

The Advent Review

AND SABBATH HERALD.

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

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STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another day,
With its measures of joy and sorrow.

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

Strength for to-day—that the weary hearts
In the battle of life may quail not;
And the eyes bedimmed with bitter tears,
In their search for light may fail not.

Strength for to-day, on the downhill track,
For the travelers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure foundation.

Strength for to-day—in house and home
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.
—Western Rural.

General Articles.

IS CONVERSION EVER CALLED A BIRTH?

BY ELD. G. I. BUTLER.

THAT there are certain texts of Scripture which speak of the resurrection as a birth we do not doubt; but there are others which to the writer seem just as clearly to speak of conversion as a birth also. Webster says a "birth is the act of coming into life or being born." He says further that "life is the period between birth and death," or the "state of an animal or plant in which its organs are capable of performing their functions."

In no proper sense of the term, then, does life commence until one is born. The entering upon a physical life is called a birth. Entering upon an immortal life is called a birth; and with equal propriety, we claim that entering upon a spiritual life, absolutely necessary in order to the attainment of the immortal life, should be called a birth. It surely will be admitted that the Scriptures recognize a spiritual life distinct from the physical life in this mortal state, a life with which every child of God is acquainted. It would be strange indeed how a new, distinct life could commence without some act answering to a birth.

We propose to notice several texts of Scripture in which we claim this doctrine is plainly taught, with a sincere desire that truth may be advanced, and this important subject be better understood.

We first call attention to 1 Pet. 1:22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice and all guile and hypocrisies and envies and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out

of darkness into his marvelous light: which in time past were not a people, but are now the people of God." See chap. 2.

For brevity I have omitted several verses which seem not to have a special bearing on the subject. Peter first sets forth the condition of these converted persons who have purified their souls by obeying the truth through the help of the Spirit of God. He says of these, "Being born again of incorruptible seed by the word of God," that is, by means of that, this new life commences. He here positively states this birth is in the past, and plainly shows this new life had commenced. This could not of course be the resurrection, neither could he refer to the commencement of the physical life. He must refer to conversion when he speaks of being born again.

But it may be objected that he speaks of being *begotten* instead of being *born*, seeing that born and begotten are both translated from the same word in the original, so that the passage should read *being begotten again*. How shall we ascertain which term would be proper, seeing it is a fact that both of these terms came from the same word in the original? Manifestly we shall have to be governed by the context. If things are spoken of in connection with this subject, which would not be true to translate the word *begotten*, but which would be true to translate it *born*, then we should consider the latter the proper translation in the passage. The apostle immediately draws his conclusion. "Wherefore laying aside all malice, . . . as *new born babes* desire the sincere milk of the word, that ye may grow thereby." He also calls them a "chosen generation, a royal priesthood, a holy nation, a peculiar people." Before they were converted he says they "were not a people," but that they "are now the people of God."

Here we see represented a state of things not following a *begetting*, but one that does follow a *birth*, a state of things certainly existing before the resurrection. We do not believe a single passage of Scripture can be found where any part of Christian experience succeeding the first steps in conversion is compared to fetal life, coming between generation and birth. Indeed we have seen, by reference to Mr. Webster's definition, that life does not properly commence till birth. We reckon our ages from birth. That there is a *species* of life before, we do not dispute; but we do dispute that Bible writers ever compare Christian experience to it.

But according to the view which teaches that the resurrection *alone* is spoken of as a birth, taking place after our physical one, then all that portion of Christian experience coming between conversion and death is a fetal life, and we ought not to be called "babes in Christ," "children of God," or "sons of God," till after the resurrection. In the passage above noticed the apostle speaks of these converted persons as babes in Christ, capable of eating milk after being born again; but he could not properly speak of them as such had he used the term *begotten* supposing the birth not to take place till the resurrection. He speaks of them as a people and a nation which, as such, did not exist till they were born again. But he could not properly have called them so, had he spoken of them as merely begotten, when they were not to be born for eighteen hundred years. It would be a strange people and nation living merely a fetal life.

We propose now to show that acceptance of God's word, repentance of sin, true faith in Christ as our Saviour, and obedience to the truth, connected as they ever will be with the work of the Spirit of God upon the heart, will produce a radical transformation of the life, and that the Scriptures recognize this changed life as a *new* life, and the man living it as a *new* man, a *new* creature, and the point where the old life stops as a death, and the beginning of the

new life as a birth, recognizing those just commencing this life, or having made but little proficiency in it, as babes, while those more experienced are called young men, fathers and mothers, sons and daughters of the Lord Almighty, children of the living God and heirs with Christ, even in this present mortal life.

We first quote Rom. 7:9-11: "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death; for sin taking occasion by the commandment deceived me, and by it slew me." Here we find it plainly stated that the "holily, just and good" law of God was the instrument which caused the death of carnal Paul. His repentance of sin was so thorough that it is properly called a death of the old man of sin.

This radical transformation is plainly referred to in Rom. 6:1: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The death of the old man, his figurative burial in the watery grave, and the new life of obedience to God brought into being through the life-giving Saviour, are all plainly brought to view in this scripture. That this new life commences in connection with conversion and baptism, all must admit. This new life here spoken of is the spiritual Christian life, lived by all true disciples in this mortal state.

We next notice Gal. 2:19, 20: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me." Here the death of the old carnal man is again brought to view, and the new life also, wholly separate and distinct from the old carnal life. It is a life which is supported by other means, nourished by the never failing fountain of a Saviour's strength. This separate condition is here certainly called a *life*. The commencement of life is called a birth, which, as Webster says, "is the act of coming into life." If there is a life, there must of course be a coming into it. Hence the beginning of this new, spiritual life is properly called a birth.

We must inquire what kind of a life this is which we "live by the faith of the Son of God," as Paul states above. Is it that sort of a life between being begotten and being born, a mere fetal life? or is it the life of childhood and manhood? Let Paul answer. Gal. 3:26: "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Jesus Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Faith in Christ Jesus, the apostle states, makes us children of God, Abraham's seed, and heirs according to the promise. This is not the life of an embryo; but these are the sons and daughters of the Lord Almighty. To this relationship the carnal man can never attain, unless he be "born again"; and yet this state must be reached

in this mortal life. Will those who take the view that this new birth is the resurrection deny that the Scriptures teach the existence of a distinct and separate spiritual life, of which the worldly man knows nothing, to be lived by all those who are truly converted to God, who have tasted of the powers of the world to come, and that those entering this life are called children of God, sons of God, &c.? If they do not deny this, will they tell us what that process is called, which ushers them into this new life, if not a birth? I have yet to learn where an embryo is ever called a son, or daughter, a babe, an heir, or a child, by any right use of language. And yet that is precisely what every true believer is while in this world if the new birth does not occur till the resurrection.

It seems to me the Holy Scriptures have made this point too plain to admit of a doubt, and this is a vital point in this question. We will introduce several passages more bearing on this point. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2:12, 13. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Chap. 3:9, 10.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness." Eph. 4:22-24.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 5:15.

The above scriptures plainly bring to view in connection with conversion and baptism a new life, a new creature, separated from the old sinful life, which must be introduced by a new creation or a new birth, in order to its existence. This is plainly stated in John 1:12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." When do these to whom he gave power become the sons of God? Let the same writer answer in 1 John 3:1, 2: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is;" and the verse that precedes this last quotation reads, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

These scriptures seem to me to be decisive on this question. A birth is here brought to view, produced by the power of God, resulting in making those who experience it sons of God in this life. This condition of sonship is plainly distinguished from the immortal life commencing at the resurrection, "when we shall see him as he is." We are *sons of God* here and now, before that more glorious life is attained. He declares this life results from our being "born of him." We are then born of him in order that we may become sons of God in this life, hence the new birth comes before the resurrection, and commences the spiritual life. Embryos are not called sons of God. "Sons and daughters of the Lord Almighty." It could not be said of such,

he "doeth righteousness," or that "we know that when he (Christ) shall appear we shall be like him," for such never knew anything.

It could not, therefore, be proper to render the word *born* in this connection *begotten* as some attempt to do, for it would involve consequences most absurd. If it could be, then consistency would require that they should not be called sons for eighteen hundred years after, viz., till the resurrection; but the apostle plainly declares we are adopted into the royal family in this present mortal life. After a proper test we shall then enter the immortal life, when our bodies will become like his glorious body. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:14-17.

How clearly and beautifully Paul sets before us the exalted privilege of the Christian! Adopted into the family of God in this world of darkness; given the Holy Spirit as a constant token of this membership as long as we live faithful lives in his service, and also as a pledge of the future and glorious immortal life; exalted to be joint heirs with Christ when he shall finally redeem the purchased inheritance; he gives us the spirit of adoption, and is pleased to have us say Abba, Father. This is a position higher than the pet seions of earthly royalty or sons of emperors of earth can claim. This position is ours as long as we are willing to suffer with Christ and bear patiently the wear and tear of life, the scoffs and scorn which come upon us for Christ's sake. Surely this exalted position of sonship is the Christian's in this mortal life. We are tested here as was Christ, the elder brother of the same family. The glorious reward is over yonder, but the sonship is here. We belong to the family of God here. Do we come into this exalted family relation of joint heirship with Christ before we are born? We must if not born till the resurrection. Could an embryo cry Abba, Father? Preposterous! This glorious relationship presented in this scripture surely follows, not a *begetting*, but a *birth*. It is the life that we live by faith in the Son of God.

Again we argue that conversion must be a birth from the fact that the Scriptures recognize those of a limited spiritual experience as babes, while those of greater proficiency are spoken of as young men, strong men, fathers, &c., which could not properly be done if Christians in this life were mere embryos and were not born till the resurrection.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able; for ye are yet carnal; for whereas there is among you envying and strife and division, are ye not carnal, and walk as men?" 1 Cor. 3:1-3.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God," &c. Heb. 5:12-14; 6:1.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." 1 John 2:12, 13.

It must be evident from the above language that those who are here called "babes," "little children," "young men," "strong," and "fathers," are called such in reference to their spiritual lives and not their physical lives. Probably these were nearly all grown persons physically. When their spiritual proficiency was small, they were but babes or little children. They could then eat "milk," but not strong spiritual food. These little children had had their sins forgiven; they were but recently

converted. This seems to be a very common way of speaking of different periods of the new Christian life. How could there possibly be consistency in the use of such terms unless we grant that the beginning of this new life is called a birth? Could an embryo be called a babe, a young man? Will our friends who hold that conversion is never called a birth, and that there is no second birth till the resurrection, tell us how the sacred writers could use language this way without the grossest inconsistency? An ordinary writer would not be so inconsistent with himself as to speak of persons as babes, little children, strong young men, to be fed with milk or strong meat, while they had not yet been born, but were living a mere fetal life. Such a position would shock all our ideas of consistency. When we admit that Bible writers speak of different stages of the Christian life by such terms, we must admit that the beginning of that life would be necessarily called a birth, to make their use of language consistent throughout.

Is not an outpouring of the Spirit of God upon the heart, purifying and transforming it through the agonizing powers of repentance and the power of the grace of God, bringing into being a new mind, a new creature, with new motives, new aims and new strength, an event of sufficient importance to be called a birth? It is an event over which angels rejoice and all Heaven is interested. It is a matter involving eternal considerations, an event of the greatest possible importance. It is really a new creature wrought by the direct power of God. It is something man cannot do for himself or for another. Divine power must do this work. It really is a *new life*. There is a striking similarity in many particulars in a good, old-fashioned, genuine conversion and a physical birth.

The pains and sorrows of heartfelt repentance changing to the joy and rejoicing of pardoning love, as the touch of divine power imparting its life-giving animation is felt, bringing new thoughts, new aspirations, and a new life, strikingly suggest the pains of maternity and the joy experienced when a "man child is born into the world." Perhaps one reason why some fail to see any resemblance between the two in this day is because of the superficial character of most modern conversions. But take such a case as Paul's, John Bunyan's, and thousands of others which have occurred, and the similarity is very apparent. We are free to admit we have fallen into sad days, when the line dividing between most Christians and the world is almost obliterated, and it is hard to tell in most cases whether people are worldlings or Christians. Not so in the apostles' times. There was usually a plainly marked point where the new life commenced, and the effect of the transforming power of the Spirit was manifest. It was worthy of being called a birth. It changed the whole man. It was plainly marked.

This birth Christ evidently refers to in his conversation with Nicodemus. John 3:3-12: "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again [or, from above, margin], he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

We are aware there are many who claim this language refers to the time when a nation will be born in a day, viz., the resurrection. But we cannot so believe. The subject of the general resurrection seems not to be once referred to in the conversation. Nicodemus understood it to refer to some personal experience in this life when asking how it could be possible for a new birth to take place when he was already old. He, with the other leading men among the Jews, believed in a resurrection, for we have no evidence he was a Sadducee. He would not have wondered thus had he understood Christ to refer to that event. Christ shows in his reply that he was speak-

ing of something to occur in this life, when, speaking of this new birth, he says, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Had he meant to say the new birth was the resurrection, his principal theme was *heavenly things* rather than earthly, and thus he said very little of earthly things. But this remark plainly shows that his discourse concerned things in this life, with which, as a master in Israel, Nicodemus ought to be well acquainted. Christ himself states that his testimony was of things we *have seen*, that is, of things in the past, which would be hardly correct if he was speaking of a *future* resurrection. This new birth seems to be set before Nicodemus as a *condition* in this life necessary to his obtaining that future life in the kingdom of God through the future resurrection of the righteous.

The *condition* is in this life manifestly. This was a matter of vital importance for Nicodemus to know *then* and *there*, a matter of present importance. Jesus was not trying in this discourse to make Nicodemus believe in a final resurrection, a truth of which he was, no doubt, already convinced. Christ's reference to being born of the water and the Spirit most naturally refer to these two elements so often referred to in scriptures we have quoted as being connected in conversion. It would be difficult to tell what water has to do with the resurrection or any other birth but conversion. It is often mentioned in different scriptures as an important agent, connected with conversion, and nearly all Christians use it in this connection, baptism being associated with repentance, faith, and the work of the Spirit of God. He does not say he must be born once of the water, and then born again of the Spirit, but the new birth must be of both agencies, "of the water and of the Spirit," and no one will dispute that these are usually associated by the Scriptures in conversion. But they surely are not in the resurrection.

Again, almost the same words are used by Christ concerning conversion in Matt. 18:3, as in this scripture concerning being born again, "Verily I say unto you, Except ye be converted, ye shall not enter into the kingdom of Heaven." And here he says, "Except a man be born of the water and the Spirit he cannot enter into the kingdom of Heaven." From the similarity of this language, it seems almost certain he must refer to one and the same thing by conversion and the new birth. He illustrates the effect of the Spirit of God upon the human mind, by the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth."

As one beautifully said, whom S. D. Adventists regard with some respect, "It is heard among the branches of the trees and rustling the leaves and flowers, yet it is invisible to the eye, and from whence it comes or whither it goeth no man knoweth. So is every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil it is the motive power of good. The regenerating Spirit of God taking possession of the mind transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility, take the place of anger, envy, and strife. That power no human eye can see has created a new being in the image of God. The heart must be cleansed from its natural defilement by the Spirit of God before it can be fit for the kingdom of Heaven. Christ made no reference here to the resurrection of the body from the grave where a nation shall be born in a day, but he was speaking in regard to the inward work of grace upon the unregenerate heart. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth."

With these good words we heartily agree, and hence we claim this important testimony of our Saviour to Nicodemus becomes a mighty evidence of the truthfulness of our position. We commend the above Scriptures to all our brethren and sisters, and ask for them a careful consideration. This is a question which has occasioned much perplexity. We offer these thoughts hoping they may receive a candid consideration.

We believe this subject has an important practical bearing. If conversion is compared by the Spirit of God to a birth, it certainly is a very important matter. It is like the entering of a new life. We fear

there are many who are living a life of mere, cold, formal service, who never have experienced the transforming influence of God's Holy Spirit upon their heart. They see no need of any radical change of heart, and hence never seek for it, and thus never obtain it. They take such superficial views of the work of conversion that they think outward service is all they need to perform. They are in about the same condition that Nicodemus was in when these startling words of Christ came to him,—"Except a man be born again, he cannot see the kingdom of God." His Pharisaical composure was disturbed, and he began to have some sense of his lost condition; and we may hope he experienced a spiritual transformation which will at last result in his salvation.

There are thousands to-day, who are living moral lives outwardly, men of judgment, wealth, and influence, who are in fearful danger of eternal death for the lack of this spiritual experience. Make them believe they must know, their own selves, such a change, that their cold and formal hearts must be broken down in tenderness before God, and that this new life, this new creature, must come into being, and then they will be near the kingdom of God, with a good prospect of entering it. This new birth must be wrought by the Spirit of God. May God give us all this experience, if we never have had it.

OUR WORK.

WE all have something to do in this world, some sphere to fill, some work to accomplish. Our own personal enjoyment should not be the end and aim of our lives. We should endeavor by deep thinking to form in our minds some idea of the object of life and the results to be attained by living. Simply to eat, drink, amuse ourselves and drift along with the tide is not living in any true sense. Life means action, and action means work. There is a kind of labor which God calls selfish work. The man who spends the best years of his life, his talents, influence, and every energy of his soul and body, in the pursuit of pleasure, wealth, or fame, works, and works hard; but his labor is all in vain. Perhaps he secures his object, but how long can he enjoy it? He has wasted his vitality in the pursuit, and now he must die, and whose shall be the riches, and where the honors, he obtained? This life in the sight of God has been a complete failure—a total blank.

There is another kind of labor which brings a reward, of the fullness of which we never dreamed. The world is full of wickedness, want, sorrow, suffering, and woe. God's children are scattered up and down through the world. The mission field is wide. The key-note of a noble life is, *Live for others*. Spread the truth. Scatter the light. Speak words of kindness and love to the lonely scattered ones. Dry the falling tear. Use your money in helping the poor, and you shall have treasure in Heaven. Perhaps all cannot do grand deeds, or speak trumpet-toned words, but the smallest offering, if a sacrifice, or the feeblest utterance of the weakest lips, may be a power forever.

The Christian life is the only true life. It leads through portals broad and high, through which light falls as from palace windows all opening skyward; and up and down the shining ladder of prayer, white-winged angels tread, bearing upward songs of thanksgiving and praise, and carrying downward forgiveness of sins, healing balm, comforting peace, and joy unspeakable and full of glory. What enjoyment in this world can be compared with this? and beyond this life, what a wealth of happiness is held in reserve for the Christian! Human language cannot describe the beauty of that far-off home. Words are too weak to paint the glory of that other life. Mortal mind cannot comprehend the riches of that kingdom to come.

In view of the great and precious reward, ought we not to work earnestly while the day lasts and so faithfully perform all our Master's will that we may be accepted of him and crowned with immortality and eternal life when he comes to make up his jewels?

ELIZA H. MORTON.

WE ARE ABLE.

BRETHREN who are having trouble about giving up tobacco will please take courage from the following:—

Bro. J. Stickle of Erie, Ill., is nearly seventy-five years of age. He has used tobacco about sixty-three years, and he says he has literally been drunk upon it for the

past thirty-five years. During this winter he has given it up, as he wished to die a sober man.

It is pitiful to hear his recital, and tears would rise as he told of the prayerful battle he had; but his mouth looked clean and good—a condition in which I had never seen it before during our acquaintance. If he can stop with the Lord's help, why cannot others apply to the same aid, and with a strong will say, "I'll die before I'll use it again"? It is better to die without a bad habit, than to live with one.

s.

ETERNITY.

FOREVER and ever; forever, for aye. Oh! rapture and bliss of eternal day! Time without end; glory held in store; Endless duration; peace evermore. Always, forever; everlasting joy, Continual happiness; no alloy.

ELIZA H. MORTON.

Allen's Corner, Me.

WISCONSIN.

I STARTED from home Dec. 21, 1876, and went to Waterloo, Grant County, where I staid nearly two weeks, and held meetings. From here I went to Hurricane Grove, where I found a little company, mostly sisters, who seemed to be alive in this good work. We held three meetings. A few of the Waterloo brethren met with us, which added much to the interest. From here I went to Mount Hope, arriving there Sabbath morning with Bro. Osborn, of Bloomington. I staid till Tuesday morning, and preached four times in our church, and a funeral sermon in a school-house some three miles away from the town. The funeral was on the occasion of the death of Bro. Loomis' wife's mother.

I have now been in the town of Hillsborough almost two weeks, trying to hold meetings with the brethren and sisters and their neighbors. After having a few meetings, we were shut out of the school-house by the school Board. We have appealed to the voters of the district by calling a special meeting. While we have been waiting to get a vote of the district, the people in the adjoining district invited me to continue the meetings in their district, as their school-house had always been open for meetings. The clerk was one of those that gave me encouragement that meetings could be held there.

We had one meeting, when we were obliged to wait a day or two on account of the going. We gave out for a meeting last night through the school; but just as the school was out at night, I received a notice that no more night meetings would be allowed in the school-house, so we had our meeting at a private house. But the interest is rising. Pray for me, brethren and sisters, that I may present the truth in meekness and fear. My courage is good in the Lord.

E. M. CRANDALL.

Hillsborough, Vernon Co.

MT. PLEASANT, IOWA.

WHILE we have read of the prospering hand of the Lord in other places, we have thought the friends of the old Mt. Pleasant church would be glad to read a word from us. Eld. Washburn met with our church and Sabbath-school last Sabbath. The good Spirit was present in power, and we truly had a refreshing season together. Several of the youth and children bore earnest testimonies, some, we think, for the first time. Our Sabbath-school, prayer and social meetings, are growing in interest. Our T. and M. workers are marching on.

Some who came out last summer under the labors of Eld. Butler in the tent are taking advanced ground; and from that well-begun work we yet hope for greater results. We ask for unbelieving companions, and children especially, the prayers of the people of God.

J. S. H.

TENNESSEE.

THE first quarterly meeting was held with the church at this place, Feb. 3 and 4. Bro. Orlando Soule, having recently gone in company with Bro. G. K. Owen, to Franklin, Tenn., a distance of about one hundred miles from this place, to deliver a series of lectures, we were left to ourselves. We felt somewhat disappointed; but knowing that God is ever willing and able to help those that trust in him, we east our fears on him, and went to work. On the Sabbath, I addressed the church from 1 Cor. 15:22; closing the exercises with a prayer and social meeting. On first-day I

gave a short discourse on the subject of systematic benevolence, from 1 Cor. 16:2; after which the brethren presented their pledges for the quarter ending Feb. 4, some in full, others only in part, and one for the entire year. All seemed to be encouraged to make their pledges good by the close of next quarter, "and thus prove the Lord now herewith," that they may receive the promised blessing. Mal. 3:10.

Many gave cheering testimony of the grace of God, rejoicing in the present truth. One exclaimed, "Oh! how I love the blessed Sabbath of the Bible, the day that God blessed and sanctified, the day on which God rested from all his work, the Sabbath that the holy prophets kept, that Jesus and his disciples kept and taught, the Sabbath on which the holy women that followed Jesus and ministered to him 'rested according to the commandment.'" Luke 23:56.

We meet every Sabbath. The members of the church attend well. We have a very small outside attendance. Prejudice is very strong here yet. Professed Christians refuse to investigate the truth or read papers or tracts when they are given to them. But no wonder if they are blind; their teachers tell them not to hear, read, nor investigate, for the law of ten commandments is "Jewish" and not binding, and that all our papers and tracts ought to be burned. May the Lord pity and forgive them, and give them hearts to understand, that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. In vain do they seek the law at their teachers' mouths, for they have "departed out of the way," and "caused many to stumble at the law," for they "have been partial in the law." Mal. 2:7-9.

There are none so blind as those that will not see. The Saviour says, "Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." Matt. 15:14. May the Lord save all honest, willing souls from spiritual blindness. Brethren, pray for us, that we may be a burning and shining light in this land of darkness, and that our hearts may be fully established in the present truth, waiting for the soon coming of the Lord.

P. D. MOYERS.

Cumberland Co., Tenn., Feb. 5.

LETTERS, EXTRACTS, ETC.

WE receive a good letter from Bro. and Sr. Chapple of Nebraska, who received the truth from Bro. G. V. Kilgore, who visited that place a year ago. They have reached the age of about seventy years, and now they rejoice as the sun of their earthly pilgrimage is lowering, that the light of God's word shines out clearly, lighting the way even to the city of eternal rest.

Bro. and Sr. Graves, of Caldwell, Kansas, write that they were raised in the Christian Church; but now they have received the truth, and, at writing, had determined to keep the next Sabbath. They say that several are interested, and they think that a church might be raised up if a minister should go there, which they earnestly request.

A brother writes from Russell, N. Y., "I want to tell you what the Lord has been doing for us. Brn. Canright and Hall were with us two days. The truth that they spoke, sunk deep into our hearts, and we have each resolved to wake up and try to live near to the Lord. Our children gave their hearts to the Lord. At our prayer meeting the Sabbath after, five of the children, from eleven to fourteen years of age, bore tearful testimony. It was the best prayer meeting I ever attended."

BREAD CAST UPON THE WATERS.

WE have received a letter from a person in the employ of the U. S. Navy from which we take the liberty to make the following extract, which will explain itself. This is an instance in which it can be said that bread was almost literally cast upon the waters, and is being found after many days. The writer learned the truth in California, and now addresses us from the other side of the continent, Baltimore, Md., as follows:—

I received the blessed truth of the third angel's message under the teaching of Eld. Loughborough in California two years ago, since which time I have endeavored to the best of my ability to keep all the commandments and the faith of Jesus. I have succeeded with the Lord's help in convincing my wife and children of this great

truth also (or at least those of them who are old enough to comprehend it). I have a very promising boy sixteen years of age, and next to my own hopes of salvation my greatest desire is to see him a teacher of this glorious truth. I am necessarily absent from home a greater part of my time, and consequently cannot do him justice in impressing on his mind the importance of this truth.

I would like to send him to your school, because I could feel satisfied while at sea that my boy was in the hands of those who would watch over his spiritual interest as their own. My means are limited, and with quite a large family, I find it hard sometimes to keep up; but for the Lord's sake, I am willing to make a sacrifice.

My intention is, as soon as my means will permit, to move my family to some place where I can be with God's people, and in some measure away from evil influences of the world. I shall go to sea again about the first of May, and would like very much to see him under the care of your teaching before I go. P. S. C.

LETTER FROM IRELAND.

BELFAST, IRELAND, JAN. 25, 1877.

MESSRS. OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION: For some time past I have purposed writing you, but business engagements prevented. I gladly now avail myself of the present leisure moment to do so. In the first place then, it is right to say who and what I am. I am a commercial man—have been for the last fifteen years, and I travel all Ireland. I have resided in Belfast with my family for the last twenty-five years. My family consists of wife, four sons, and one daughter.

I was brought up a Presbyterian, but lately joined the Methodists. When I was about seventeen years of age, my religious impressions were very strong, but as I had no one to guide me, they passed away to a great extent. However, I got married in early life, and my dear wife and myself were soon converted to God; and we have lived a happy life since then. I have read the Bible since I was a child, and shall continue to pore over its wonderful pages. I am more than ever delighted and instructed by its sublime teaching.

About twenty years ago, from the reading of the New Testament, I became convinced that there was no baptism but that of believers taught in that sacred book. Some time after, I learned from the same sacred fountain about the second coming of Christ. These two points fixed themselves on my mind, and became stereotyped there.

A good friend of mine some three years ago, a well-read man, mentioned to me about the change of the Sabbath from the seventh to the first day. It was new to me. I had never thought on that point, but the common idea had so interwoven itself into my religious ideas that I thought my friend crazy on that point, and did not mind him. He again reminded me of the subject; but just at this point another friend attacked me on the same subject, and pressed it on me. I had really no information but the answer to the 59th question in the Shorter Catechism, which I quoted my friend, out of which he very soon shut me up.

I saw I had no standing ground, and east about to get some information on the subject. As God's good providence would have it, I met with Mr. Wardner's book, "Nature's God and His Memorial," which opened up the whole Sabbath question to me. I must confess I had not the slightest idea that our first-day, Sunday, stood in such a position. I wrote Mr. Wardner and our good friend, W. M. Jones, of London, and soon had a supply of Sabbath reading that has much astonished and instructed me.

I am reading Andrews' large work on the Sabbath at present. I have a good supply of pamphlets from both these gentlemen, and am distributing them in all directions over the length and breadth of Ireland. Another commercial friend joins me in this good work. We have set our friends in all directions to read up the Book, and think for themselves on this and all other subjects, independent of our clergy. I have specially confined myself to reading, thinking friends, so that I don't give away a single tract in vain. We had Mr. Wardner over here from Scotland; he delivered us three lectures on the integrity of the fourth commandment.

Amongst the many tracts I have, none so pleases me as one published by you in Battle Creek—"Who Changed the Sabbath?" a 31 page tract. I asked Mr.

Wardner about it. He said write to you for a supply. And now, gentlemen, I have given you an honest and fair account of myself. I should add that on Sunday, the 5th of March last, I read Mr. Wardner's book, and since that time I have read and studied constantly that momentous question; and I intend, D. V., to impart all the information I can to my friends.

I write, gentlemen, that you may help me, if possible, with a supply of the tract I have referred to, for gratuitous distribution; and for this reason, it is a most convenient tract, and gives what we in this country had no idea of, that Rome was at the bottom of all. It gives the Roman Catholic proofs—just the thing that readers here cannot possibly get by any chance. I admit I never saw them before myself. If you can see your way to send me a parcel, I shall do more than thank you one day.

I must not forget to thank you most heartily for sending me the REVIEW. I read it, and give it to two friends, who admire it as much as myself; so don't think your labor and expense lost on us. I must tell you that our city contains 200,000 inhabitants. Episcopalian, Presbyterian, Wesleyan, Baptist, principally, with about fifty thousand Papists, who give us annoyance enough, God knows.

The agitation on the Sabbath question is so strong that the Roman bishop gave his people a lecture on the subject. He admitted freely that it was "the church" that made the alteration, and not Christ or his disciples. In fact, he virtually pleaded guilty to the charge of Daniel 7:25, when in speaking of the change of the Sabbath, he said, "We, the church, did that astonishing feat."

You must excuse me for writing so long an epistle; I may not transgress again. I must say your ADVENT REVIEW is the cleanest and best printed sheet I ever saw. I shall be glad to hear from you in due time, and am, gentlemen,

Yours Respectfully, W. J.

AMONG THE FREEDMEN.

As the way has opened with many tokens of the Lord's approval, I am engaged in teaching a colored school in Ray Co., Mo. My pupils, ranging in age from six to twenty-four years, are very anxious to learn, and are apt to remember what is taught, all oral instruction in particular. They are more obedient than the white pupils of the surrounding schools. The majority of them are orphans; so I am often reminded of the cruel effects of slavery. Being freed by authority which their masters despised, they were turned loose upon the world without crust or erumb. A few could borrow corn for bread until such time as they might get work, and pay for it; but everywhere there was pinching want.

Though the old severities are somewhat mitigated, there is still so much prejudice against their education that but few are willing to assist. This makes room for earnest, consecrated men and women to take up the work if they will. Those who look to fashionable society for sympathy and fellowship, would meet the cold shoulder, and become disheartened. I am satisfied that there are good, honest Christian men and women of color, who long for the pure gospel, but cannot read it. I should be glad if I had cards with the law of God printed on them for presents. They would be read in every family until all would know them by heart. All such things are carefully preserved. It is easy to teach in school the work of creation and the rest; as, How many days make a week? What are their names? what their order? What was created on the first day? second day? etc. Thus the teacher can make a point that will be very much in his favor when it becomes known that he regards the Sabbath of the fourth commandment.

Ten colored persons now read the Bible with so much readiness that we are able to finish a chapter at our morning exercises, and all usually engage in singing. The stories in the Bible are quite a wonder. They have their songs of the ancient worthies, but their history from the Scriptures is little known; so they are much delighted with, "The deliverance from Egypt," "Daniel in the lions den," &c. They seem to have a particular delight in the study of Geography; and plain charts, or maps, which cannot be got here are much needed. Remember us in your prayers. "For the poor always ye have with you."

MRS. H. M. VAN SLYKE.

THEY who do nothing learn to do ill.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 22, 1877.

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

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

SYSTEM IN THE WORK OF GOD.

THE Jews had a system of tithing to support the cause of God, which bore upon the people in an equitable manner. It did not oppress the poor, nor burden the rich. It touched all, and burdened none.

God would have his people bear the burdens of the way in the Christian age in a manner to secure the same desired results. There was system then. There should be system now. There was equality then according to every man's ability. There should be system now that shall require means according to what a man hath, as well as then. The same God rules in the Christian age that reigned in the Jewish age. He is a God of order and equality.

What men give they should give willingly. God called for free-will offerings in the days of Moses and the Jews. He calls for free-will offerings of us Christian men. But a free-will offering does not imply absence of order. What is wanted in the Christian church is free-will, systematic giving under a sense of duty to support the cause of God.

Seventh-day Adventists have prospered and succeeded in sustaining the ministry wonderfully, under a system of benevolence, which, if carried out, would appropriate a sum equal to one per cent. annually of all the property held by the members. While this touches the poor man very lightly, if at all, the rich would not feel it, only as it might vibrate on the chord of covetousness.

But the practical workings of this system up to the present year had to do with the support of the ministry only; and the raising of means for home and foreign missions, and other worthy objects, was left to the mercy of the old haphazard style, which calls a stinted amount from the liberal, who are generally poor, until the subject was pretty thoroughly considered at the General Meeting at Battle Creek a few months since.

It was decided at that meeting, that system which would secure equality in raising funds for missionary work at home and abroad was as necessary as in raising means to support the ministry. The winter's work of the T. and M. Society was at hand. Means must be raised in some way to carry forward this work. The manner of raising means by individual subscription, especially in these hard times, was proving a failure. The Conference decided to put into operation the plan of equality, and to meet the urgent, immediate want of means to carry on the T. and M. work, recommended that one-third be added to the s. b. of all our churches, to be used by the T. and M. Society in the distribution of our periodicals and publications.

The general management of this work should be left to the General Conference Committee, who will labor to do their work well and without confusion. We are pleased with Elder Haskell's article on this subject in the REVIEW for Feb. 8, 1877.

Our article for the REVIEW for Feb. 15 is in perfect agreement with Bro. Haskell's, excepting in one short paragraph. But in that it will be seen that we state that the best way would be to have the work done through the T. and M. Societies. Want of time alone pressed us to admit this deviation.

"If all our churches and scattered brethren would act upon these suggestions at once, our list of subscribers would be swelled to 15,000 in a few weeks. If it is thought that this work should all be done through the T. and M. Society, that will be the best way, if the T. and M. workers will take hold of it at once. But let it be done immediately in some way."

The added one-third must be paid into the s. b. treasury of the churches, to save endless confusion. The only question remaining to be settled is whether each church can use the added one-third, or whether it must pass into the hands of the T. and M. workers. We ventured in the paragraph above to admit, that in present haste to circulate the SIGNS, it might do, where T. and M. workers move slowly, for the several churches to order packages of the SIGNS, to be paid for on the installment plan, direct from the church treasuries.

We unhesitatingly say that the best way is for the T. and M. Societies to take hold of this work at once, and see that each church has

packages of the SIGNS, and let the business all be done through the T. and M. officers. But if the officers of the T. and M. Societies do not act promptly, the churches should act in the matter.

We hope to see Eld. Haskell at Battle Creek, ready to manage this important branch of the work in season for next fall and winter campaign. Meantime, let the added one-third be paid into church s. b. treasuries, to be passed into the T. and M. treasuries, to be used under the supervision of the T. and M. officers in carrying forward the Tract and Missionary work.

The explanations of C. W. S. in the same paper with Bro. Haskell's good article tend to confuse the workers. The strength of the T. and M. movement lies in unity among managers and workers. Very minute explanations in our prints and too many managers will produce confusion. The members of the General Conference Committee will set forth general plans in our prints. And if more definite explanations are wanted, presidents and directors of the T. and M. Societies will please address either Eld. S. N. Haskell, South Lancaster, Mass., Eld. D. M. Canright, Rome, N. Y., or Eld. James White, Oakland, Cal. J. W.

SICKNESS OF ELD. ANDREWS.

A LETTER from Eld. Andrews states that he has had a severe attack of sickness. While we regret to hear this, we rejoice to learn that he is recovering. We quote the following:—

"I have had a dangerous attack of pneumonia, and my sickness has been very severe. Sabbath morning, Jan. 13, I awoke very sick and with a very sharp pain in my right lung. I was not able to find relief. I suppose the disease has had its regular course with me, but the violence of the disease has been so great that I cannot recall the circumstances of my sickness. When the malady reached its height, an experienced physician was called in, who took charge of my case. He gave, however, no medicine. At one time I thought that I must die within a very short time. Then I had a sense of the holiness of God as never before in my life, and as I looked at my own character, it seemed to me as though I saw defects in every act of my life."

"The difficulty with my breathing was so great that it appeared to me that I could continue to breathe but a very little longer. I thought my immediate death to be certain. I cast myself as a sinner upon the merit of the blood of Jesus Christ. Then it pleased God to change my condition somewhat for the better, and I have continued slowly to improve from that point. All my pains are gone. My natural appetite is restored. I am just beginning to be able to sit up. The sky of my mind is perfectly clear. I am sensible of the presence of the angel of God. I shall arise from this bed of sickness a new man. My life shall be given to the cause of God in a more sacred sense than ever before."

"My work the month previous to my sickness was much too severe. I see it plainly my duty to lay down a part of the burdens which I have attempted to carry. I will henceforward work within the limits of my strength. Our paper is beginning to exert a mighty influence in Europe. I will endeavor to make the paper worthy of the cause of God. I ask an interest in the prayers of the people of God."

"P. S. I wish to say that I have received the most tender care from Bro. Aufranc and from my dear children during my sickness. Bro. Bourdeau has not been with me, being in Southern France."

HOW TO DO IT.

THE question has long stood unsolved: How can we, as publishers, favor those who read the SIGNS, but through carelessness or lack of ready cash have fallen behind in their subscription, without doing injustice to ourselves and to another class of subscribers who expect the paper only for the time subscribed, and feel offended if we send it longer, thus bringing them in debt to us?

If we cut off delinquents without notice some will be justly offended; and where so large a proportion of our subscribers are furnished by Tract Societies, we cannot send out a publishers' notice without offending many who have received the paper from friends, and therefore do not feel responsible to the publishers. We therefore adopt the following plan:—

We ask all our Tract and Missionary Societies to act as agents for the SIGNS, not only in getting new subscribers, but in soliciting renewals, and in stopping papers not wanted. If the Societies will act with us in this matter we will

furnish at the first of each month a complete list of all whose subscriptions end during that month. These lists will be sent to the State secretary, who should at once put them into the hands of the officer in whose district the persons may reside. In the case of scattered individuals, out of reach of personal visits from members, the secretary or under officers that he may appoint, should send them a card or letter.

In many cases where the SIGNS has been received, and a partial interest aroused in its truths, a friendly letter from a missionary member, or a personal call if it is possible, would turn the scale, and bring the readers into connection with the Society, and under the influence of our religious publications, which might result, as it has with hundreds of others, in their conversion. On the other hand, an unceremonious discontinuation of the paper, or a publishers' notice at this time, might break off all connection, and thus the previous work of the Society would be lost. Care should be exercised that these visits create kindly relations, and that the letters encourage friendly correspondence. Here may be the missionary's harvest.

We shall ask the Tract Society to take the responsibility of deciding who shall have and who shall not have the SIGNS continued to them after the expiration of their subscription. If worthy persons want the paper, can pay for it, but not at present, and the Society will be responsible for them, we will put them on a credit list. This credit list we will send to the State secretaries once in three months for revision.

We shall throw no debts for delinquents upon the Societies, only as they may assume the responsibility of sending papers on credit. We have not suggested the above plan to save ourselves from labor, but because it opens a door for missionary work, which has resulted in much good in some States, and must do so wherever tried.

Try it, brethren, if necessary, as Bro. Van Horn has done. With a large and scattered list, he sent a card to all whom he could not visit. In return some sharp rebuffs were received, some wrote indifferently, while a few confessed an interest in the truth, awakened by reading the SIGNS, which interest had deepened into conviction and conversion. Try it, brethren, and see how it will work.

W. C. WHITE.

CHARIOTS OF IRON.

"AND the Lord was with Judah; and he possessed the mountain; but he could not drive out the inhabitants of the valley, for they had chariots of iron." Judges 1:19.

Skeptics have made a great handle of this text, as if the scripture intimated that the Lord had not power over those who had chariots of iron.

It is a truth abundantly taught in the Bible that the Lord works for his people only when they put their trust in him. "Be it unto you according to your faith," is the language of the Saviour to those who come unto him, and the language of all Scripture. Of course there are circumstances where God cannot work for them, to be consistent with his own revealed purposes and plans. The angel of the Lord, acting under divine direction, said to Lot, "Haste thee, escape thither; for I cannot do anything till thou be come thither." Gen. 19:22.

Of the Saviour himself it is said, "And he did not many mighty works there because of their unbelief." Matt. 13:58. Recording the same thing Mark says: "And he could there do no mighty work, save that he laid hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." Mark 6:5, 6. Thus we see that the Lord was restrained from working for them by their want of faith in him.

"The Lord was with Judah, and he possessed the mountain." Why, then, asks the skeptic, could they not drive out the inhabitants of the valley? The Lord might be with them at one time and not at another. Doubtless at the sight of the formidable implements of war among the dwellers in the valley their fears overcame their faith and trust in God, and the Lord would not go with them in their unbelief. They had been warned not to fear before enemies so armed, and assured that the Lord would be their help. Deut. 20:1; Josh 17:16-18. Yet "they remembered not his hand, nor the day when he delivered them from the enemy." Ps. 68:42.

And the principle is true to-day as it was in the time of Judah. "Be not dismayed at their faces, lest I confound thee before them." Jer. 1:17. The Lord will not work for them who distrust him and fear before his enemies. But "they that trust in the Lord shall be as Mount

Zion, which cannot be removed, but abideth forever." Ps. 125:1. J. H. WAGGONER.

NOTES OF THE DISCUSSION IN KANSAS.—EIGHTH SESSION.

IN my direct argument for the annihilation of the wicked, I maintained and proved the following plain proposition. This evidently discommoded my opponent very much, as he expected me to consume my time in contending over the meaning of the words death, perish, &c. The following propositions I regard as conclusive upon this question, and entirely unanswerable:—

1. God has appointed a great day of Judgment to take place at the end of the world, in which all will be judged. Upon this point a long list of scriptures could be given. I simply used the following: Acts 17:31; John 12:48; 2 Pet. 3:7; Rev. 20:11-13. These scriptures are very positive; and the doctrine is reasonable. That God should bring a man into judgment is consistent. That this judgment should take place at the close of the world's history is also reasonable, and this is what the Bible says. So plain and scriptural was this proposition, that the Elder had to admit it, and did.

2. The Scriptures teach that the wicked will be reserved to this day of Judgment to be punished; i. e., they will not receive the punishment for their sins till this day of Judgment. This again is reasonable. Why should God send a man to hell for four thousand years, and then bring him out and judge him to see whether he ought to go there? No man can harmonize this with reason. The Bible squarely contradicts it. This we very plainly showed by the following scriptures: 2 Pet. 2:9; 3:7; Rev. 11:15-18; Matt. 8:29; 25:41; Job 21:23-32; Matt. 10:15; 11:22; Rev. 20:11-15. Whoever reads these scriptures will see that they settle this point beyond controversy. Eld. Shick was also compelled to admit this proposition.

3. My third proposition was that the wicked will receive their punishment on this earth, at the day of Judgment. Here, again, we are glad to be in harmony with the plainest reason. This earth has beheld the crimes and corruptions of the wicked, and here is the very place where they should receive their punishment for the same. If a man murders in New York, we do not send him to Michigan to be hung. Why, then, should God send the wicked off from this earth to be punished? Why not punish them here? This is just what the Bible says he will do, as we will show.

But who can find, who can locate the orthodox hell? Is it in the sun? Is it in the moon? Where is the Bible for it? Is it among the stars? Show us the text. Indeed, we challenge our brother to show that the wicked will ever leave this earth, that they will ever exist in any other place than upon this earth. This point I urged very strongly, but he never met it, for it cannot be met. There is not an intimation in all the word of God that the wicked man will ever exist any where except upon this earth, while on the other hand it is directly declared many times, and always and everywhere assumed, that the wicked will be punished upon this earth at the day of Judgment.

God made this earth for man and placed him here, but his sin brought the curse upon it, and most of the race have been rebels against God. In the end, this earth is to be purified from sin and from the curse, then is to come forth a new earth as beautiful as was Eden. But this purification of the old earth is to be effected by fire. 2 Pet. 3:5-13. This whole earth shall melt, the mountains will be dissolved, the rocks will run down like wax, and this solid globe become a ball of liquid fire. This will be the lake of fire. Rev. 20:14, 15. In this lake of fire the wicked will be utterly burned up. From this fire comes forth the new earth all beautiful and pure. For direct proof upon all these points, see Prov. 11:31; Rev. 14:10, 11; hell is where there is day and night. Rev. 20:4-10; 2 Pet. 3:5-13; Mal. 4:1-3; Nahum 1:5-10; 2 Thess. 1:7-9; 2:8; Rev. 20:12-15; 21:1.

4. My fourth proposition was that from this lake of fire comes forth the new earth where the righteous are to dwell eternally. This being so, of course the lake of fire itself, the place of punishment for the wicked, must cease to be. If this be so, then of course the torment of the wicked must also end with it. This proposition is very easily proved. Indeed, it was so plain that my opponent was compelled to admit it. Read the following scriptures: Acts 3:21; 2 Pet. 3:10-13; Rev. 21:1-5; Matt. 5:5; 25:34; Dan. 7:26; Ps. 37. These scriptures assert in the most positive manner that this earth shall become the saints' inheritance, and that the

very place where the wicked are punished shall itself cease to be. Ps. 37 : 10. That my opponent did not know what to do with these propositions he showed very plainly by consuming almost his entire time, first in reading a long extract from Josephus, which was nothing to the point; and secondly, in reading over and reviewing one of my books, which was not in the question; and thirdly, in a grand, eloquent exhortation, all of which was as much on one side as the other.

After proving this proposition, I showed that the wicked were compared to the most destructible elements, and that it was everywhere stated in every conceivable way that they should be destroyed. Thus in Psalms 37 : 20, it says they "shall be consumed like the fat of lambs." Nahum 1 : 10 says they shall be devoured as stubble fully dry." Matt. 3 : 12. They are to be burned up like chaff. John 15 : 6. They are to be burned like dry branches; Heb. 6 : 8, to be burned like thorns and briars, &c., &c. Upon this point scores of passages could be quoted. But what has Eld. Shick to sustain his eternal torment theory? It is abhorrent to all our sense of justice, and the reason with which God has endowed us. But has he any Bible for it? Only a half dozen passages which are easily explained in harmony with the utter destruction of the wicked. Here they are:—

Psalms 19 : 17 : "The wicked shall be turned into hell." This we believe. Not a word here as to how long they shall suffer there.

Dan. 12 : 2 : "Awake to everlasting contempt." Yes, the wicked after they are destroyed will be held in eternal contempt by the righteous.

Isa. 33 : 14 : "Who shall dwell with everlasting burnings?" This is the same as Matt. 25 : 41. "Depart into everlasting fire," or which is the same thing, eternal fire. The wicked then are to be burned with eternal fire. All right; and so Sodom was burned with eternal fire, Jude 7; and yet it was reduced to ashes, 2 Pet. 2 : 6, and the fire went out thousands of years ago. How then was it eternal fire? Simply in the sense that the effects of the fire were eternal. The city was burned down never to be rebuilt; so the wicked will be burned up, never to live again. The effects of the fire is eternal. We find the word "eternal" frequently used in this manner. Paul, in speaking of the Judgment, calls it "eternal judgment." Heb. 6 : 2. Will the Judgment be eternally going on and never end? No, it will not, but the effects, the decisions of the Judgment will be eternal.

Matt. 25 : 46, says the righteous shall go into eternal life, and the wicked into eternal punishment. All right. This we firmly believe. The wicked have just the opposite of the righteous. What do the righteous have? Eternal what? Eternal life. Very well; what is the opposite of life? It is death. The wicked, then, have eternal death. Death is a punishment; eternal death is eternal punishment, an irreparable one, an irrecoverable loss. Paul says, 2 Thess. 1 : 9, that this eternal punishment is destruction.

But the wicked are to be burned with unquenchable fire. Yes, and Jerusalem was burned with unquenchable fire, and it went out hundreds of years ago. Jer. 17 : 27.

But the smoke is ascending up forever and ever. Rev. 11. Yes, and so the Hebrew servant was to serve his master forever. Ex. 21 : 5, 6; but this was only during his lifetime. And Jonah was in the whale's belly forever, and yet he got out in three days. Jonah 2 : 6. The Aaronic priesthood was to be forever; the sacrifices were to be offered forever; the Jewish feasts were to be kept forever, and yet they all ended eighteen hundred years ago.

Here, then, are all the texts relied upon by my opponent, and they can be answered in five minutes. But the great effort of my opponent was to show that death does not mean death, that to die means to live; that perish does not mean perish, it means to be preserved; that destruction don't mean destruction at all; that to burn up don't mean really to burn; but that all these words meant just the opposite of what they said. This was the real drift of all his argument. For instance, on the word death, he turned to Col. 3 : 3, where Paul says, "Ye are dead," but, lo! says Eld. Shick, they are alive all the time. Hence, to be dead means to be alive after all. And then on the word destroy he said, Hosea 13 : 9, says, "Thou hast destroyed thyself," and yet they are walking around alive. Hence, to be destroyed does not mean anything. And thus he went on till he figured away hell, and figured away the fire, and figured away the torment, and figured away death and destruction, and figured away Heaven, the throne of God, and the whole Bible. He only needed to go one step further to figure

away God himself. What a terrible position! It is a long stride toward Universalism.

Now let us try his reasoning. In Acts 19 : 19, we read that the converted heathen brought a great number of their books and burned them. Now an ignorant soul might be simple enough to think that they had fire there, and those books were literally burned up; but a little theological wisdom would soon show him the folly of this. With the aid of Bro. Shick's logic, he can readily turn to Luke 24 : 32, where the disciples declared that their "hearts burned within" them. Was there any fire in their hearts? Oh! not at all. Then it must be seen that to burn don't mean that they had fire and really burned the books up. It simply means that those books had a peculiar feeling in some manner, that is all. Then in Luke 7 : 12-15, we read that a dead man was carried out of the gates of the city. He was the only son of his mother. Now, poor ignorant people might be silly enough to think that that man was not alive, was really dead; but, pshaw! what a blunder! Bro. Shick with his theological wisdom can easily show him that that is not at all the case. Death means, he says, simply a state of separation. Some of the Colossian brethren were dead, and yet alive all the time. Col. 3 : 3. Now that case of the dead man was simply this,—the young man was running from his mother,—separated from her. Christ met him and took him back to his mother, and thus raised him from the dead. How simple!

So on the word destroy. Jesus says that the flood destroyed all the people in the days of Noah. At first we might think that they died, but a second thought shows that that is not necessarily so, because God says, "O Israel, thou hast destroyed thyself," and yet they were all alive. Probably those antediluvians simply had a heavy shower, which made it so muddy that it separated them from the ark, or something like that. This is the gist of all that theological dust which was attempted to be raised over this question on the meaning of words. It is simply an effort to cover the plainest declaration of the word of God.

Every word in the first place has its plain literal meaning, and it must always be taken in this sense, unless the connection compels us to give it a secondary meaning. Because we can find an instance where it is used in a secondary sense, is it just to argue from this that it always means that and nothing else? If this be true, then there is no such thing as literal fire, literal burning, literal death, literal destruction, &c.

What we have seen a thousand times with our own eyes, then, is all a delusion. But who is prepared to swallow such an absurdity? Now in the case of the wicked, when the Bible says, as it does in hundreds of cases, that the wicked shall die, shall perish, shall be destroyed, burned up, &c., we know that this is to be done literally, and why? Because it is never explained any other way, and because the wicked are said to be corruptible, and are compared to the most perishable materials, as we have seen, such as hay, wood, and stubble.

I brought out a large amount of proof upon this subject; but as it is a familiar one, I omit it here.

D. M. CANRIGHT.

(To be Continued.)

CALIFORNIA AND THE SIGNS.

AFTER reading the last three numbers of the SIGNS, beginning with the first of January, 1877, I feel as though I wanted to say something about California and the SIGNS.

Having labored sometime on that coast, having visited most of the churches and formed the acquaintance of nearly all the brethren, having been permitted to bring some of them into the light, and having been there when the SIGNS was started, and knowing much about its struggles and the labors of Bro. and Sr. White and others, I can but feel the deepest interest in this dear paper, and the prosperity of the cause there.

It seems to me that the SIGNS thus far in this volume has been uncommonly good, exactly adapted to the work for which it was designed. Who could find fault with the articles of sister White? rather, who could fail to be affected by them? They breathe the tender, touching spirit of Christ. The articles on the "Way of Life," a subject of the very deepest interest, one that lies at the very foundation of Christianity itself, are so plainly, forcibly, and simply expressed, that a child can understand them. May they continue as good all the way through as they have started.

The Home Circle is a department which will be sure to be read. Young and old turn to that first; everybody stops to hear while that

is read. How touching was the story about Grandmother's room. And then the shorter articles on all points of our faith, we are not ashamed to have anybody read them.

We are not only thankful for the SIGNS, but we are proud of it. We say, God bless the SIGNS, and God bless its work, and bless those who have labored so hard to make it what it is. The reports from California of late have cheered us all greatly. The blessing of God is returning to that field. The reports in the last number are specially encouraging. The Tract Society is waking up. The young ministers are having success, and the brethren are not dropping off on their pledges. We hope these are but the beginning of better days and great victories for the cause on the Pacific Coast.

We can assure Bro. White that our hearts are wholly with him in his work there, that all his articles are read with the deepest interest, and that nothing does us more good than his talks about "broader plans." We say, Amen, and will try to show by our actions that we feel it.

D. M. CANRIGHT.

OUR TRACT DISTRIBUTOR.

THOSE who attended the Rome camp-meeting last season will remember the ornamental frame for holding tracts and papers, which hung near the entrance of the grounds. Jan. 1, 1877, it was placed in the Union Depot in this city, the rail-road officials removing the customary railway advertisements to make room for it in a prominent position near the Y. M. C. Association's reading table. A brother volunteered to keep it supplied with tracts and papers, and we have watched with considerable interest the result of the experiment. I thought perhaps a brief description and a report of its workings thus far might interest our missionary workers generally.

The Distributor itself is an attractive piece of workmanship. A frame of black walnut, about four feet square, supporting at the sides receptacles for papers, and at the bottom for tracts, and surmounted by a scroll work which forms an enclosure, or frame, for the Bird's Eye View at the left and the reverse side, a catalogue of our publications at the right, neatly framed. The scroll bears the motto in ornamental letters of carved ash, "Whoso readeth, let him understand." In front of this and resting on the frame is a rack for the Bible. The base bears the inscription in black walnut letters set on ash, N. Y. and Pa. Tract and Missionary Society. Its general appearance attracts attention, and were there not a tract or paper placed in it, it would be the means of calling the attention of hundreds to the fact that there are a people who are publishing works on the prophecies and other subjects connected with the present truth, and would show where they could supply themselves with these publications were they interested to read.

But now as to what it has accomplished as a distributor. I have to-day examined its record, and find that there have been taken from the Society supply here 5,468 pp. of tracts and 101 periodicals, besides some tracts and papers that have been contributed by individuals. The tracts were nearly all penny tracts, but few of the larger kinds being furnished. The periodicals were mostly SIGNS OF THE TIMES, but all of our periodicals, both in English and in foreign languages, have been represented, and all kinds taken.

The inquiry will naturally arise whether the publications offered in this way are not wasted. We feared this might be the case, and so have taken special pains to watch for anything of the kind, and I have yet to find the first paper or tract that has been wasted or even left lying about the depot. The brother who has charge of it reports the same. On the other hand, we have repeatedly observed individuals after having read a paper intently for some time, carefully folding it and replacing it in the Distributor or as carefully placing it in the traveling bag for future use. The depot often presents the appearance of a reading room, as the passengers supply themselves with reading matter and thus pass away the time while awaiting the arrival of the train. In fact, one can hardly go into the depot without finding some one either studying the Distributor, or reading something taken from it. Several copies of the REFORMER and BATTLE CREEK COLLEGE have been placed in it, which have been readily taken. We see no reason why this might not be used as a successful medium for advertising our school and Health Institute.

We are pleased with the experiment thus far, and see no reason why it is not a successful

means of reaching a class that would not be likely to be reached in any other way,—the traveling public. It certainly is quite different from an indiscriminate distribution of publications in a depot or on the cars, but a small portion of which would be likely to be read. A person who has no disposition to read takes no tracts to throw aside when out of sight of the one offering them; and, at the same time, those who are interested have the opportunity of supplying themselves, and that, too, under circumstances when they would most naturally employ themselves in reading.

We expect to place a number of these in the large depots of the State this season.

B. L. WHITNEY.

Rome, N. Y., Feb. 14, 1877.

TO CORRESPONDENTS.

A SABBATH-KEEPER wants us to explain 2 Cor. 5 : 8. Send for SIGNS OF THE TIMES, No. 48, Vol. 2, which contains an article upon that scripture. Address, SIGNS OF THE TIMES, Oakland, Cal. It would be a good idea to subscribe for the SIGNS for a year at the same time. The same writer asks if a Sabbath-keeper can become a member of the T. & M. Society if he has not joined the church. Yes, by paying a membership fee of \$1.00.

Does probation close at the beginning of the time of trouble or at its close? HENRY BEDDOR.

ANS. At the beginning. Dan. 12 : 1. The standing up of Michael [Christ] is the closing of his work in the most holy place of the sanctuary. Then there shall be a time of trouble—the seven last plagues are poured out.

MATT. 8 : 22.

We do not suppose that the young man's father was dead; but that is a form of expression equivalent to saying, Let me remain at home while my father lives, while I have this care upon me, then I will follow thee. Jesus replied, Let those who have no interest in me attend to these cares, let the spiritually dead bury the dead. The phrase *bury the dead* corresponds with the phrase *bury my father*, and covers as much,—the care for the father the rest of his life and the final act of burying him.

In REVIEW No. 2, Matt. 5 : 32 is used as proof that a man divorced from his wife according to the Bible, can marry again. How do you harmonize this with Luke 16 : 18? A. READER.

ANS. Matthew records an exception that Luke and Mark did not record. The general rule is the same. It is that he who puts away his wife, or she who puts away her husband, and marries another, commits adultery. Mark 10 : 11, 12. Matthew in recording the same rule has in two places recorded the exception,—"saving for the cause of fornication." Matt. 5 : 32; 19 : 9.

Now if a man put away his wife, or a woman her husband, without this cause, and then if either marries, that one commits adultery. But in the case of adultery, the marriage covenant being broken, the marriage is fundamentally dissolved, and it lies in the power of the party *wronged* to prosecute it to a formal dissolution by divorce; and then the *wronged party* is at liberty to marry again. C. W. S.

What is meant by the words, Lead us not into temptation? Some think the Lord leads into temptation.

Dr. Clarke says the passage may be rendered, "Bring us not into sore trial." The word temptation is often used generally for any kind of trial. In that sense, "God did tempt Abraham," when he commanded him to offer up Isaac. Gen. 22 : 1. He *tried* him. God does not tempt any man in the sense of trying to cause him to do evil. James 1 : 12. Yet, as he did Abraham, and as he did Job, when he permitted Satan to try him with losses and disease, so he may try us. In those cases the Providence of God permitted the evil, or trial, to come, and the Spirit of God supported the faithful sufferers. But as these were extraordinary cases, and we are of ourselves unable to sustain the trial, we are taught to pray that God will be pleased to preserve us from such temptations, or in any wise from falling under them. See *Cottage Bible*.

ONE remark I cannot help making: The doctrine of the resurrection appears to have been thought of more consequence among the primitive Christians than it is now. How is that? The apostles were continually insisting on it and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect.—Adam Clarke.

"DOE THE NEXTE THYNGE."

FROM an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend
Deeply engraven,
Hath as it seems to me
Teaching for Heaven;
And on through the hours
The quiet words ring,
Like a low inspiration,
"Doe the nexte thyng."

Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding here.
Moment by moment,
Let down from Heaven,
Time, opportunity,
Guidance are given.
Fear not to-morrow,
Child of the king;
Trust them with Jesus,
"Doe the nexte thyng."

Do it immediately,
Do it with prayer,
Do it reliantly,
Casting all care;
Do it with reverence,
Tracing His hand,
Who hath placed it before thee
With earnest command.
Stayed on Omnipotence,
Safe 'neath his wing,
Leave all resultings,
"Doe the nexte thyng."

Looking to Jesus,
Ever serene,
Working or suffering,
Be thy demeanor.
In the shade of his presence,
The rest of his calm,
The light of his countenance,
Live out thy psalm;
Strong in his faithfulness,
Praise him and sing,
Then as he beckons thee,
"Doe the nexte thyng."

—Sel.

Progress of the Cause.

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

REPORT FROM VERMONT.

I ARRIVED at Berkshire, Vt., Sabbath morning, Jan. 20, in season for the Sabbath meeting, after a tedious ride from Battle Creek of about sixty hours. Since this meeting, we have visited Bordoville, Richford, Brownington, Wolcott, Johnson, Jericho, Bristol, Andover, and Jamaica. Our meetings at each appointment, excepting where we remained over Sabbath and first-day, have necessarily been very short; but the sweet, melting spirit manifested in nearly every company visited, evinced the fact that the Lord drew near, and was willing to help his people.

The weather since coming to this State has been very favorable. No drifting storms have prevented our filling any of our appointments. The storms seemed to go westward the week we came east. In this we have been highly favored, and have felt to thank the Lord, as it gave our brethren the privilege of attending generally. Eld. Hutchins accompanied me with his team as far as Bristol, where we took the cars for Andover. The brethren in Vermont are making some efforts to rise with the message. The cause of present truth is very precious to many hearts in this Conference.

In each company we have visited they have cheerfully increased the figures on their s. b. to nearly double that of previous years. The aggregate advance has been over five hundred dollars on less than one thousand dollars that was represented by those who were at the meeting. I have no doubt but every cent of this will be paid. In many cases it has been from brethren of means, who have put down their figures on their property according to the Bible plan. In some instances, the brethren placed their property on the s. b. book two thousand dollars more than they had previously done; yet in many cases, especially of young men whose capital is in their physical strength and ability to acquire means, there should be a still farther advance in their figures from where they now stand. If those who were not present at the meetings increase their figures in the same ratio as those who were present, the s. b. in Vermont will be at least two-thirds more than it has been formerly. With a few individual exceptions, the vote has been unanimous to raise a sum equal to one-third their s. b. for the support of the Tract Society.

There has been a failure in this State, as in others, in the manner of paying their s. b. Many wait until the end of the year, then find their circumstances such

that it is almost impossible to raise the money, and they feel it a burden to pay the required sum, and in some instances wish to be released. If a person has been unfortunate and sick, it is very proper that the brethren should consider such, and assist where it is necessary. But where this is not the case, and the pledges on s. b. have not been more than the Bible plan, it is a question that lies between them and God alone. The apostle Paul has spoken very definitely upon this point. "Upon the first day of the week let every one of you lay by him in store as God has prospered him."

In the Jewish economy, it was as important to take of the "first fruits" as it was to give at all. As soon as Abram obtained the spoils, he gave "tithes of all." Jacob entered into a solemn covenant with the Lord that if the Lord would give him "bread to eat, and raiment to put on," of all that God should give him he would surely give the tenth unto the Lord. Gen. 28:20-22. If all would pay their pledges to the Lord out of what they receive, as they receive it, there would be no trouble in paying their s. b. pledges. This is testified to by scores that have tried it. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 39:10.

There is also an increasing interest in the T. and M. work in this State. A commendable effort has been put forth in this Conference to sell the Family Health Almanac. It has resulted in returning to their treasury as much as the cost of them, and the general testimony of those who have taken hold to sell them is that many more could have been sold had they had them sooner. Seven thousand almanacs for 1878 will be as readily disposed of as were the five thousand this year, if they can have them by the first of October.

A good degree of interest has been taken in clubbing for the SIGNS, to be used in loaning to their neighbors, and sending to friends and others far and near, to find interested readers and to obtain subscribers. Some living alone in villages have taken eight copies. In some instances, two, living near together, would take eight copies or more. At some of our meetings, there have been thirty-seven copies taken, while those present expected this number would be much increased when others were seen and the object set before them.

A special interest was taken in this branch of missionary labor at Bristol and Berkshire. To dispose of these every week during the year 1877, which we believe will be done, will not only send rays of light to thousands of families, but lead those taking the responsibility of this to much prayer, close practical thinking and planning, that will impart an experience in the cause of God, which cannot be estimated by dollars and cents.

This plan is much better than to gather up names as formerly. (1) By loaning and calling the attention of the individuals to some particular article, an interest can be awakened, which otherwise would not be. (2) When a person thus becomes interested, not unusually he will pay for the paper, and become a permanent subscriber. (3) When an individual thus becomes interested, and either from financial embarrassment or otherwise he is unable to pay for the SIGNS, the Tract Society can send the paper to him with much hope of success. (4) Ten times as much ground will be canvassed during the year, and with ten times the effect as by the old method, for it lays a weekly burden upon those who take the responsibility of it, so that it is not a work of a month or two, but the year through. And such continued, sacrificing labor for the work of Christ will connect the soul with Heaven so that "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," cannot separate the soul from the love of Christ.

About four hundred premiums have already been taken in this state, and if the same interest be followed up for a few months to come as is now manifested in canvassing for the SIGNS and REFORMER, this Conference will not come behind in filling its apportionment of names with paying subscribers, and ere long there will be a harvest of souls in the old Green Mountain State. S. N. HASKELL.

GOUVERNEUR, N. Y.

BRO. HALL and I came to Gouverneur, Wednesday, Feb. 7, and spent two days. There are about a dozen believers here, some in the village and the others about

six miles out. Our meetings were held in the country. Had a good audience the first night, and more the next. They paid good attention. Several are just on the fence here,—almost decided to obey. Two decided to keep the Sabbath at this meeting. Others came out but a few weeks ago. It seemed hard to leave such an interest. Ten days' labor would evidently double their numbers. They pleaded hard for us to remain or come back soon.

A very wealthy man here, after fighting the truth with all his might, at last came out and embraced it. His good wife is now almost decided to keep the Sabbath too. He has two stores in Canton, where he will immediately fit up a hall for lectures and meetings. Here is another opening. Who will enter it? That's the trouble. Rich openings everywhere in New York, but where are the energetic, successful preachers to enter them?

We organized a church here, and also s. b. amounting to \$65.

ROSSIE.

Friday, Feb. 9, we came about a dozen miles to Rossie. This interest was raised about one year ago, mostly by Bro. Wilcox. We found about fifteen keeping the Sabbath. The house was full the first evening, crowded the next night, and literally packed the last night. The very best of attention was given to the word spoken. Sabbath day we had a very good meeting. Several came forward for prayers. I also spoke on many practical duties. Sunday morning all were out early, and I spoke to the church an hour. Then the house was full, and I spoke an hour on the signs of the times. Went to Sr. Wilcox' for a business meeting; but such a crowd came that I spoke to them. Six offered themselves for baptism, one was a young man of twenty, son of our leader at Gouverneur. Here he decided to be a Christian, and began in good earnest, speaking, praying, &c. Another was a good little girl of nine years. She had been a faithful Christian for some time. Another was a school-teacher who has recently embraced the Sabbath and given his heart to the Lord. He now desires to enter our College. The others were young married people.

Three persons fully decided to keep the Sabbath, and several whole families are deeply interested and almost persuaded to take hold. I feel certain that a week's earnest effort would nearly double this church. Why should I leave such an interest? Yet I must, to fill my appointments. The same thing has occurred so many times this winter that I decide hereafter to remain in a place till my work is done if I don't get half over the State this year.

I am much surprised and greatly encouraged to find such rich and promising fields of labor in this State. I have never found better anywhere. I feel sad and burdened that we have not a dozen or twenty live, energetic workers to fill a tithe of the urgent calls for help. Something must be done for this State, and if God helps us, it shall be done soon.

We had a pleasant baptism.

D. M. CANRIGHT.

MARYLAND.

THE little church here at Baltimore are holding on, and by activity showing signs of life. We had a good meeting on the first Sabbath in February; and on first-day we came together to break bread, and to attend to their financial business. Their s. b. was put together, and a sum equal to one-third of it was added for the T. and M. cause, to be sent to the General Conference treasury. Bro. Jones had engaged a place for a course of lectures, and taken pains to notify the meetings. Have had three meetings; but the interest to come out is small. I earnestly pray that my coming here may not be in vain. Brethren, pray for us.

R. F. COTRELL.

WASHINGTON ISLAND, WISCONSIN.

WE have met some opposition from an infidel, who talks much of liberty, but is unwilling that others should enjoy the same. At a special school-meeting, eighteen voted against five, three of whom were the school Board, that we should use the school-house for meetings. But nevertheless, said infidel, being the clerk of the school Board, locked the house against us. The district then sent a petition to the county judge for the removal of the school Board, signed by twenty-nine voters.

This trouble with the school-house has not hindered our meetings at all, for we have obtained another house, which is very

convenient, and better located than the school-house. Some have commenced to obey the truth, and we still hope for others who manifest an interest to hear. We have had very mild weather the last three weeks. There is but little snow left. The cattle have commenced grazing in the fields. But to-day the winter has returned.

JOHN G. MATESON.

February 12, 1877.

HALL'S CORNERS, MICH.

HAVE now given ten discourses in the school-house at this place. The house, which is a large one, I occupy five nights each week, it being used the other two for different purposes. Had a good hearing for the first two evenings, after which the interest became intense; and, although the nights were dark and roads very muddy, the house has been filled to overflowing at nearly every meeting. Some evenings loads have gone away unable to get standing room. Some elderly people walk about three miles through the mud and dark to "hear it all."

Never before have I had so good a hearing in a school-house. The excitement has reached for miles around. I have just reached the messages, and many appear thoughtful and solemn. A few are very much stirred up, and already I have been challenged for a discussion. I utterly refused to enter into controversy till after I had finished my series of meetings. It seems to me to be a bad plan to stop a course of lectures when the people have an ear to hear, to enter into a debate; for it is almost sure to dry up the interest afterward.

The signs indicate lively times before I get through. I hope for much good to be accomplished. My trust is in the Lord, who has chosen the foolish things of the world to confound the wise, and the weak things to confound the things that are mighty.

E. R. JONES.

Feb. 14, 1877.

SOLOMON RAPIDS, KAN.

I was with the Sterling church from Feb. 1 to 4. On the 5th, Bro. Seward started to take me to Mitchell Co. We went by the way of Great Bend, where we found Bro. and Sr. Edwards and Sr. Coons. They are all holding out faithful. The people here are very anxious to hear. We attended a protracted meeting that was in progress; and when they learned there was an Adventist minister, there, nothing would do but I must preach for them. To this the preacher in charge objected, until he found that nothing else would satisfy them. He then consented to let me speak a part of the time. After meeting, several urged me to go home with them, but I had to bid them goodby, as we had only just time enough to reach my next appointment. I think the Lord has some honest souls in this place.

We started the next morning in the rain, and traveled three days, during which it rained and snowed about one-half of the time. We arrived at Bro. Rosses Sabbath eve at 8 p. m., cold and tired. Commenced meeting Sabbath at 11 A. M., and continued over Sunday. One united with the church. I was glad to meet Bro. Worick of Jewell Co. Himself and family came twenty miles across the prairie to attend this meeting. This church is scattered over a large tract of country, which makes it hard for them to get together, especially in bad weather; and they had discontinued their Sabbath meetings. I hope they will commence them again, and not let them die out any more.

Bro. John Andrews is elder of this church. He ought to be in the field proclaiming the third angel's message, instead of trying to farm or teach school. He is well qualified for the work, but has a family to support. Oh! that our brethren in Kansas could see the need of paying their s. b. The harvest is ripe, and we have laborers ready to enter the field; but their families must be supported; and if the brethren will not do it, then they must work away until the Lord opens a way for them to go where they can be supported. The Lord's cause needs some of the talent that is shut up in the school-room; and some one will have to give an account for keeping it there. I know our brethren in this part of the Conference are poor, and have a hard time to make a living; but will that justify us in taking what is not our own, when souls are perishing all around us, really starving to death because they cannot hear the truth.

The Lord says the tithe is holy unto him. Lev. 27:30-33. The Lord says the Sabbath

is holy. Isa. 58: 13. Would we think of appropriating the Lord's holy time to our own use, when he has given us six days? We would not think of such a thing. Have we any more right to take his means, that which is holy, and use it for ourselves than we have his holy time? Certainly not. Both are holy unto the Lord. He gives us six-sevenths of the time, and reserves one-seventh. He gives us nine-tenths of the increase, and reserves one-tenth. His time and his means are to be used in advancing his cause. Will we use them in that way?

Dear brethren of the Kansas Conference, read carefully Mal. 3: 8-11, Matt. 23: 23, Prov. 3: 9, 10, 2 Cor. 9: 6-9. Do we believe the Lord? If we do, let us from this time forward render unto the Lord that which belongs to him. Let us have more confidence in the Lord, and take him at his word. Believe him. Trust him. Walk out upon his promises. He will take care of us. Matt. 6: 33.

If you belong to a church, always pay your s. b. to the church treasurer. If you are not a member of any church, send it to the State treasurer, A. J. Stover, Oswego, Labette Co., Kan., and report the same to the secretary, Smith Sharp, Ottawa, Kansas.

You who want preaching in your communities, are you trying to help support those that are preaching? If you are, your calls will be answered as fast as we can get around to them; but it takes money to travel. J. N. AYERS.

Salomon Rapids, Feb. 12.

INDIANA.

SEVERAL weeks since, Bro. Bartlett commenced a course of lectures in Deedsville, Miami Co. Through the blessing of the Lord, quite a company embraced the truth. Feb. 2, I visited this company, and in connection with Bro. B., labored one week, speaking evenings in a large school-house, which was well filled upon each occasion. In day sessions I spoke in regard to organization, systematic benevolence, health reform, etc. They fully endorsed the ideas presented, and some have already discontinued the use of tobacco, and other habits injurious to health.

I spent Sabbath, Feb. 10, with the little band of Sabbath-keepers at Peru. Spoke Sabbath evening and three times on the Sabbath, on practical subjects. The friends seem firm in the truth and much encouraged by the word spoken.

Evening after the Sabbath, I returned to Deedsville, and first-day forenoon, I spoke to a house full of interested listeners. After the discourse, the large congregation repaired to the banks of a creek about one mile distant, and we buried four willing souls in baptism. In the afternoon we met, and organized a church of fifteen members, thirteen of whom have of late embraced the truth. Bro. and Sr. Wood, of Perrysburg, united with them. They embraced the truth one year since, while on a visit to Virginia, under the labors of my brother, E. B. Lane, and Eld. Corliss. Bro. Wood was chosen and ordained elder. The Spirit of the Lord blessed, and all seemed determined to be faithful to the cause they have so lately espoused.

I am now holding meetings at Hamlet, Stark Co. The turnout thus far has been good. I expect to continue as long as the interest demands. S. H. LANE.

CANASARAGA AND CHITTENANGO, NEW YORK.

OUR Sabbath meeting, held in the church at Canasara, Feb. 10, was a most blessed season. Among others, the husband of Sr. Delia Fitch, who has so liberally aided to sustain the meetings, made glad all our hearts by embracing the truth. By heartfelt confession and earnest prayer, he gives sure evidence of genuine conversion. Thus have a faithful wife's long-continued, importunate prayers been answered, just when hope was waning. The promises of the Lord are sure, but the prayer of faith, to prevail, must be accompanied with a consistent Christian life, a persistent endeavor to overcome, and the zealous performance of every known duty. "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

The hall at Chittenango has been paid for another week by voluntary contributions by outside friends. The attendance continues good, and the interest is deepening. Church members seek in vain for help from their ministers to sustain Sunday observance. They only piteously implore their members to adopt the stay-

away argument. Their opposition is mainly covert, but the more intelligent, alike professors and world's people, seem determined to hear. May the Lord continue his blessing, and add to the number of honest hearts who are already obeying the truth.

In view of the interest here, we suggest Canasara, where we can have the use of the church building, as a most desirable place for Bro. Canright to hold meetings for this district. CHAS. B. REYNOLDS.

HYMER, CHASE CO., KANSAS.

THIRTEEN have signed the covenant. Six or seven others are keeping the Sabbath, and will soon unite fully. We have baptism this evening. J. LAMONT. Feb. 13.

NORTH-EASTERN, MO.

SINCE the tent season closed, in September, I have given three courses of sermons, the shortest lasting three and a half weeks, and the longest nearly five weeks. Have enjoyed the blessing of God, and have had a good deal of opposition to meet. Had a discussion with a Disciple preacher. At the same place a stone, the size of a teacup, was dashed through the window, at the right hand of the pulpit, which struck a young man on the head, and left him senseless in his seat for a time.

At this place I left several families keeping the Sabbath, and expect to organize a church there the second Sunday in March. At Greentop, Schuyler Co., also, several of the very best families are keeping the Sabbath, and I hope to organize a church there before long. In all, there are fifteen more Sabbath-keepers in these parts than when tent season closed. I hope to see still better things, for it is "not by might nor by power, but by my Spirit, saith the Lord." H. WREN.

NEW AUBURN AND HUTCHINSON, MINNESOTA.

AFTER resting a few days at home, and giving three discourses at Mapleton on my way back, I reached New Auburn on the 2d inst., and resumed work. Found the interest still good. I held some social meetings, and preached six times. Last Sabbath was a good day for that people. Thirteen more signed the covenant, making in all forty. Some ten or twelve of them were and had been Sabbath-keepers before. I think that with proper encouragement, and the help of the Lord, the greater part of them will become established in the truth. We still hope for several others, who are as yet undecided. May the Lord lead them into the clear light of the truth as it is in Jesus. We shall probably visit them before many weeks, if the Lord will.

Yesterday, I came to Hutchinson to join Bro. Ells, who has been laboring here for three weeks, with some help from Brn. Hill and Babcock. A protracted union meeting had been running here for four weeks when he commenced, in the only church in town. This church had been promised to us whenever we were ready to come here to work; but, as their meetings were still in progress, a hall was engaged and prepared by the brethren, and meetings commenced in it. Immediately a more vigorous effort was put forth in their meetings, to hold the people from coming to ours. Fresh ministers were brought on from Minneapolis, and also a popular singer and organist. They commenced visiting those who it was feared would come to hear us. But, despite these efforts, some came, and gladly heard the word of truth. It is thought that some eight or ten have accepted "the faith which was once delivered unto the saints."

There are several openings a few miles from here, where labor is wanted, and after a few days we may leave here for a time, and then return. May the Lord direct us to his own glory and the success of the message. D. P. CURTIS. Hutchinson, Minn., Feb. 13, 1877.

WISCONSIN.

FREMONT.

I CAME to Fremont, Jan. 3, where I met Eld. Decker, who came to make the church a visit, and aid in the dedication of the new meeting-house. They have succeeded in erecting and completing a neat and respectable house, although financially they are quite weak. After the dedication, Bro. D. went to other appointments, and it was thought best for me to remain longer and give a course of lectures. The good Lord gave us liberty in preaching the word, and

some that had strayed from the fold came back with confession and tears. We staid with them two weeks. On the last Sabbath their quarterly meeting was held. That was a good day. One was received into the church, and others I think soon will be. On first-day, we held a business meeting, and re-arranged s. b. All took hold of the work nobly, raising their former s. b. \$40. January the 23d, I went to CEDAR LAKE,

and commenced meetings in a school-house. The attendance has been good from the first, although the going has been bad most of the time. We have now had twenty meetings. I have canvassed the Sabbath question, and they are now quite anxious to hear on the immortality question, which we will begin this week. Six have commenced to keep God's holy law, and we trust others will soon begin. We remain here as long as the interest may demand. Our courage is good in the Lord. C. W. OLDS.

TENNESSEE.

I BEGAN lectures at this place, Jan. 29. Have now given twelve discourses, with increasing interest. The Disciples have given us the free use of their meeting-house with oil to light it. This is as good a neighborhood as I have visited in the State. People are not rich, but well to do and very friendly. I commenced on the subject of the Sabbath last night. The people seem to be anxious to hear on it. We have introduced the "health reform" right in the start. We find it meets with favor; and some are already throwing away their pork and tobacco. By introducing this subject early, we have time to meet the objections and queries that arise, before we leave.

There is an academy close to the meeting-house. The professor is with us so far. He has come fully out on the health reform, and is helping us very much in circulating our health tracts in his school. He is an educated man of fine talent. Bro. G. K. Owen, of Mich., is with me, and is a great help. He takes the lead in singing, and gets the people together and drills them in vocal music for an hour before the time for lecture. As the people of Tennessee take a special interest in this art, this helps to remove prejudice, and draws the people to us. I have long felt the need in this direction. Books sell well. I count on a number of Sabbath-keepers here. Their preacher in charge attends every night. Pray for us.

Our address, until further notice, will be Coopertown, Robertson Co., Tenn. S. OSBORN.

Feb. 9.

OSAGE CITY, KANSAS.

I AM still here at Osage City. Bro. Vincent is now with me. We have been shut out of the school-house, and are now in the City Hall, with a full house. Have to pay \$15 per week for the use of the hall. The interest is deepening and widening. The Catholics are very wroth. A few evenings since, after reading publicly from one of their Catechisms, one of their members came forward and wished to see the Catechism. I handed it to him, not knowing he was a Catholic, and he deliberately put it in his pocket, and walked off. Pray for us, that we may have the help of God. GEO. KENNEDY.

NEBRASKA.

I COMMENCED lectures in the Fair View school-house, five miles north of Seward, Friday evening, Jan. 21. Gave twenty-one lectures, closing up Feb 11.

There was a strong opposition. The elder of the Christian church, J. W. Hickman, preached two discourses on the law and Sabbath, to which I replied. The truth bore off the victory, and the people saw the weakness of his arguments. There is also much prejudice existing here, caused by the inconsistent course and extreme views of one Mr. Wright. But notwithstanding all this, some have decided to keep the Sabbath, and others are convinced; but having been imposed upon and deceived by unprincipled men, they are very cautious about going into anything that appears to be new. However, as soon as they become satisfied that Seventh-day Adventism is not a humbug, and can be relied upon as being substantial, they are ready to take hold of the truth.

Pray for me, that I may be an instrument in the hands of the Lord to bring some into the truth. M. HACKWORTH.

DOUGLASS CO., MINNESOTA.

I HAVE labored for the few past weeks in two adjoining neighborhoods. The work has been slow, but we hope some permanent good has been done. There were a number who believed some parts of present truth, who now have taken hold, and are trying to live it out. May the Lord bless them and help them to be faithful. There are from fifteen to twenty keeping the Sabbath altogether. These will keep up Sabbath meetings in two different places, but can meet together upon extra occasions.

Many others are convinced of the truth, and, we hope, will soon obey. We have now begun meeting in Wright, Ottertail Co. We feel greatly in need of the prayers of God's people, that we may work to the acceptance of our good Master, and may cast an influence against popular error.

JOHN I. COLLINS.

Feb. 6, 1877.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." DIED, at Monterey, Allegan Co., Mich., Feb. 6, 1877, sister Maria M., wife of Bro. Frank Ingham, and only daughter of Bro. and Sr. Rumery, aged 27 years. Sr. Ingham embraced the truth, and was baptized by Eld. James White about fourteen years since. She was possessed of a meek and genial disposition, compatible with the spirit of Christianity; and the profound grief her untimely death brings to all who knew her is only mitigated by the bright evidence she left of a preparation for immortality at the soon coming of the Life-giver. Discourse by the writer from John 11: 25, 26. H. M. KENYON.

LINES ON THE DEATH OF MY SISTER.

FAREWELL, dear one, pure and lovely;
How dear thou wast, no tongue can tell.
How we shall miss thee! Oh! how lonely
Is the home where thou didst dwell.

Sad and weeping, now we leave thee
In thy narrow, lowly bed;
But no sorrow now can grieve thee,
For thou sleepest with the dead.

But the hope that thou didst cherish
When with sorrow thou didst meet,
Now sustains us in our anguish
While we part with one so sweet.

For a bright and radiant morning
Soon shall burst the dreary tomb;
Then immortal thine adorning,
Thou shalt wake to fadeless bloom.

A glad reunion then forever
May amend our broken band,
If we all but strive together
To obtain that better land.
MRS. HATTIE K. RUMERY.

DIED, near Seward, Nebraska, Jan. 26, 1877, Abiathar S. Kenison, aged sixty-two years, five months, and twenty-three days. He had been a believer in the second advent faith for several years, when about two years ago, under the labors of Eld. Chas. L. Boyd, he embraced the third angel's message. He has lived a consistent Christian life ever since, always filling his place in the meetings and Sabbath-school, ever ready with his cheering testimony to encourage and exhort his brethren. He leaves a wife and thirteen children, five of whom are married. His sufferings were great, but he bore them patiently without a murmur. Words of comfort and consolation were spoken to the sorrowing friends and a large and attentive congregation, from Rev. 14: 13, by the writer. M. HACKWORTH.

DIED, in Rochester, Minnesota, Nov. 20, 1876, my dear mother, Nancy Brown, in the seventy-eighth year of her age. She had been observing the seventh day as the Sabbath of the Lord for more than twelve years; and she died rejoicing in hope of a part in the first resurrection. We do not mourn as those that have no hope, although we feel the loss of a parent that was dear, and feel that we want to prepare to meet her where there will be no more separation, neither sorrow nor sighing. A. E. HARRIS.

FELL asleep in Jesus, on the sixth day of January, Elbridge F. Willhite, son of E. K. and Louesia Willhite, aged four years, seven months, and twenty-one days. Soon may the Life-giver come, and bring my little one from the grave. Oh! that we may be ready to meet our precious little one in that day when the Life-giver shall come to take his children home. LOUESIA WILLHITE.

FELL asleep in Jesus, near Lovington, Moultrie Co., Ill., Jan. 14, 1877, Sr. Permelia Erh, aged sixty-three years. Her sickness was short. She left a kind husband and son and a large circle of friends to mourn her loss. She has been a professor of religion for upwards of forty-five years. Under the labors of Brn. Colcord and Bliss, she, with her husband, embraced the truth of the third angel's message, and was taken into the church of Lovington, Ill., Feb. 13, 1875. She was firm in the faith of this message, and we laid her away strong in the faith of a joyful resurrection unto eternal life when Jesus the Life-giver shall come.

"She sleeps in Jesus, soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."
JACOB NEWLAN.

