-born principles—principles which every humble follower of Jesus will have implanted in the depths of his heart, to actuate him to love and to good works. And as the opportunity is offered, he will do good unto all men, especially unto them who are of the household of faith. He will manifest a desire to bear the burdens of others and so fulfill the law of Christ. This kind of religion was characteristic of the primitive believers. It calls for a spirit of self-denial, which, if present in the heart, will manifest itself in the life; and its possessor will become a living witness for the truth of Christ.

The words of inspiration are, "Be ye all of one mind having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3:8-10. These qualities will characterize the hundred and forty-four thousand that sing the new song before the throne, and follow the Lamb whithersoever he goeth. These words describe the character of those who will be redeemed from among men. Who can help admiring persons possessing the requisite qualifications to an heirship in Heaven? How ennobling the holy love, union, and harmony existing in the family of God. There are no discordant notes among his commandment-keeping people; they are a unit.

Thank the Lord for such purifying and sanctifying truths as his people hold, and for the straight testimony to them. And since we have a testimony, let us, dear reader, compare ourselves with it, and inquire if the principles therein inculcated are exhibited in our lives. We want to know that we are the Lord's, and that the Lord is ours. This assurance we may have. But we must follow the example of Jesus, who always did those things that pleased his Father. John 8:29. There was no doubting, no hesitating, on his part. His aim was high. And his determination was to overcome the devil, with all his temptations and well-matured plans. And the promise which he makes to the overcomer is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The life of the Son of God was a life of self-denial and sacrifice. He sought not his own ease and comfort, but took upon himself the form of a servant, and went about doing good to the sick, and poor, and blind, and lame. Although his own received him not, he won the confidence of unbelievers by his acts of love and tenderness. In this our divine Lord would have us imitate him. A mere theory of the religion of the Bible and of present truth, void of the meek and tender spirit, will accomplish but little or nothing in the Master's vineyard. We want hearts all aglow with love to God and to our neighbor. "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

What we do must be done quickly; our race is nearly run. Soon every man shall be rewarded according as his works shall be. What need there is of humility and self-abasement before the Lord, that he may work through us for the good of others. Oh! that all the rubbish might be removed from before the door of our hearts, that the Spirit of God might have free access to them. "For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:20, 21.

M. WOOD.

LAZINESS begins in cobwebs and ends in iron chains.

GATHER THEM IN.

In the courts of the Master's temple
Shall listless footsteps fall?
And banners that no breeze has touched
Hang drooping from the wall?
Shall we sit idly waiting
Some summons from afar,
While here in the lanes and by-ways
The faint and suffering are?
From the arid hills, from the valleys swept
By the dark simon of sin,
With the words of love our hearts have kept
We gather the children in—
From the haunts where sorrow and crime have rule,
We gather them in to the Sabbath-school.

Oh, the weary, weary children,
Who, knowing no fond home ties,
Grow up in their haunts of misery,
Cunning and sadly wise;
Oh, the outcast, sorrowing children,
Whom no kind hand hath led;
Whose bleeding feet a flinty path,
Pain-racked and suffering, tread!
From the drunkard's home, from the miser's grasp,
With their pallid cheeks, and thin—
From the outlaw's lair, with their stolid eyes,
We gather them fondly in;
And patiently teach the Saviour's rule
Of love to all, in the mission-school.

We yield the gospel's sweet repose
To hearts where hope is dead,
And bid them join their song with those
Of children gently led,
Who know the blissful story,
How Jesus died to save,
And the joys of saints and glory—
The rest beyond the grave.
From the storm and strife of a crime-stained life,
From the dews where their feet have been,
From the pains they bear in want's grim fair,
We gather the children in;
And patiently teach love's golden rule,
To rich and poor in the Sabbath-school.

From the frivolous homes of fashion,
From the haunts where lust of gain,
That one absorbing passion,
Leads forth corruption's train;
From envy, hate, and malice,
And all unkindly thought—
We would shield the heir of the palace,
And the child of the humblest cot—
From the binding ties of the worldly wise,
Their aching hearts to win,
To the home of peace where bickerings cease,
We gather them fondly in;
And hope and love hold joyous rule,
O'er rich and poor in the Sabbath-school.

Come over and help us, ye who sit
At ease at the temple's gate;
The fields are white to the harvest, yet
What sheaves for the sickle wait!
The time will come when ye'll look with pain
O'er the Master's fallow ground,
And weep in vain for the wasted grain
That should be in your garner's bound.
How blest a toil from the world's turmoil,
To gather this infant choir;
On the heart's cold shrine with touch divine,
To kindle the sacred fire;
And earnestly teach the Saviour's rule
Of love to all in the Sabbath-school!

—Sel.

Novel Reading.

THIS vice is growing rapidly, and has become so popular that it is scarcely condemned at the present time. The nominal churches are its fortress. Their ministers and members are the readers and writers of much of this great mass of fiction. I was forcibly reminded of these facts by finding a circular announcing "the very best novel of the season," in a Testament recently purchased at one of the best book-stores in Kansas city. Just think of it! An announcement of novel-reading in God's Holy Bible which plainly declares that not only the maker of lies, but also those who love them will be left outside the city of God. Rev. 22:15. The world is being drowned by the floods of this light literature, as it is politely called.

On looking over Whitmore's book circular, giving the names of the monthly issues of over fifty large publishing houses, I find that nearly half the books coming from the press in the United States are novels. Stop and think a moment. All the works written in the interests of science, literature, art, law, medicine, divinity, the hosts of miscellaneous, and school books, together only equal the mass of falsehood now forced upon the world. But this is not all. The circulating libraries of the villages and cities are composed largely of these works, emanating from the "father of lies," and ten volumes of the vile stuff are read to every one that professes to deal in facts.

What evil does it do? The same that spirituous liquor does. It makes men, yes, women and children, too, drunk—intellectually drunk. They lose all relish for solid reading, and can no more do without this mental stimulus than the drunkard without his cup. What hope have such of eternal life? They have scarcely time to think about it. With this, as with alcohol, total abstinence is the only remedy. J. LAMONT.

AN EXPERIMENT WORTH TRYING.—A good story is told of a Glasgow merchant, who on his death-bed sent for a Free Church clergyman. Having some fears regarding his future prospects, he asked the reverend gentleman, "Do you think if I were to leave £10,000 to the Free Kirk that my soul would be saved?" "Well," answered the cautious minister, "I could not just promise you that, but I think it is an experiment worth trying!"

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 4, 1875.

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

The Cause of God.

THE spirit of this world and the powers of darkness come over our people to that degree that many of them lose the true sense and real spirit of the great work God calls upon us to do, and the sacrifices he demands at our hands. God has given great light from his word; and through the power of his Spirit he has made the duty of his people, to let the light shine out to the world, very plain. And yet most of our people seem asleep, both to the value and importance of the present truth, and to the sacrifices and duties of this time. And it is to be feared that none of us fully take in the importance of vigilant and liberal action at this favorable period in our work.

A few years since, our country was involved in a terrible civil war which diverted the attention of the people from our message, and absorbed our resources so that for four anxious years the cause stood still. Now peace is restored, American slavery abolished, and candid people of our great nation, from the Atlantic to the Pacific, from the extreme North to the extreme South, are waiting to read and to hear the message which God has for them at this time. And he now calls upon all to act a part in the effort to send it forth upon the wings of the wind, not only in our own country, but to all others.

All cannot be preachers, writers, editors and printers. And there are many who have much to learn before they can be good tract distributors, and good colporteurs for our books and periodicals. But all can do something. Nearly all can give of their means, more or less. And those who cannot cast into the treasury as much as "two mites" can pray for God to bless and prosper the work.

It is important that all should find their proper place. A young mother of eighteen years writes that she feels that God calls her to preach the message; but she has neither education nor means. Nonsense! No doubt this sister could do good in her family, and to her neighbors, if she could see and feel the importance of a good, loving, faithful, discreet mother's work. Her sphere of action at present, at least, is her family, and her immediate neighborhood. There she can shed a little precious light.

Others are so situated that they can shed more light, and extend it to a wider circle. And there are those whose light, like that of the greater heavenly bodies, is to extend to the ends of the earth. The wise man in his wisdom affirms, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7. The material universe welcomes the light of the sun, and feels its dependence on his life-imparting power. And the moon, not ashamed of her dependence on a superior, cheerfully sheds her softer rays, though not original with her humble, modest self. Go out in the clear night in the absence of both sun and moon, and observe all the little stars striving to excel each other in sending down light to our dark world. The light which each contributes is indeed small, but they all seem in happy rivalry to outshine each other.

Now, what if our silver moon, through pride, or from jealousy because of her dependence, should refuse to bless any more the world with her mild light? And what if the stars, one by one, simply because their light is so small, should think it not worth their while to shine any longer? Or, what if the little rills should, one by one, begin to feel that what they do to make up the large rivers is of little or no consequence, and finally all these rivulets should cease to come down the mountains, and pass along through the valleys? God has put all the stars in the heavens to give light, and all of them in their several positions to do his will. And it takes all the water of a thousand innocent, ceaseless streams to make up majestic rivers as they sweep forward to the seas.

All should seek earnestly to find their places and work in the great cause, and with feelings of dependence on Christ, and, to a certain extent, on each other, should labor confidingly. The great apostle has illustrated the harmonious action of all the members of the church of Christ by the human body.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one

body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

"If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

"But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary."

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

The cause needs more able men to preach the word, and others to edit papers and to write books. More sanctified talent is needed in the several departments of the publishing work. Just such a man is wanted at the publishing house at Battle Creek as W. C. Gage would be, if he was converted to God, and fully consecrated to the work. His genius, under good counsel, would enable him to fill a place there that but few men can fill. Satan is determined to cheat the cause out of number one talent. He is pleased that he succeeds so well in subjecting the cause of God to take up with second or third rate preachers and printers. Bro. Smith cannot do everything. He should be holding Biblical Institutes a portion of each year in different sections of our country. He must go the rounds of the camp-meetings. And there are other books for him to write. Editors and first-class printers, an electrotypist and book-binder also, are wanted at Battle Creek, who will take hold of the work with ability and with the spirit of consecration.

And a thousand sound and devoted men and women are wanted to give their time, more or less, as their circumstances will allow, to missionary work. There are hundreds of men among us who would enter the ministry, if they could at once be full grown ministers, and receive a support. But because they cannot do this they feel that they cannot spend their time in missionary work which brings no pay. But right here is a sacrifice which the cause of God calls on them to make. The Lord is testing them on this point. There are hundreds of men of property and ability in our ranks who are losing their spiritual life in consequence of drawing back from this work. Many of them could visit the smaller churches and benefit them more than our young preachers can. With their riper judgment, their labors in our smaller churches, and with little unorganized bodies of Sabbath-keepers, in bringing them up to the plan of Systematic Benevolence, and setting things in order generally, would tell more on the general growth of the cause than the labors of our young men who bring out these small companies, and leave them to languish for the want of this very help.

These men of years and experience, who have made life a success, and have a liberal competency, are taking a fearful responsibility on them to remain at their homes with their farms, or with other worldly interests, while the cause lingers and suffers for want of their labor. This work should be done under the superintendence of the Conference Committees of the several States, who should encourage the proper persons to engage in it. We repeat the first statement in this article, that the spirit of the world, and the powers of darkness, come over our people to that degree that many of them lose the true sense and the real spirit of the great work God calls upon us to do, and the sacrifices he demands at our hands.

A few years ago, a brother at the Vermont camp-meeting inquired of us, "What branch of the work most needs means?" We then replied, "No branch of the work is in want of means." He had brought \$300 from New Hampshire to put into our hands to appropriate to advance the cause where we thought most needed. He put the money in his pocket, and took it home. But a great change has taken place in the condition of the cause during the past five years. God's providence has gone before us, and has opened fields of usefulness in a wonderful man-

ner, which demand of us as a people sacrifices, labors, means, and vigilance, as at no previous time.

Eld. Bourdeau and family must go to Europe. Who will provide the means? Eld. Andrews will want cash to establish the press in Switzerland, and sustain it there for awhile until the work in Europe shall be self-sustaining. Who among our people will not be happy to help? And 10,000 copies of the SIGNS OF THE TIMES should be sent out into the great missionary field before New Years. And who is there among our people that has not from one to ten or more friends to whom they wish to send the SIGNS for one year, post-paid, for the small sum of \$1.50 each?

We call on 10,000 Sabbath-keepers to go to canvassing for the SIGNS on their own account. We do not ask you to simply sit down and think up a half-dozen of your friends, and send us their names and addresses, and the sum of \$9, in greenbacks, then have nothing more to do in the matter. No; we ask you to visit them or write to them, and get their consent to receive and read our Pacific paper. And then we ask you to visit them, or write to them, and labor to increase their interest in the doctrines it teaches. If you have a tithe the hang-on of a trained book or picture canvasser, a patent-right vender, or a lightning rod agent, you can in three-fourths of the cases collect the small sum of \$1.50 for the SIGNS one year.

And here is work for the Tract and Missionary Societies in the several States. We recommend individual effort first, the cost of the paper to be paid by the individuals who order it for their friends. Mrs. W. and the writer have sent our periodicals to our relatives and friends for years, and have paid for them from our own purses when at the same time we were donating hundreds of dollars to the T. & M. Society. But after this individual canvassing and liberality, then let the T. and M. Societies take hold of the work in a proper manner.

We object to the whole plan of filling a certain quota of subscribers in a given time. In the first place, the quota of no State will be full as long as their is time and opportunity for one more to have the paper who will read it with profit. And in the second place, we regard it as an indirect course to pervert the real object of the T. & M. work. If the mission of this Society is to adopt and carry out a system to expend money and find a deal of hard work for printers for small pay, to accomplish comparatively little good, then the quota plan in a given time is a good one. But we supposed that it meant missionary labor in visiting, conversation, prayer, and writing godly letters to all those who received the papers.

But to sit down and make out a list of names and addresses in order to fill a certain quota in a given time, and forward them to the Office, and drop the matter there, is not doing missionary work. Ministers are generally the most doubtful cases. And yet for the trial volume of the REVIEW for 1872-3, long strings of names of Elders and Reverends, and Doctors of Divinity, came in, even the name of the pastor of the Plymouth church, Brooklyn, N. Y. We object to troubling that class of men with so much waste papers. They have neither time nor disposition to read our papers.

It is missionary work that the present state of the cause demands. We do not say that too much money has been expended; but we do say that there has been too little real missionary work done. With the same amount of means as has been expended, with a corresponding amount of well-directed labor, ten times as much good could have been accomplished. But our people generally have not their heart in the work. Would God they would come very near to him, and taste his love, and feel his power, and cultivate a love for true missionary labor. Would they be strong? They should labor for the weak. Would they be filled with light? Then they should love to impart light to others. Missionary work will amount to but little among our people, until they come where they will take great delight in it, and feel the blessing of God attending them in their efforts to bless others.

And it is high time that the murmurers and complainers get out of the way of those who labor to promote the cause, and cheerfully spend their time, energies, and means, for its advancement. But these things have ever existed, and ever will exist, until Satan, the first jealous and envious spirit, shall be chained. The sum of the matter is this: These persons hold themselves ready to be tempted of the devil. They give a willing ear to his suggestions, and are taken captive by Satan at his will. Judging from the past, not one in ten of these will ever free themselves from the power of Satan.

When in the Rocky Mountains we consecrated all to the Lord. In a most solemn covenant there Mrs. W. and writer consecrated ourselves, our children, and our property, to the cause of God. With his Spirit upon us, in prayer we there told the Lord that we had no other use for ourselves, our children, and our property, only in his cause. And there God did accept of us, of them, and of it. The Lord has given us unexpected health and freedom. He has brought all our dear children into connection with the publication of the SIGNS OF THE TIMES, and has given a heart and ability to accomplish what we never hoped from them. And he is opening the way for us to use our means to his glory. How blessed and glorious to be all the Lord's.

We are very happy to be free from the general care of the SIGNS Office, so as to devote our time to writing. Mrs. W. will join us in filling a large portion of each number of the SIGNS. We both feel assured that we have a special mission to the world through the medium of the press. We ask for 20,000 subscribers for the SIGNS, and, by the grace of God, we will let the light which he has given to us shine forth to the world.

J. W.

The Signs of the Times.

CLOSE OF VOLUME ONE.

WITH the number for Oct. 21, closes the first volume of the SIGNS. The first number was issued June 4, 1874. The volume of forty-eight numbers covers seventeen months, in consequence of the paper having been issued only once in two weeks for a considerable part of the time. In many respects the SIGNS OF THE TIMES has been an excellent paper; but under the circumstances, having been called from the Office to attend Eastern Camp-meetings, and subjected to the embarrassments, cares, and perplexities of establishing the Pacific Seventh-day Adventist Publishing Association when at the Office, we have not been able to make the paper all that we intended, and what it must be in the future. It has accomplished great good, the full sum of which cannot be known until the day of final decisions and rewards.

POSTAGE PRE-PAID.

It was before the change in postal arrangements that the proposition was made to give fifty-two numbers of the SIGNS for the small sum of \$2.00 a year. And when the change was made requiring the pre-payment of postage on periodicals, it was thought the better course to reduce the number of copies in the volume, than to charge an extra sum for postage. In fact, we are rather pleased with this item of postal law which offers a good excuse for cutting the volume short, to give editors and printers a chance to breathe once a quarter, to go to camp-meeting, and otherwise enjoy something of the outside world as well as other good people.

PRESENT CONDITION OF THINGS.

The report of the Pacific Mission given on another page, shows the financial condition of the Pacific S. D. A. P. Association, and of the SIGNS OF THE TIMES. It states the sacrifices made by those connected with this work, and shows that they deserve the sympathy, and must have the support of the friends of our general cause in order for the work to go forward. It is conceded that the action of our people in this State has been liberal in purchasing the site and putting up a fine building at the cost of \$14,000, and that the action of our eastern people has been very charitable in raising \$10,000 to furnish presses and material for a complete Office. One thing more, with the blessing of God, and only one is now needed, that all the friends of the cause East, West, North, and South, unite in giving the SIGNS OF THE TIMES their cheerful and hearty support until the cause on this coast shall grow, and patrons shall be gathered to make the paper self-sustaining on this coast. This accomplished, it will then be time to plant a third office of publication on the Atlantic.

TERMS OF THE SIGNS OF THE TIMES.

The regular price for the SIGNS one year, embracing a volume of forty-eight numbers, postage paid, will be \$3.00. Those who wish to send it to their friends can have it, postage paid, at half price. Tract and Missionary Societies can also be furnished with our paper for half the regular price. We are in want of cash. Those who are able and liberal are invited to donate to make up arrears. We send out large quantities of the last issue of the SIGNS, and of the previous one, to officers of the T. and M. Societies, and to others, to inform them of the debt on the SIGNS, and of our future plans. We ask for immediate action on the part of all our friends, and the co-operation of the T. and M. Societies.

WHAT THE SIGNS MUST BE.

On the very start we designed that this paper should be a pioneer sheet, adapted to new fields, to go in our country, and in others, wherever the English language is read. The REVIEW AND HERALD is our church paper. And while we recommend its circulation as such on the Pacific Coast, we do urge that the SIGNS OF THE TIMES, being more adapted to the household, and containing general religious and secular news as well as the doctrines of our people, should share the patronage of our eastern people, and of all our Tract and Missionary Societies. Great care will be taken to make our paper such as can be recommended everywhere as a family religious and news periodical.

In the next volume we shall commence sketches of life incidents since our connection with the cause, and other matter of deep interest to our people and the reading public. Those who wish to commence with the volume for themselves, and for their friends, should lose no time in responding to our call for a large list of subscribers. The very time to help is when help is most needed. We wait in hope for thousands of prompt responses. J. W.

The Lord's Supper.

In the *Christian Record* (Disciple) of October, 1875, we find this statement in answer to a correspondent:—

"The apostles and primitive Christians observed the supper on every first day of the week."

It has become very common to hand out bare assertions with as much assurance as though they were the most self-evident propositions. We should be interested to see a little proof that the apostles observed the Lord's supper every first day of the week. U. S.

The Sun is Setting.

THE sun of mercy is setting. Probationary time will soon be no more. If we desire to work for God we must do it now; for the night cometh when no man can work. It may be night before we think. The thread of life is brittle. Our existence is uncertain. The gates of death are wide open. Every hour of time carries three thousand six hundred souls into the prison-house of death. It would be no wonder if the angel of death should knock at our door next.

Wonderful things transpire around us in nature, among the kingdoms and nations in the world, and among the people of God. The prophetic chains are coming to an end, link after link. The signs of the time give light to believers. The warning voice of God sounds with great solemnity. The last message of mercy exhorts us to be in earnest and to work with great diligence. Christians have slept long enough on the enchanted ground.

The sun of mercy is sinking fast. The night of sorrows is coming swiftly. The lukewarm must soon be spewed out of the mouth of Jesus. Awake, thou that sleepest! If you intend to serve Jesus, serve him now. If you want to bear the cross with Jesus, bear it now. If you desire to crucify the old man—to overcome evil passions and habits—do it now. Do not delay. Take hold of this matter in earnest. Be honest with yourself and before God, lest you find yourself on the left side at last and hear the terrible words addressed to you: "Depart from me, ye cursed, into everlasting fire!"

Satan is often moderate, when it serves his purpose. He does not demand the whole heart, but only a small corner—a small place for a small throne. His request does not look unreasonable. Perhaps you do also retain a little sympathy for him from former days on account of old acquaintance. How long shall this continue? You play a dangerous game. You are in constant danger of losing the crown of glory.

Are you ready for the coming of Christ? Answer to your own satisfaction before God. Answer yes or no. If you are not ready, how long will you wait before you wash your robe in the blood of the Lamb and cleanse your character from the stains of sin? How long will you wait before you obtain heavenly grace enough to make the flame of love burn brightly in your heart? How long before your lamp shall be trimmed and burning, well filled with oil, so that you can meet the coming Bridegroom with joy? Alas, how sad, if the lamp goes out. Where is then the fruit of your prayers and sacrifices and confessions, when you find yourself sinking in the terrible waves of the lake of fire?

Do you say that you can do no more than you do? Consider this point well. Your Saviour

has told you to resist unto blood. Do you remember what he has done for you? Behold his sacred head, crowned with thorns, bowed down in the last death-struggle under the burden of your sins. Behold the Lamb of God, that beareth the sin of the world. Do you hear his last cry of agony, "My God, my God! why hast thou forsaken me?" Was your Saviour in earnest? Do you think he struggled hard for you? Then you can also struggle for him.

Consider how hard you can work and how much you can suffer for your worldly interests. Are you as diligent in spiritual things? Are you more interested in preparing to meet your God than in any earthly affair? Then you can also struggle. Then you can pray. And how earnest your prayers will be. They will enter into the sanctuary and bring down rich blessings. Then you will not rest until rays of heavenly light illuminate your heart. The heavenly flame of love will be kindled within, and your soul will long for the blissful home, the eternal rest in the kingdom of Heaven, the angelic society around the throne of Jesus, where the pure in heart shall see God.

Then you can suffer with Jesus, when the heart is warm with his wonderful love. Then you can overcome sin, deny self, and work for the glory of God and the salvation of precious souls.

Dear reader, the sun of mercy is setting. If you intend to work for Jesus, do it now. Soon it will be too late. And may the Lord preserve your whole spirit and soul and body blameless unto the coming of our Lord and Saviour Jesus Christ. JOHN G. MATTESON.

Two Great Errors.

1. It is an error to suppose that *change* is identical with *progress*. There is no progress without change, it is true, but yet change is not necessarily progress. Many make a mistake here. They point to the changes which have taken place in their lives, and call them the evidences of their progress. Were retrogression impossible they would be correct in their conclusion. But there is as clear a possibility of changing from bad to worse as from good to better. Indeed, close observation will show that the changes from bad to worse are far more frequent than from bad to good. Let every one see to it that he makes no changes in a wrong direction; that he does not sink with the world, or suffer himself to be drawn away with the error of the wicked; for the enemy has blinded many so as to make them believe they were progressing when they were sinking lower and lower.

As the consumptive has the highest hope of recovery when death draws near, and as a patient ceases to feel pain when mortification sets in, so in case of spiritual blindness, the deceived one is more self-complacent as his darkness and danger increase. This shows the great danger of mistakes in religion or morals. Sin both blinds and hardens. He who cannot tell the difference between downward change and progress will soon be unable to discover a difference between pardon and license, or to discern between gospel liberty and licentiousness. He is greatly to be pitied.

2. It is a mistake to think all *noise* is *music*. It is true, there can be no music without some noise, but noise is not necessarily music. Many seem to labor under this mistake, and as they think noise must be music, they take it for granted that where there is most noise there is most music. But discord is quite as possible as concord or harmony; and where there is discord, an increase of volume only makes the discord more apparent and disagreeable.

If we could not read we should of necessity have to take our texts of Scripture from some one who could read. Then if we undertook to quote them we should expect to make many mistakes; sometimes, perhaps, serious ones. And then the proper course to pursue would be to learn to read, and thus give Scripture correctly.

Some men have been so opposed to educated ministers that they would try to preach without being able to read their Bibles. And some, in like manner, have been prejudiced against singing *by note*, not knowing that it is impossible to sing a tune correctly without the notes. As no one is qualified to teach who has not first been taught, even so no one can properly lead who has not been led; and the most teachable spirit becomes the best teacher.

Elijah heard a great and strong wind, and beheld an earthquake, and a fire; but the Lord was not in these. Afterward he heard a still small voice, and the Lord was in this. So it often is in worship.—J. H. W., in *Signs of the Times*.

Saturday vs. Sunday.

IN the East Saginaw (Mich.) *Daily Courier*, of a recent date, appeared the following, which speaks for itself:—

"EDITOR COURIER: In your issue of Saturday last we find the following:—

"An Advent speaker, now stopping at Flint, offers \$500 to any man who can prove that Saturday is not the day to be observed, and that Sunday should not be observed as a day of worship. Mr. B. S. Driggs, of this city, is now arranging to meet the gentleman on the proposition."

"In order that your readers may be correctly and fully informed as to the nature of the proposition referred to in your notice, we beg leave to place it before them through the columns of your paper."

"We have caused to be posted through the city of Flint two hundred of the following bills:—

"Five hundred dollars reward at the tent, Sunday afternoon, June 27, 1875, or at any subsequent meeting, for one text of Scripture which says that Sunday, or the first day of the week, should be regarded as a weekly Sabbath, or that laboring on that day is a sin."

"Five hundred dollars reward for one text of Scripture which says that any other day than the seventh day, or Saturday, should be regarded as a weekly Sabbath."

"Five hundred dollars reward for one text of Scripture which says that all mankind are not under obligation to keep the ten commandments. TENT ELDERS."

"Also the following: Tradition or the Bible, which? The Romanist's rule of faith is the Bible and tradition. The Protestant rule of faith is the Bible alone. Tradition says Sunday is the Sabbath—the first day of the week. The Bible says the seventh day is the Sabbath. Which shall we follow, the Bible or tradition? Five thousand dollars reward to any person, minister or layman, who will furnish one passage from the Bible which says the first day of the week should be regarded as a weekly Sabbath."

"We are prepared on our part, or may soon be, without unreasonable delay, to fulfill the conditions of the above. It will be borne in mind that we do not call for an essay on the Sabbath question, or a lengthy discussion of it, but simply for the text of Scripture, and we assure your readers that the person who brings it shall be honored with the above rewards, be it B. S. Driggs or any other individual. We have waited now for twenty days, and no response; we are waiting still. We shall remain here probably for at least a month, and will promise that any communication will be properly acknowledged, or visitor courteously received. It is time that these Sunday usurpations should have a ventilation, and the reason known why the only Sabbath of the Bible, the seventh day of the week, is so constantly disregarded."

"D. H. LAMSON, } Tent
"E. R. JONES, } Elders."

Patience.

FOR want of patience many a good man has fallen from his high estate of usefulness and become powerless for good. We "need not only to be patient, but to have the quality of patience," some one has truly said. Little things disturb us very often as much or more than great ones; indeed, you sometimes see men who fret over little provocations bear great misfortunes most heroically.

Now if you have failed in patience, you must not sit down and give up, but arouse and betake yourself more vigorously than ever to the work. Begin with little things at home. Do not get provoked at the awkwardness of your horse, or be tried over the frailty of your child, or the hypocrisy of an eye-servant. Do not get vexed at the absence of tools from your shop, by reason of lending them a week or a month ago. Do not get tried because the children have left the gate open and the cows are in the garden; or because the neighbor's boys have stolen your early pears; or because the wind has blown down the fence, or unroofed the cow-shed.

You must be not only patient, but happy, when the grasshopper eats your corn, or when the beetle tops your potato field, or the frost kills your fruit buds. Your happiness must have a root in Heaven. Nothing can then blight it, except it be sin, which severs the root and blights the plant of true contentment. JOS. CLARKE.

No Time.

NO time for what? There is time to labor for wealth; time to talk of buying and selling, to note the market and look for the best chances; time to seek for pleasure; time to read fiction and folly. But no time to read the Bible and books written in harmony therewith, designed to instruct, exhort, and encourage those who would find the way to eternal life; no time to read the prophecies, and, seeing their fulfillment, note the signs of the times; no time to learn and practice what God requires, in order for a

preparation to stand in the great and dreadful day of the Lord.

The times present are thrillingly interesting. The people are taking sides for or against the commandments of God and the faith of Jesus. All over our country and the world individuals and families are returning to the Sabbath of the fourth commandment, the seventh day, the only day ever enjoined by the word of God as the weekly Sabbath. Those who take time to read and meditate, and have a conscience, withal, to do what God requires, are taking sides with the blessed Bible, in the face of a careless and indifferent, a rebellious, proud, and gainsaying world. On the other hand, opposition is growing more fierce, bold and blasphemous. Ministers are roused to preach against the truth. Their positions are various, confused and antagonistic. Many not only blaspheme God's Sabbath, but the whole moral law of ten commandments. One claims it is an insult to present such a law to a Christian for his obedience; another cries, Amen!

My friend, the people are taking sides for or against God. Which side will you take? You will be found on one side or the other. Take time to inform yourself on a question involving life and death. If you find no time to learn and do the will of God, you will lose the gift of eternal life. Take time before it is too late.

R. F. COTTRELL.

Frightful Plague in Fiji.

FURTHER information from Fiji conveys still darker accounts of the plague which has recently passed over the new colony. A resident of long standing, writing to a Victorian contemporary, says: "The death rate is not yet made up, but the probability is that 40,000 Fijians died during the four months' plague. The native population of Fiji is now about one-third only of what it was when I landed here twenty-five years ago." The accounts given of the magnitude of the disaster are less harrowing than those of the sufferings of the victims. "Very few died of the measles, the majority dying of subsequent disease in the form of dysentery, congestion of the lungs, etc. Want of nourishment or starvation carried off thousands."

We are told that "all work was suspended for two months. You could pass through whole towns without meeting any one in the streets, which were soon completely covered with grass. Entering a house you would find men, women, and children, all lying down indiscriminately, some just attacked, some still in agony, and others dying. Some who were strong enough attempted suicide, and not always unsuccessfully."

We are further told that "as the scourge became more permanent four or five were buried together in one grave, and generally without religious service. In some cases the dead were buried under the earthen floors of the houses; in others, just outside the house. The burials were hurried, and the probability is that some were buried alive. In many instances the husband, wife and children, all died. In one village all the women died, and in another all the men."

It is interesting to read of the different mental effects produced by the torture of disease. It is not surprising to find that "some made fruitless appeals to their ancient god. Some inland tribes, who had only recently embraced Christianity, considered that the disease was conveyed by their religious teachers, and they dismissed them, and then abandoned their new religion. Among these, some were for killing the teacher's wife and child, whose husband and father had died of the plague, to stop infection." But while some in their distress fell back on their former superstitions, the greater number are said to have borne their calamity with fortitude, and to have suffered and died under the influence of Christianity.—*Sidney (Australia) Herald*.

To the Friends of the Cause in Wisconsin.

I WOULD call your attention to the appointment for our general meeting, which is to be held at Hundred Mile Grove, commencing Thursday evening, Nov. 11, at 7 o'clock. This will be a meeting of much importance, and we speak for a large attendance. Let every director look over the wants of his district. Examine your supply of publications and see what you want in that line. We want to make a special effort in the line of missionary labor during the winter before us. The Lord has blessed efforts in the past, and now the providence of God is opening the way on every side. Let us move out, and improve every opportunity.

The business meeting of the T. & M. Society will be held on sixth day, Nov. 12, at 10 A. M. Let every director be on hand, ready for work. O. A. OLSEN, Pres.

THE PILGRIM'S WANTS.

The familiar hymn, "Just as I Am," by Charlotte Elliot, has endeared her name to all Christians. From her heretofore unpublished poems we take the following exquisite verses.—*The Presbyterian.*

I WANT that adorning divine
Thou only, my God, canst bestow;
I want in these beautiful garments to shine,
Which distinguish thy household below.
Col. 3: 12, 17.

I want every moment to feel
That thy Spirit resides in my heart,
That his power is present to cleanse and to heal,
And newness of life to impart.
Rom. 8: 11, 16.

I want, oh! I want to attain
Some likeness, my Saviour, to thee!
That longed-for resemblance once more to regain;
Thy comeliness put upon me!
1 John 3: 2, 3.

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white
stone,
Which none but thyself can declare.
Rev. 2: 17.

I want so in thee to abide
As to bring forth some fruit to thy praise;
The branch which thou prunest, though feeble and
dried,
May languish, but never decays.
John 15: 2, 5.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.
1 John 2: 15.

I want by my aspect serene,
My actions and words, to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there.
Matt. 6: 19, 21.

I want, as a traveler, to haste
Straight onward, nor pause in my way—
Nor forethought, nor anxious contrivance, to waste
On the tent only pitched for a day.
Heb. 13: 5, 6.

I want—and this sums up my prayer—
To glorify thee till I die;
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.
Phil. 3: 8, 9.

Progress of the Cause.

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

Communication from Bro. Ertzenberger.

I STILL continue to lecture at Solingen, and I expect to continue at least during the next month. But as favorable as was the reception of the good news at first, so fierce an opposition does it meet now. The enemy is greatly stirred up. Many of the so-called Christians who were very friendly at first have ceased to attend the lectures, and are now very zealous to hold others back from them. Public prayers are offered for me, that God may open my eyes, that I may understand and see the great errors I teach. Persons coming from the ranks of the different denominations to hear the lectures are threatened with excommunication from their respective bodies if they attend any longer, and the pastors of the National church warn their hearers from the pulpit to the same effect.

Although many have left, quite a number of candid souls remain, and new ones are coming in to hear. The most of those who remain are in favor of the truths spoken. On comparing the Bible with the things they have heard in these lectures, they find them in accordance with it. Even this fierce opposition is to these persons a proof that this is the truth. And there are warm friends for the truth among them. They thank God, they say, that he sent one who teaches the Bible as it is. Abhorring the dead form of modern Christianity, they longed and prayed to hear once more God's holy word. And now they feast upon it. But will they obey it when the whole duty of man shall be set before them? I hope there will be a few among them who will not turn aside, but will follow the light. May the Lord help!

Besides lecturing, I try to labor in private also. In visiting from house to house, I meet very many of the so-called Christians, pastors not excepted. But sad as is the picture drawn by Eld. J. N. Andrews, and set before the readers of this good paper (see REVIEW, vol. 45, No. 26, p. 204, where he says, "The condition of the religious world is most alarming"), it well illustrates what I see and learn. And many times my heart is pained hearing these poor souls speak of their assurance of Heaven. Many do not wish to be troubled in this their fatal error. They prefer to ride quietly to Heaven, disregard-

ing the conditions with which they should comply in order to receive eternal life. When aroused from their terrible mistake, they seek to quiet their troubled conscience again. Thus they sleep, and will sleep on till the hailstones of Jehovah's wrath shall sweep away every false hope.

It was a very serious error to suppose that man would be saved by works, as it was held before the great Reformation of Luther and others. It was an extreme into which man was led by the great adversary of the human race. He knew very well that they would not be saved thus. And, as they became aware of this, many tried to find the right doctrine. But the enemy, always ready to lead souls astray, brought the mass to believe the opposite extreme, that is, that man is saved by faith only, without obedience. Thus they go on, expecting to be saved at last, when in reality they walk the broad way, at the end of which is destruction. If the epistle to the Romans was applicable in the days of Paul, the letter of James is very needful now. May the Lord help! How great the privilege of knowing the truth! and what grace to be sanctified by it! I love it, and I prize it. It is the desire of my inmost soul to be prepared by it for the eternal kingdom. I thank God that it found me, and I praise him for the tokens of his mercy toward me. And although the battle is hard, my courage is good, and I thank the Lord for the good opportunity he has given me to redeem the time of past failures. And may I be led by God's Spirit. Pray for me.

Yours, with Christian love,

J. ERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, Sept. 29, 1875.

Central Iowa Tent.

ON Monday, the 18th of October, we took down the tent and packed it for the winter. It had stood in Nevada over eight weeks, and while there we gave about seventy discourses. Though it has been extremely cold for the past three weeks, the interest seemed to demand that the tent should stand; for we had no other place to hold our meetings. As a result of this labor, about thirty have taken their stand with us, and have found the Lord more precious, and their hope brightened, through the light they have received. We have now secured possession of a vacated school-house. It contains two stories, each large enough to afford ample room for our future meetings, and which will be furnished in the future for a permanent meeting-house. This has been accomplished under peculiar circumstances, and through the kindness and liberality of Bro. McCoy.

A leader has been appointed here, and regular prayer and Sabbath meetings are established.

Just four months have elapsed since we pitched the tent in this county. At that time, we did not know of one who kept the commandments of God under the third angel's message. There are now about fifty who are making efforts to prepare for the Judgment and the soon-coming Saviour, by embracing Christ through faith and by keeping the commandments. We have obtained over forty trial subscribers for the VOICE OF TRUTH; five full-paying subscribers for the *Advent Tidende*, and two for the *Reformer*.

To God be all the praise for his goodness. We shall return to this county to labor for the winter. R. M. KILGORE.

Southern Wisconsin.

SINCE the Sparta Camp-meeting, I have been laboring in this part of the State. July 15, Bro. Tenny and myself pitched our tent at Cooksville. We were kindly received by the people; had good congregations, and but little opposition. Many were convinced that we have the truth, but few were willing to obey it. Eight or ten are keeping the Sabbath as the result of the meetings.

We moved the tent about three miles to Stebbinsville. The weather soon became so cold that we had to take the tent down. Bro. Tenny went home, and I continued the meetings in a school-house in the vicinity. Twelve decided to keep the Sabbath. They will have meetings every Sabbath at 11 o'clock A. M. at the Miller school-house, five miles west of Edgerton. The Cooksville brethren will unite with them, making a company of over twenty. After closing my labors here, I visited Milwaukee. Found a company of German Sabbath-keepers numbering fifteen. The most of these received the Sabbath through the efforts of Bro. Reiman, who has been keeping it over three years in Milwaukee. He

is a man of considerable ability, and was converted from the Catholic faith through the efforts of a minister of Landsberg, East Prussia, who is publishing a monthly paper in the German language, advocating the seventh-day Sabbath and the soon-coming of the Lord. Bro. Reiman says there is a company of between twenty and thirty Sabbath-keepers at Landsberg, and that there are a number of other companies in different parts of Prussia and Germany.

I have just commenced a course of lectures at Indian Ford, Rock Co., which is my address at present. Meetings will be held every evening; Sundays at half past ten, and in the evening. Brethren in this vicinity are invited to attend.

H. W. DECKER.

Indian Ford, Oct. 20, 1875.

Progress of the Cause in Green Bay and Fort Howard, Wis.

THERE are about twenty who have embraced the present truth in these places. These are divided among six nationalities as follows: Americans, seven; English, seven; French, three; German, one; Norwegian, one; Dane, one (a backslider who had given up the Sabbath). We look for more. Besides these, three Sabbath-keeping families in Green Bay, who were in a state of discouragement, have been greatly revived. Of this number is a Bro. Hall, a native of Vermont, who bids fair to be a great help to the cause in this section. With the few Danish and French brethren who live in the country, there are upwards of forty Sabbath-keepers who meet in our hall in Green Bay on the Sabbath.

The difficulties we have met in the French branch of the work have been a source of great perplexity and deep anxiety. Though the prospects seemed fair at first, we soon saw that our fears respecting the work among the Belgians here were not groundless; that the Belgian people, owing to their habits and the degrading influence of the papacy, were far behind the other classes of French; and that they must be reached by a much slower process than that by which the France French and the Canadian French are reached.

A people in this condition must be approached with the greatest caution on the health question; and extremes on this question, and dwelling injudiciously on the immortality theme, while the great burden ought to have been to win souls by a consistent life, have created much prejudice, and retarded the progress of the cause among this people.

We have had no public opposition from the French preachers; but some, while they have presented an exceedingly fair and friendly appearance, have hypocritically worked against us from house to house, and hindered the people from attending our meetings. We have done all we could in visiting, and have tried to leave a good influence behind us. As the way seems to be hedged up for labor among the French, we purpose, as soon as things are set in order here, to labor at another point among the Americans, where we have an urgent call. We shall long and watch for further openings among the French.

We have labored in sweet union, and have had great reasons for encouragement among the Americans, and hope that from these, and others who may embrace the truth, light may shine to the French.

D. T. BOURDEAU,

O. A. OLSEN.

Green Bay, Wis., Oct. 22, 1875.

The Cause Among the French West and East.

I do not by any means regard the cause among the French in Wisconsin as hopeless. True, errors have been committed, but even these may be obviated if those who have erred will reform and continue to receive counsel. Last Sabbath, at the close of our good meeting in the hall in Green Bay, our Belgian brethren met at the house of Bro. Delienne, who embraced the truth under our labors about two years ago, and with whom we now lodge. After faithfully pointing out past errors and showing their blasting influence on the cause, and the difficulties connected with the work among the Belgians, we insisted on the necessity of individual effort in the great missionary work before us, and, as far as consistent, assigned to each believer a part to act in visiting families and praying with them where they are interested, and in reading the Bible and our French tracts to those who cannot read, etc. Thus our burdens are made lighter, and we expect that, as the result of patient and persevering effort on the part of our brethren, we shall see an ingathering of souls in

this State such as has been seen in Illinois even during our absence.

Letters from French brethren in Illinois are most cheering. They report the addition of one France French family, who received their first favorable impressions in regard to our work at our closing season, of attending to the ordinances the Lord's house before we left Illinois. They were melted to tears.

FRANCE.

Through the influence of our French brethren in Illinois, rays of light are penetrating into France. I have assisted these brethren in writing to their friends, especially in replying to a letter on the Sabbath question by a minister. This letter was called forth by the unrest of persons who had received letters and tracts from Illinois. Before me is a letter just received from a French brother of Kankakee, in which I find the following:—

"I have also received news from my sister in France. She thanks me for the interest I have for them, and says: 'May God change our hearts and convert us. I feel that I am much farther from him than you are. You are doing the will of God. May God graciously aid us, and convert us. May he guide us and give us his Holy Spirit.'

"But the minister has not answered our letter. He tells my sister to write that he is very well pleased with my seriousness and sincerity, and sends me his salutations. . . . I see that God is working in that country. I shall wait patiently for a definite answer from you, as to your accompanying me to France. I desire to see you before leaving; for I need counsel."

While Bro. Olsen is out on a missionary trip, I shall close up a course of lectures in Dutch Creek, Fort Howard, and see what I can do in a French Roman Catholic community near a Catholic church. Pray that God may help me in this hard place, that I may wrench at least one soul from the mighty powers of darkness, to close the mouths of those who say: Why don't you convert Catholics? I commence in this place to-night.

D. T. BOURDEAU.

Fort Howard, Wis., Oct. 25, 1875.

Extracts from Letters.

SISTER ALMEDA THOMPSON, of Clinton Co., N. Y., writes:—

"I tried to serve the Lord for about three months while observing the first-day instead of the seventh, which I was fully convinced was the Sabbath; and need I tell you how unhappy I was, or how much like mockery it seemed when I tried to pray, or say a word for the Lord? Even now, it seems almost a wonder that the Lord did not cut me down for such hypocrisy. But I found that such religion as that was worse than none, and that the Sunday must be dropped, or all hope was vain; and oh, the struggle between life and death! between truth and error! I cannot picture it. I knew not what to do. It did not seem that I could keep the Sabbath all alone, but on the last Sabbath in March I resolved to venture out upon the truth, and by God's grace I have kept it ever since. Many and grievous were the trials at first, and at one time my courage almost failed, but now it is only a delight, and I do praise God who giveth us the victory through our Lord Jesus Christ. I believe the time is just upon us when he that is holy will be holy still, and he that is filthy will so remain. O my brethren and sisters, let us awake and get out of the way of sinners around us.

"I have been praying the Lord to send one of his ministers among us that could administer the ordinance of baptism. I wish you could send us a minister that would not fear to tell the people here the whole truth, as they have never heard it."

E. M. Haskell writes as follows:—

"I would like to say to my acquaintances of long ago, some of whom are still holding on to the truth, while some have grown weary of the way, that I still love the truth, and I am trying to press my way to the evergreen shore, where nothing shall fade or pass away. Oh, I long for that fadeless clime! When shall I be there? I am sick of this world's rude strife. I am laboring for a home in that peaceful clime, where I shall meet all the faithful. Dear reader, may you and I be there."

W. H. Wilber says:—

"Thanks be to the Lord, whose love and mercy endure forever, I am coming out of darkness into the light of day. Oh, the blessed promise of life eternal! what a hope to live for! It is worth all our efforts. We shall be forever free from sin and its consequences. May it be our happy lot to be of the number, when the glorious Saviour comes, to whom he will say, 'Well done, thou good and faithful serv-

ant; . . . enter thou into the joy of thy Lord.' Oh, that glorious day! It will surely come soon!"

Sister Martha E. Swanson writes from Iowa:—

"Three years ago I prayed for light, and my prayer has not been in vain. God has given me light. The love of the world kept me from the path of duty, so that it is only a year since I embraced the truths of the third angel's message, but God has greatly blessed me during this year. The good meeting at Soldier Valley, Iowa, was a precious season to me, and I felt well paid for the sacrifices I made to attend it. I thank God for so much of his Spirit as I felt there."

Sister Stenie Larkee writes from Wisconsin:—

"Through the REVIEW will I also tell what the Lord has done for me. He has kindly brought me from darkness into light. Oh! the happy change. One year ago I was a thoughtless, careless sinner; now I am striving to be a Christian, and to walk in the ways of the Lord. I began to keep the Sabbath last fall. I was convinced of the truth by Bro. Olds, who was then laboring at Medina. I pray that by the blessing of God he may turn many sinners to Christ."

"After I began to keep the Sabbath, I carefully studied the Bible to find whether I had ever been baptized. By reading the Scriptures, I found that I had never been 'buried with Christ by baptism.' Then I prayed to God that he would guide me in the right path. I was baptized by Bro. Cady. Oh! the sweet solemn event! Pray for me, dear Christian friends, that I may grow in grace, and at last enter into the joy 'that eye hath not seen, nor ear heard.'"

The Thirteenth Annual Meeting of the Ohio Conference.

AGREEABLY to appointment, the Ohio State Conference held its thirteenth annual session on the camp-ground, near Bowling Green, Ohio, commencing Sept. 30, 1875. Meeting called to order Oct. 1, at 5 o'clock P. M., and opened with prayer by Eld. D. M. Canright. Eighteen delegates were present, representing twelve churches. By vote of the Conference, Elds. U. Smith, D. M. Canright, and T. J. Butler, also all brethren in good standing, were invited to participate in the deliberations of the Conference.

The minutes of the last meeting were called for, read, and approved.

Voted, That the Chair appoint the necessary committees.

The following were appointed: Committee on Nominations, E. C. Penn, S. Simonds, O. Mears. On Auditing, O. F. Guilford, R. A. Underwood, W. T. Carson, B. B. Francis, T. F. Emans. On Resolutions, U. Smith, T. J. Butler, H. A. St. John. Credentials and Licenses, E. C. Penn, S. Simonds, O. Mears.

A letter from Bro. J. R. Purinton was then read, expressing his love and zeal for the truth, also his feelings of disappointment in not being able to attend the camp-meeting.

Adjourned to call of Chair.

SECOND SESSION.

Conference convened Oct. 3, at 8:30 A. M. Prayer by Eld. H. A. St. John.

Committee on Nominations reported, and the report was accepted with certain amendments. The following officers were elected by a unanimous vote of the Conference: President, H. A. St. John; Secretary, A. M. Mann, Darlington, Richland Co., O.; Treasurer, Geo. Smith, Norwalk, O., Box 532; Executive Committee, W. T. Carson and H. H. Van Camp; Camp-meeting Committee, R. A. Underwood, J. J. Boardman, B. B. Francis.

On motion, The appointing of the camp-meeting was left to a joint action of the Conference and Camp-meeting Committees.

Adjourned to call of Chair.

THIRD SESSION.

Opened Oct. 4, at 2:15 P. M. Prayer by Eld. D. M. Canright.

Committee on Credentials and Licenses reported, recommending that the credentials of H. A. St. John and T. J. Butler be renewed, and that licenses be granted to Wm. Cottrell and A. M. Mann. The report was accepted, and credentials and licenses were voted as recommended by the Committee.

The treasurer's report was then read, showing the following:—

Amount on hand at beginning of year,	\$ 65.45
Rec'd during year,	1373.00
Total,	\$1438.45

Paid out during year,	\$787.20
Balance on hand,	\$651.25

Voted, That the amount to be paid to the General Conference be left to the Auditing Committee.

The Committee on Resolutions reported the following, which were passed by the Conference:—

Whereas, The great need of our cause at the present time is consecrated laborers who shall go forth with zeal and devotion to labor in the great harvest field; therefore,

Resolved, That we should at once awake to the importance of saving to the cause the talent that is being developed among us, but which through carelessness or neglect is too often diverted to other channels.

Resolved, That, as the first step in this direction, a greater degree of consecration is called for on the part of parents and the older members in the cause, as we cannot otherwise expect the young to devote themselves as they should to the work.

Resolved, That we deem it essential to the prosperity of any church that its officers be faithful in the discharge of their duties, attending to the celebration of the ordinances, and keeping the financial and temporal affairs of the church in a healthy condition, by prompt attendance thereto.

Resolved, That we recommend that a committee of two be chosen in each church to act in connection with the President of the Conference in examining the church records and Systematic Benevolence books, to put them into proper shape, and give instruction to the clerks and treasurers how to keep their records correctly; and we further recommend that when persons in office are found to be incompetent they be removed, and others appointed in their place.

Resolved, That we hereby express our increasing confidence in the present truth, in the working of this cause, and its future prosperity and final triumph.

Resolved, That although we deeply regret the languishing condition of the cause in our Conference, we will not slacken from its financial support.

Resolved, That we take hold with new zeal in the promulgation of the truth, and pray fervently the Lord of the harvest to raise up more laborers to go forth, earnestly beseeching our fellow-men to be reconciled to God, and pointing them to the only refuge from impending wrath.

Resolved, That we, the S. D. Adventists of Ohio in Conference assembled, while we regret that circumstances deprived us of the labors of Bro. and sister White, would yet gratefully acknowledge the timely admonitions and efficient labors of Brn. Smith and Canright.

Resolved, That while we acknowledge and rejoice in the clear and consistent light of present truth, we are aware that the most beautiful theory, unless reduced to practice in life, can never save; and we will, therefore, by the grace of God, in filial love, try to become living epistles of the truth we profess, and to have its sanctifying influence in our hearts, and its resultant fruits in our lives.

Resolved, That we will consecrate our lives and our all to God anew, drink into his Spirit, and lay aside the works of the flesh, so that the blessed fruits of the Spirit shall be made more manifest in our lives, that we may thus rise with the message, exert a gathering influence for Christ, and be prepared for translation at last to our Father's mansions.

Resolved, That we will have brotherly love and affection to abound more and more, follow more earnestly after charity, knowing that without it, though crowned with all the other gifts of the Spirit, we shall still be only as sounding brass and tinkling cymbals. By love we will fulfill the law, by love we will bear one another's burdens, by love forbear one another, by love bride our tongues and keep under the whole body, by love dwell in God and he in us, knowing that he that loveth not knoweth not God; for God is love.

Resolved, That the Executive Committee at our annual Conference examine the books of the State secretary and State treasurer to see that they are correctly kept.

Resolved, That we hereby invite Eld. H. A. St. John to locate within the bounds of this Conference.

Resolved, That we will remember the foregoing resolutions throughout the year.

Voted, That the minutes of this meeting be published in the REVIEW.

O. MEARS, Pres.

A. A. HUTCHINS, Sec.

Annual Meeting of the Ohio T. & M. Society.

THE fourth annual meeting of the Ohio T. & M. Society was held in connection with the camp-meeting at Bowling Green, Oct. 4, 1875. After the usual opening exercises, it was moved that the President appoint a Nominating Committee for the election of officers for the ensuing year. The following persons were named as such committee: E. C. Penn, S. Simonds, and O. Mears.

Adjourned.

SECOND SESSION.

Opened with prayer by Eld. U. Smith, after which the report of the previous meeting was read and accepted.

Report of labor for the year past was as follows:—

Increase of members, 15; entire membership, 260; No. of families visited, 614; No. of letters written, 92; No. of pages of pamphlets and tracts distributed, 411,458; No. of periodicals, 1,321; new subscribers to the various periodicals, 829.

The financial report is as follows:—

Cash on hand at commencement of year,	\$531.74
Rec'd during year,	817.41
Total,	\$1349.15
Expenses,	\$1247.18
Balance on hand,	\$101.97

The Nominating Committee gave the following report: President, H. A. St. John; Vice President, R. A. Underwood; Secretary, M. E. Underwood; Treasurer, J. B. Gregory. Directors: Dist. No. 1, Wm. Cottrell; No. 2, A. M. Mann; No. 3, R. A. Underwood; No. 4, O. F. Guilford; No. 5, J. I. Boardman. These persons were unanimously elected.

Voted, That Madison County be transferred from Dist. No. 2 to Dist. No. 1.

Adjourned sine die.

O. MEARS, Pres.

M. E. UNDERWOOD, Sec.

Prayer.

Is prayer a secret duty only? or is it a duty to be performed, and a privilege to be enjoyed, in public also? Some entertain the idea that secret prayer is commanded, and public vocal prayer, prohibited, by Christ's command: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Does this show that the only allowable manner for prayer is to go alone, to a secret place? Luke speaks of a "river side where prayer was wont to be made;" Acts 16:13; if only secret prayer was allowable, or necessary, why were meetings for prayer held there? And why were "many gathered together praying" on a certain occasion recorded in chapter 12:12? But it is said that their manners and customs were not then as are those of our day; that there is no account of any one's ever being heard praying; that this command of Christ's does not prohibit assembling for prayer, but it does prohibit vocal prayer in assemblies; that the secret closet means the sincerity of the heart, and the praying must be done silently.

If vocal prayer in public is wrong and ought not to be practiced, why did Christ and Stephen set such an example as they did when they "cried with a loud voice" in prayer to God? And that, too, in the presence of scoffing multitudes. It is said, They were in the midst of a mob, and were therefore excusable. But where in the Bible are such exceptions provided for? Where is the proof that being in a mob is license for doing wrong? Let it be remembered that Christ is our pattern. He knew no sin, never did wrong in the least. And yet his last act was to cry "with a loud voice" in prayer to his Father. Is it not right for his followers to do the same?

If Stephen had understood that Christ had forbidden vocal prayer in public, and if he had always been accustomed to silent petitions, it would seem that in that mob, when he was considerate enough to remember Christ's command: "Pray for them which despitefully use you, and persecute you," he also would have remembered to utter the prayer in the manner he was accustomed to—silently. But not so. Following the example of Christ, he "cried with a loud voice."

If the closet referred to is the sincerity of the heart, and the command is to pray not mere-

ly to be heard of men, or for an outward show, then I reply that a true Christian can fulfill the requirement by praying aloud in the congregation as well as by praying silently. The disciples had prayer-meetings; for they "went to prayer." Acts 16:16. They continued "with one accord in prayer and supplication." Chap. 1:14; 2:42. And who supposes that Paul prayed silently, when, after his touching farewell address to the elders of the church of Ephesus, whom he had summoned to meet him at Miletus, he "kneeled down and prayed with them all?" Chap. 20:36; 21:5. He says, "I will pray with the Spirit," and "I will sing with the Spirit." 1 Cor. 14:15. There is no question about his singing aloud. Why should there be about his praying?

G. V. KILGORE.

Almost Discouraged.

I AM always sorry to hear one who is trying to lead a Christian life, say, "I am almost discouraged." The words seem to imply that the enemy has almost got the advantage over him; for it is his work to discourage as many as he can, and induce them to give up the service of God. He attacks the young especially by presenting to them the hardness of the way in contrast with the pleasures and allurements which the world offers.

Let us see if we have any just cause for becoming discouraged in this work. In the first place, we believe it is God's purpose that we should serve him, and that it is Satan's purpose that we should disobey God and dishonor him, thus bringing destruction upon ourselves. One of the attributes of God is justice, and we cannot believe that he would require of us more than we are able to perform. But, says the desponding one, we have a wily foe to contend with, besides our own evil natures. This is true; but Christ came into the world that he might deliver his followers from the power of Satan. If Satan is strong, God is stronger; and he has given us the precious promise that we shall not be tempted above what we are able to bear. We are also told that with every temptation a way of escape will be provided.

Help to successfully overcome the trials of life is one of the "good gifts" our Heavenly Father has promised us. And since he has manifested his love in such a wonderful manner as to give his Son to die for us, can we not believe that he will, as the apostle assures us, "with him freely give us all things?" Oh! the love and condescension of our Heavenly Father! While we were yet sinners, and merited only destruction, he sent his Son to die for us, that through him we might inherit all things.

And again let us ask, what shall we gain by yielding to discouragement? God has promised that those who overcome shall inherit eternal life. And we know that his promises are sure. But what does Satan offer those who serve him? A few short years of fleeting pleasures, and then what? O reader, stop and consider! The pleasures of sin are detrimental to health and carry a sting with them. And can you trust your paymaster? You may be permitted to enjoy several years of sinful pleasure, and you may have not even one; but whether few or many, will it pay?

We have no cause, then, for discouragement, since they that are for us are more than they that are against us; and sinful pleasures will not pay, because if we continue in them we shall be eternally lost. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." And we shall be "more than conquerors through Him that loved us."

JOHN HACKETT.

The heart is the only thing that increases in value by being broken.

Obituary Notices.

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

DIED, at Ridgeway, Orleans Co., N. Y., Oct. 12, 1875, our dear sister in Christ, Pamela Alvord, aged seventy-eight years. Early in life she embraced the Christian faith and gave her heart to God; and early in the proclamation of the advent doctrine in the first message (Rev. 14:6, 7), she listened to the preaching of Eld. Wm. Miller and others, and received the truth of the second advent at hand. About twelve years ago, hearing the third message, she embraced it, and has since been a faithful observer of the Sabbath of the Lord, and a persevering laborer in tract distribution. She rests from her labors. The funeral was held in the neighborhood where she had long lived, near Lockport, she being one of the first settlers in the place, and we laid her in the family burying ground on her old farm, by the side of her husband, many years deceased. The Congregational minister of Lockport took part in the services, making very good and appropriate remarks. Her old neighbors manifested much interest on the occasion; the day was fine, and the singing, provided by them, was solemn, pathetic, and deeply interesting. Her children and grandchildren deeply feel their loss. May they heed her counsel, and be prepared to meet her in glory.

R. F. COTTRELL.

